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REFERENCE

COLLECTIONS

A NEW
BIOGRAPHY,

CONTAINING

INTERESTING ACCOUNTS,

CRITICAL AND HISTORICAL,

OF THE

LIVES AND CHARACTERS, LABOURS AND ACTIONS,

OF

EMINENT PERSONS,

IN ALL AGES AND COUNTRIES, CONDITIONS AND PROFESSIONS;
CLASSED ACCORDING TO THEIR VARIOUS TALENTS AND PURSUITS;

AND

ARRANGED IN CHRONOLOGICAL ORDER;

SHOWING

THE PROGRESS OF MEN AND THINGS, FROM THE BEGINNING OF THE WORLD TO THE PRESENT TIME.

TO WHICH IS ADDED

AN ALPHABETICAL INDEX FOR REFERENCE.

BY THE

REV. JOHN PLATTS,

AUTHOR OF THE NEW SELF-INTERPRETING TESTAMENT,

&c. &c.

"The proper study of mankind is man." POPE.

VOLUME I.

COMPREHENDING

THE FIRST SERIES:

FROM THE CREATION TO THE BIRTH OF CHRIST.

LONDON:

PRINTED FOR SHERWOOD, JONES, AND Co.

PATERNOSTER-ROW.

LONDON:
PRINTED BY R. GILBERT,
ST. JOHN'S SQUARE.

PREFACE.

BIOGRAPHY is a subject of universal interest; it is one of the most attractive and delightful of studies, and has an abundant power both to charm and to instruct. It has been properly styled "The Science of Human Life." The advantages of this pleasing and popular branch of human knowledge are great almost beyond compare. In order to duly estimate them, we have only to review the tenor of our past life, and reflect how often we have been excited to virtue, or deterred from vice; how often we have been roused from indolence, animated to exertion, and impelled to pursuits which have led to wealth or fame; to happiness, or to honour, by reading the lives of the illustrious dead, who have left examples of industry, fortitude, and perseverance, in the paths of virtue. "If Cæsar wept before the statue of ALEXANDER; if Burns felt the enthusiasm of a patriot possess his whole soul in perusing the valiant deeds of WILLIAM WALLACE; if the benevolence of the Catholic has been kindled by the example of ST. VINCENT DE PAULE; if the British sailor will for ages to come feel his heart beat at the name of NELSON; all this, and a thousand times more, is owing to that most fascinating species of History which is called Biography *."

Biography developes the efforts by which knowledge and virtue have been acquired, and by which ignorance

* Encyclopædia Metropolitana, Part I. Hist. p. 7.

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and vice have been exterminated; it shows by what errors felicity has been lost and overlooked, and sorrow and disgrace incurred. Man is certainly the most interesting object to Man. This is the mirror by which we adjust our moral dress, and learn to recognize ourselves. But it is needless to enlarge in recommendation of a subject which has already the general voice in its favour, against which not a single whisper has been heard, nor the slightest token of disapprobation perceived.

While, however, little is required in recommendation of a subject so important in itself, as Biography confessedly is, yet it is highly requisite that the present writer should give ample and satisfactory reasons to the reading Public for offering to them "A New Universal Biography," and that he should fully detail the proposed advantages of the work.

The two principal advantages of this "New Biography," will be found in the completeness of its reference, and the superiority of its arrangement. There is no work in existence, The General Biographical Dictionary of thirty-two volumes not excepted, but what will very frequently disappoint the reader as a work of general reference; many hundreds of names, of frequent occurrence to his mind, he will search for in vain. The present work will contain every name on record of any importance; consequently it will be superior in reference to any other Biographical collection. This will be a very considerable recommendation. A much greater advantage, however, will be found in the superiority of its arrangement. All other General Biographies are arranged on the alphabetical plan; a plan which labours under every possible disadvantage; and indeed its sole advantage consists in convenience of reference; a mere petty accommodation, to which all chronology and classification are completely sacrificed! In the alphabetical assemblage the subjects presented to the view are generally so opposite, and so incongruous, that no reader, however patient, can long proceed in a continuous course of read-

ing without experiencing displeasure and fatigue; and even if he did continue it, such reading would be so irregular and inconsequent, as to be altogether destitute of any real benefit. The fetters of alphabetical arrangement, applied to any subject, are always a source of perplexity and embarrassment to the mind; the stream of knowledge is constantly interrupted, the line of thought is continually broken, subjects the most intimate in their natural connexion, are frequently separated by pages, and volumes; and there is nothing but rent, division, and disorganization *. In this order of position, every article stands unconnected and isolated, no part strengthens and illustrates another, and the whole is in fact but one large index, a confused mass, an absolute chaos of unconnected and heterogeneous parts jumbled together, without system, without order, without reason; and every succeeding edition of a work on this plan completely destroys the preceding one †.

To reduce these discordant materials to something like order and harmony, is the grand object of this "New Biography." The advantage of reference will be fully preserved by an ample index; so that every defect of former works will be remedied, without risking a single advantage. In order to preserve the reference from the alphabetical index as perfect as possible, every article is rendered complete in itself, the same as in other General Biographies.

Upon this *new plan,* we perceive the different characters of renown seated, as it were, in the circle of their friends, and illustrious contemporaries. We see with whom they were capable of holding conversation, and upon what terms they conversed. We learn what

* Alphabetical arrangement, in general, must shortly give way to a more rational and philosophical disposal, and, in fact, a Dictionary of the English Language is now publishing, by Mr. David Booth, in which the words are placed in the order of their natural affinity, independent of alphabetical arrangement, and accompanied with an Index for convenience of consultation.

† See the Review of Aikin's General Biography, in the Monthly Review, for 1779, p. 241.

advantages each person enjoyed from the labours and discoveries of his predecessors; and of what use his talents and labours were to his successors. The chronological order of the various classes is generally followed as nearly as it could be ascertained, but occasionally a little departed from, whenever it was thought necessary for keeping up a more regular connection of facts, events, and relations. With respect to early chronology, the best authorities have been consulted, but the subject is so very difficult, and opinions so various, that in many cases it is impossible to approach to certainty; we cannot exceed the bounds of probability.

The characters usually denominated fabulous, are incorporated in this collection, as whatever degree of fable may be united with their histories, there is at least as much evidence for the belief of the existence of these personages as for the denial of it. The writer does not intend to enter into a controversy on this point; he leaves it to be settled by the critical historians; he has only to observe that he could not consistently omit these characters in a work of Universal Biography. They are, however, as much as possible, stripped of their fabulous dress.

Considerable difficulties will always occur in the classing of the names of a Universal Biography; the writer has attempted only a general classification; and the rule observed, has been to place each character in that class in which he appeared most eminent*. No doubt, a variety of subdivisions might be formed, and many minute distinctions made, which the writer has neglected; but he has preferred a *general* to a *particular* division on account of its simplicity, and as answering every purpose he had in view. An extreme minuteness would produce perplexity.

* An Index, however, to the subjects or classes, will refer the reader to every individual who shone in more departments than one, to each of these departments separately, which will tend in a great measure to obviate every objection that has been advanced against the classification of biography.

The work is divided into convenient periods, and the characters classed in each period, so that the progress of Government, Law, Philosophy, Science and Inventions, Literature, Religion, History, Biography and Antiquities, Geography, Travelling and Navigation, Music, Mathematics, Astronomy, Painting, Architecture, Sculpture, Medicine, &c. &c. may be distinctly traced, from the first of time, through every succeeding age, to the present period of human existence.

It would be presumption, indeed deception, to pretend that this would be a faultless work. Errors may possibly be detected, and much improvement remain to be effected, but as the writer has spared no pains to accomplish his object, in whatever he has failed he throws himself upon the candour of a discerning Public*. One thing, however, he does presume, whatever faults there may be in the present execution, which is, that the *plan* of the work will meet with general approbation, at least, it will be allowed to possess very superior advantages over the common plan.

The compiler has consulted every biographical work of importance, and he begs to make this general acknowledgment to the Dictionaries of Bayle, Moreri, Aikin, Chalmers, Lempriere, and Watkins; to Rees's Cyclopædia, the Encyclopædias Britannica, Perthensis, British, and Metropolitana; to the Female Biographies of Hays, Betham, and Pilkington; to the Dictionaries of Painters, and of other professions, and to various other works too numerous to mention.

The author's ambition was not, in this work, so much to attain the reputation of an original writer, as to communicate the most valuable information in the most eligible form, therefore he has freely availed himself of the labours of his predecessors. He wishes it to be well understood that the originality of the pre-

* Two or three instances of slight repetitions in this volume, and of characters a little misplaced, the reader must pardon; the writer is happy that these instances are so few.

sent work is more in the *plan*, than in the *substance*. Indeed in a work of this nature originality of matter could not be expected. It is pertinently observed by Mr. Chambers, that compilers of universal works "seem exempted from the common laws of *meum* and *tuum*; they do not pretend to set up on their own foundation, nor to treat you at their own cost. Their works are supposed, in great measure, compositions of other people, and what they take from others, they do it avowedly, in the open sun. In effect, their quality gives them a title to every thing that may be for their purpose, wherever they find it, and if they extract they do not do it any otherwise than as the bee does, for the public service. Their occupation is not pillaging, but collecting contributions; and if you ask them their authority, they will produce you the practice of their predecessors of all ages and nations."

It may be mentioned, that another object the writer had in view, was that of producing a work on biography as a medium in size and quantity, between the more voluminous and the smaller Dictionaries. The former are too heavy for general convenience, the latter too light for general utility. This work, however, will be superior to any in point of reference. It will contain about twenty thousand characters. No other General Biography contains half the number. In works of this kind, historical characters have been frequently omitted, under the pretence of keeping up a marked distinction between History and Biography; but as the present writer is not convinced of the propriety of such omissions, he has included all the historical characters of note in his collection. The historical introductions at the beginning of each period are intended to assist the reader in forming a connected view of the subject before him.

This work is divided into four serieses, forming four distinct parts, in the following order:—1. From the creation to Christ. 2. From the birth of Christ to the Reformation. 3. From the commencement of the sixteenth century to the close of the seventeenth. 4. From

the commencement of the eighteenth century to the present time. There is a separate Index to each series; and as the four distinct parts will form one complete whole, there will be a general and complete Index to the whole work. The Index to the names will be followed by an Index to the subjects, or classes.

On the whole, the writer humbly hopes that this "New Universal Biography," will not disappoint the expectations of the reader, and that it will be allowed the merit of approaching to something like the character of a scientific, useful, and entertaining history of Man.

DONCASTER,
May 1, 1824.

NEW UNIVERSAL BIOGRAPHY.

PERIOD I.

FROM ADAM TO NOAH.

[B. C. 4004.]

REMARKABLE FACTS, EVENTS, AND DISCOVERIES, CONNECTED WITH BIOGRAPHY.

B. C.
4004 The Creation of the World, and of Adam and Eve.
4003 The Birth of Cain.
3608 Tents invented by Jabal; musical instruments by Jubal, and metallurgy by Tubal-Cain.
3074 The Death of Adam.
3017 Enoch, for his piety, translated to Heaven.

The transactions of men during this period are but little known, as nothing is recorded of them but what is to be found in the first six chapters of Genesis. It appears, however, that men were not at this time in a savage state, as some ancient poets and historians have supposed, for they had made some progress in the arts, had invented music, and discovered the methods of working metals. They seem to have lived all in one vast community, without any of those divisions into different nations, which have since taken place, and which evidently proceeded from the confusion of languages. The most material part of their history however, is, that having once begun to transgress the divine commands, they proceeded to greater and greater length of wickedness, till at last the Deity thought proper to send a flood on the earth, which destroyed all the human race, except eight persons, viz. Noah and his family.

In the very early periods of the world, we shall not attempt a particular classification, but a division will take place when men begin to be more distinctly marked by different pursuits and professions.

ADAM and EVE, the first of the human race, and the progenitors of all mankind. They were created by God, and

placed in the garden of Eden, where grew the tree of the knowledge of good and evil, the fruit of which they were forbidden to taste, under the penalty of death. Eve, enticed by a serpent, eat some of the prohibited fruit; Adam, through the persuasion of Eve, did the same, and they both were driven out of Eden.

After their expulsion from Paradise, they had several children; but of these the Scripture records the names only of three; *viz.* Cain, Abel, and Seth.

According to Blair, in his first chronological table, Adam and Eve were created on Friday, October 28, before Christ, 4004; and Adam died 3074 before Christ, at the age of 930 years. The time of the death of Eve is not recorded in Scripture; but some have presumed to say, that she survived her husband ten years.

How long our first parents continued in Paradise before or after their fall, is a question, for the solution of which we have no sufficient evidence, nor indeed are such questions of any real importance. It is probable, that they were not removed to any great distance, and that they found sufficient scope for their attention and labour near the spot where they were first settled, and from which they were excluded, according to the literal acceptation of the Scripture history. The Scripture gives us no information as to the place where Adam was buried. St. Jerome inclines to the opinion of those who think, that he was buried at Hebron, in the cave of Machpelah, afterwards bought by Abraham for a burying-place. The eastern Christians say, that he gave orders to have his body embalmed, and deposited in a cave on the top of a mountain, which cave was called Alkenuz, from an Arabic word which signifies to lay up privately; and it is alleged, that this order was given to prevent his posterity from worshipping his relics. The primitive fathers generally believed, that he died in the place where Jerusalem was afterwards built, and that he was interred on Mount Calvary, on the spot where Christ was crucified; and where a chapel was erected in honour of him.

The history of Adam and Eve, has left to their descendants an awful example of the ruinous consequences attending a wilful disobedience to the commands of the Great Creator.

> In the first page of ancient writ we scan,
> The varying traits which mark the life of man.
> In vain we look for bliss, complete and sure;
> Not Eden's blissful bow'rs could that secure.

CAIN, the eldest son of the progenitors of the human race, Adam and Eve, was born towards the end of the first year of the world, B. C. 4003. From the concise history of Cain that occurs in Genesis, chap. iv. we learn, that he devoted himself

to husbandry, and his brother Abel to the keeping of sheep; that when they brought their respective offerings to God, that of Abel was accepted, and that of Cain rejected; that this preference enraged Cain, exciting in his mind jealousy and envy of his brother; and that the indulgence of these wicked passions at length terminated in the murder of his brother. As a punishment of this atrocious crime, God condemned him to be a fugitive and vagabond on earth. Nevertheless he set a mark upon him, or gave him a sign, that none might take away his life in his wanderings. Many ridiculous conjectures have been made both by Jews and Christians concerning this mark. Some have supposed that God stigmatized him with a brand in his forehead, others, that he had a wild aspect and bloody eyes, which rolled in a horrid manner. The fathers, in general, apprehend, that he had a continual trembling of the body, so that he could hardly get his food to his mouth, and this opinion is favoured by the LXX *., which render "a fugitive and vagabond," lamenting and trembling. Others say, that wherever he went the earth shook under him; others, again, intimate that he had a horn growing out of his head, to warn people to avoid him; and others have indulged him with the sign of the cross. Le Clerc imagines, that God ordered him to wear some distinguishing garment, perhaps of some glaring colour, as a mark or sign upon him for his preservation. To these fanciful conjectures we may add a more probable opinion of Dr. Shuckford, who renders the words, from the Hebrew, "God gave to Cain a sign," or token, probably by some apparent miracle, that he would providentially protect him; so that none that met him should kill him. In this sense the word is used, when the rainbow is called the sign, or token, of the covenant which God made with Noah, assuring him that he would drown the world no more.

Some writers think Cain did not intend to kill his brother, Abel, but only to give him a severe beating. Death, except that of the beasts sacrificed by Abel, was then scarcely known; and the extent of suffering, which the human body could bear, without producing death, was totally unknown. This supposition seems to be favoured by the punishment inflicted on Cain by the Searcher of hearts; which was only banishment, a punishment often inflicted since for man-slaughter.

Cain at length settled with his wife and family in the land of Nod, on the east of Eden, where he built a city, calling it after the name of his son, Enoch. But Josephus says, that instead of being reformed by the punishment inflicted on him, he became more wicked and violent, and headed a band of thieves, whom he taught to acquire riches by oppression and

* LXX. means the Septuagint, or Greek version of the Old Testament.

robbery. He is said to have corrupted and changed the simplicity and honesty of the world, and to have invented weights and measures. He was also the first who set bounds to the fields, and who built and fortified a city, as noticed above.

ABEL, the second son of Adam and Eve, was born in the second year of the world, B. C. 4002. He was a shepherd, and offered to God the firstlings of his flock, and his sacrifice was accepted; whilst that of Cain, his brother, was rejected. This distinction exasperated Cain, so that he slew his brother. Abel was the first martyr, although no religious respect is paid to his memory in the Greek churches, which have established feasts for every other patriarch and prophet, and his name does not occur in any one of the Roman martyrologies before the tenth century; he, as well as other saints, is made the object of worship in several Roman litanies, designed for persons at the point of death. Some calendars commemorate him on the 25th of March; others on the 2nd of January; and others on the 30th of July. Among the Ethiopians he is honoured on the 28th of December. The poem, entitled "The Death of Abel," written in German by Gesner, and translated into various languages, has been much admired.

ENOCH, the son of Cain. The first city taken notice of in Scripture, derived its name from him.

IRAD, the son of Enoch, and grandson of Cain. Gen. iv. 18.

MEHUJAEL, son of Irad, of the race of Cain. Gen. iv. 18.

METHUSAEL, son of Mehujael, of the race of Cain. Gen. iv. 18.

LAMECH, the son of Methusael, of the race of Cain. He married two wives Adah and Zillah, and is supposed to have introduced polygamy.

JABAL, son of Lamech and Adah, was father of those who dwell in tents, and of shepherds, Gen. iv. 20. that is, he was institutor of those, who like the Arab Bedoweens, live under tents, and are shepherds.

TUBAL-CAIN, the son of Lamech and Zillah, was the first metallurgist of whom we have any authentic record. The Scripture informs us, that he was the father and inventor, or master and instructor of every artificer in brass and iron. He is probably the Vulcan of the Heathens. The name of Tubal-Cain, is not very remote from Vulcan.

JUBAL, the son of Lamech and Adah. He was the inventor of musical instruments. Thus we perceive the great antiquity of music, the powerful inspirer of joy, and dispeller of human care.

SETH, a son of Adam, to whom he seems, from the text, Gen. v. 3. to have had a very striking resemblance, both in body and mind. By some writers he is erroneously styled "the third son of Adam," which is totally incredible; for Adam was

130 years old when Seth was born, and it is extremely improbable, that, after the divine blessing, "increase and multiply," Eve should have remained infertile for 126 years, the shortest period we can estimate from the birth of her second son Abel. Besides it is contrary to fact; for the first murderer in his reply to his divine judge, after his sentence, expresses his fears that "*every one* that findeth him should slay him," chap. iv. 14. which clearly proves, that the world was become considerably populous before the birth of Seth. By Mr. Whiston's calculation the descendants of Adam and Eve amounted at the birth of Seth to above 4000 persons. From all that is said before the birth of Seth, in Gen. iv. 25. and v. 3., we can only infer, that Seth was the first son born by Eve after the murder of Abel. Had Seth been only the third son of Adam, there would have been no occasion for setting a mark upon Cain, to prevent others from avenging Abel's death. Seth was the second of the antediluvian patriarchs, and the father of Enos. Chronologists place his birth in the year B. C. 3874. He lived 912 years. Some writers have asserted he was a great astronomer.

ENOS, the son of Seth, and father of Cainan, was born B. C. 3769. Moses informs us, Gen. iv. 26. that then "men began to call upon the name of the Lord," or, as others translate it, that "Enos began to call upon the name of the Lord;" or was the inventor of religious rites and ceremonies in the external worship. This worship was kept up and preserved in Enos's family, while Cain's family was plunged in all kinds of immorality and impiety. Several Jews are of opinion, that idolatry was first introduced into the world in the time of Enos. They translate the Hebrew thus, "then men began to profane the name of the Lord." Good men, to distinguish themselves from the wicked, began to take upon them the quality of sons or servants of God, for which reason, Moses (Gen. vi. 1, 2.) says, that the sons of God, that is to say the sons of Enos, who had hitherto preserved the true religion, seeing the daughters of men, that they were fair, took them wives of all which they chose. Enos died at the age of 905; B. C. 2864.

CAINAN, the son of Enos, was born B. C. 3679, was the father of Mahalaleel in 395, and died B. C. 2769; aged 910.

MAHALALEEL, son of Cainan, and father of Jared. He lived to the age of eight hundred and sixty-five years, and died B. C. 2710. The Orientals assert that this patriarch was one of the first that undertook to dig mines in the earth, for the discovery of veins of metals concealed therein; and that he built houses. They also impute to him the first founding of the cities Shuster and Babel.

JARED, the son of Mahalaleel. He became the father of Enoch at the age of one hundred and sixty-two years, and died in his nine hundred and sixty-second year. Gen. v. 18, 19.

ENOCH, the son of Jared, and father of Methuselah, was born in the year B. C. 3382. Eminently distinguished by his piety and virtue in a corrupt age, he was translated to heaven in the 365th year of his age, without undergoing the pains of dissolution. An apocryphal book, entitled "The Book of the Prophecies of Enoch," has been ascribed to this celebrated antediluvian, and is quoted, as some say, by Jude, in his Epistle, and more certainly by Irenæus, Clement of Alexandria, and other ancient fathers. But the book was probably forged in the second century. The Mahometans mention Enoch under the appellation of Edriss, or Idriss, and record many fables concerning him, which it is needless to mention.

METHUSELAH, son of Enoch, was born B. C. 3317, became the father of Lamech, B. C. 3230; and died B.C. 2348, aged nine hundred and sixty-nine years: the greatest age obtained by any mortal man. The rabbins pretend that Methuselah was a very learned man; that he was an hundred years at the school of his father Enoch, that he wrote several works, and pronounced to the number of three hundred and thirty proverbs, or parables.

LAMECH, son of Methuselah, and father of Noah, was an hundred and eighty-two years old at the birth of Noah; and he lived after that event five hundred and ninety-five years. His whole life was seven hundred and seventy-seven years, being born in the year of the world 874, and dying in 1651.

PERIOD II.

FROM NOAH TO ABRAHAM.

[B. C. 2948.]

REMARKABLE FACTS, EVENTS, AND DISCOVERIES.

B. C.

2349 The old world destroyed by a Deluge which continued 377 days.

2247 The Tower of Babel built by Noah's posterity, their language confounded, and the people dispersed into different nations.

2237 About this time, Noah is supposed to have left his rebellious offspring, and to have led a colony of the more tractable into the East, where he or one of his successors founded the Chinese monarchy.

2234 The celestial observations begun at Babylon, where learning and the sciences first had their rise.

2188 Misraim, the son of Ham, founds the kingdom of Egypt, which lasted 1663 years. About the same time Nimrod founds that of Babylon.

2059 Ninus, the son of Belus, founds the kingdom of Assyria, which lasted above 1000 years.

For the history of men during this period, we are almost as much indebted to the Scriptures as for that of the first. Some time after the flood, we are informed, that the whole, or the greater part of the human race were assembled in Babylonia, where they erected a tower, with the absurd and impious intention of ascending to heaven. The Deity punished them by confounding their language, whence the division of mankind into different nations.

In this period we have placed one character under the head of Philosophy and Literature, but his period is doubtful.

NOAH, a patriarch and prophet, son of Lamech, was born in the year B. C. 2948. In his days a general corruption of manners prevailed among the human race, but he had the fortitude to preserve himself uncontaminated by the evil examples which surrounded him, and secured to himself the divine approbation by his piety and other exemplary virtues. He undertook the office of a public preacher of righteousness, and endeavoured, by his exhortations and admonitions, to reform the morals of his contemporaries, and to restore true religion among them. His efforts were of no avail, and as the people sunk deeper under the dominion of vice, they were sentenced to de-

struction by a universal deluge, from the effects of which Noah and his family were saved, by being directed to build an ark, or vessel, which should float on the waters, and thus preserve all those who were admitted into it. This tremendous ruin, recorded in the Old Testament, and evidently referred to in various fabulous authors, took place in the year B. C. 2349, when Noah was six hundred years old. After this Noah lived till the year B. C. 1998, and the 950th year of his age. See the Book of Genesis, chap. v.—ix. for various other particulars relating to Noah and his family.

FOHI, the first Chinese monarch, who is said to have founded that kingdom about 200 years after the deluge. To him the Chinese are indebted for musical instruments, a code of laws, and the regulation of marriages. He is generally considered to be the same as the Scripture Noah.

JAPHETH, the eldest son of Noah, was born in the 500th year of this patriarch, and had seven sons, Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras, who "peopled the isles of the Gentiles, and settled in different countries, each according to his language, family, and people." Gen. x. 5. By the "isles of the Gentiles," the Hebrews understood the isles of the Mediterranean, and other countries whither they could go by sea only, as Spain, Gaul, Italy, Greece, and Asia Minor. From the LXX., Eusebius, the Alexandrian Chronicle, and Austin, we learn that Japheth had an eighth son called Eliza.

The portion of Japheth was Europe and part of Asia, whose descendants possessed all Europe, all the islands in the Mediterranean, the whole of Asia Minor, and the northern parts of Asia. Noah, in his benediction of Japheth, prophesies concerning him, Gen. ix. 27. "God shall enlarge Japheth; and he shall dwell in the tents of Shem; and Canaan shall be his servant." This prediction was accomplished when the Greeks and Romans, who were descendants of Japheth, not only subdued Syrian Palestine, but also pursued and conquered such of the Canaanites as were any where remaining, as the Tyrians and Carthaginians, the former of whom were received by Alexander and the Grecians, and the latter by Scipio and the Romans. In the original of the prediction, "God shall enlarge Japheth," there is a manifest allusion to his name, which signifies enlargement. This was fulfilled both with regard to the territory and children of Japheth. The territories of Japheth's posterity were very large, for besides all Europe, extensive as it is, they possessed the Lesser Asia, Media, part of Armenia, Iberia, Albania, and those vast regions towards the North, which anciently the Scythians inhabited, and which now the Tartars occupy; and it is not improbable that the new world was peopled by some of his northern descendants passing thither by the straits of Anian. The enlargement of Japheth also

denoted a numerous progeny, as well as ample territory; for Japheth, as we have observed, had seven sons, whereas Ham had only four, and Shem only five.

In prophane authors Japheth is known under the name of "Japetus," who is made by the poets father of heaven and earth; whose habitation was in Thessaly, where he became celebrated for his power and violence.

SHEM, or SEM, the second son of Noah, born about B. C. 2444. His filial piety and modesty, in endeavouring, along with his elder brother Japheth, to conceal the effects of the only act of folly which the excellent old patriarch had fallen into, and which their brother Ham, with probably his son Canaan, had made a subject of ridicule, are recorded in Gen. ix. 23. together with the remarkable benediction pronounced upon them, in consequence, and the dreadful woe upon Ham's posterity, the effects of which continue even to the present period. The posterity of Shem by his five sons, Elam, Ashur, Arphaxad, Lud, and Aram, peopled most of the south part of Asia and the adjacent islands, and gave rise to the kingdoms of Persia, Assyria, Phœnicia, Lydia, Syria, &c. In that branch of it from which the Hebrews descended, from Heber, the grandson of Arphaxad, the true church, and the true knowledge of the true God were continued for about 2000 years, till the coming of Jesus Christ, by the promulgation of whose glorious Gospel among the Gentiles, the prophecy respecting the posterity of Japheth, was completely fulfilled. Shem lived to the age of 600 years.

HAM, the younger son of Noah, who having indecently exposed the nakedness of his father, was execrated by the patriarch in the line of Canaan and his posterity. In consequence of this irreverent act on the part of Ham, some have fancifully conjectured, that not only Ham and Canaan, but all their posterity, became slaves, and the colour of their skin was suddenly rendered black, and accordingly they maintain, that all the blacks have descended from Ham and Canaan. Others have considered Ham as the introducer of wickedness after the flood, and they charge him with a variety of enormities and abominations. They suppose that he and his posterity were principally concerned in the building of Babel, that they suggested the design, and formed the presumptuous project. He is also represented as the first propagator of Idolatry after the flood, and the inventor of magic, and other similar superstitions. Ham was the father of Cush, Mizraim, Phut, and Canaan; each of whom possessed the countries peopled by them. Ham it is believed, had all Africa for his inheritance, and peopled it by his posterity. He himself it is thought dwelt in Egypt, but M. Basnage is of opinion, that neither Ham nor Mizraim ever were in Egypt, but that their posterity settled in this country,

and called it by the name of *Jupiter Hammon*. Be that as it may, Africa is called the *Land of Ham*, in Psalm lxxviii. 54. cv. 23. cvi. 22. In Plutarch, Egypt is called Chemia; and there are traces of the name of Ham or Cham, *Psachemmis*, and *Psitta-chemmis*, which are cantons of Egypt.

GOMER, son of Japheth, Gen. x. 2. was father to the people of Galatia, according to Josephus. The ancient inhabitants of that country were called Gomares, before the Galatians seized it. The Chaldee places Gomer in Africa; Bochart, in Phrygia. It would seem, that the ancient Cimbri, or Cymmerians, and probably the Welch or Cymri, sprung from Gomer. Michaelis approves of Bochart's placing the Gomerians in Phrygia. The probability is, that Gomer received his possession in the regions north of the Danube; that from hence he spread abroad to the west, till Germany, France, and Britain, were peopled by him; and that his posterity still continue marked, if not distinct, in the ancient Britons now resident in Wales. The Gomerites might also make excursions east, and crossing the Black Sea, might colonize Pontus, so that the Galatians were possibly a branch of Gomer, notwithstanding their distance of time and place from the main stem. The ancient Britons consider themselves as having emigrated from the Crimea, and by that route from the east. This would be an interesting inquiry, did we not know that our country has been successively overrun by other nations; and that the Romans, the Saxons, and the Normans, have intermingled themselves so greatly throughout England, that not a trace of the early original remains. In Wales the mountains have afforded means of preserving a purer descent; and some individuals can derive their pedigree from remote antiquity, with great appearance of probability.

TUBAL, son of Japheth. The Scripture commonly joins together Tubal and Meshech, which makes it thought that they peopled countries bordering on each other. The Chaldee interpreters, by Tubal and Meshech understand Italy and Asia, or rather Ansonio. Josephus thinks Iberia and Cappadocia. Jerome affirms, that Tubal represents the Spaniards, heretofore called Iberians. Bochart is very copious to prove, that by Meshech and Tubal are intended the Muscovites and the Tibarenians. Gen. x. 2.

CUSH, was the name of the eldest son of Ham. The sons of Cush were Seba, Havilah, Sabtah, Radmah, Sabtecha, and Nimrod, and probably Midian, Gen. x. 6—8. We know of no other person, who, in Scripture is called by this name, but there are several countries called by it. Whether the same man may have dwelt in them all at different times, or whether there were other men of this name is uncertain.

MIZRAIM, or MISRAIM, son of Ham, and grandson of Noah. He was father of Ludim, Anamim, Lehabim, Naph-

tuhim, Pathusim, and Casluhim, (Gen. x. 6—13.) He is supposed to have been the same with Menes, the first king of Egypt, of whom profane history gives the following account.

MENES, the founder of the Egyptian empire, was born at This, a town of Thebais, in Upper Egypt. He built the town of Memphis, and in the prosecution of his work stopped the course of the Nile near it, by constructing a causeway several miles broad, and causing it to run through the mountains. For his ability and popularity he was deified after his death. He had three sons, who lived after him, viz. Athoses, who ruled at This and Thebes; Curudes, who founded the kingdom of Heliopolis, afterwards the kingdom of Diospoli; and Necteropoles, who reigned at Memphis.

PHUT, or PHUTH, son of Ham. Gen. x. 6. Calmet is of opinion, that Phut peopled either the canton of PHTEMPHU, *Phtemphuti*, or Phtembuti, set down in Pliny and Ptolemy, whose capital was Tharia in Lower Egypt, inclining towards Lybia; or the canton called Phtenotes, of which Buthus was the capital.

AMALEK, son of Ham, and grandson of Noah, according to the Arabians, the probable progenitor of the Amalekites, and the father of Ad, a celebrated Arabian prince, the progenitor of the Arabian tribe called Adites, and the grandfather of Schedad and Schedid.

CANAAN, son of Ham. The irreverence of Ham towards his father Noah is recorded in Gen. ix. The woe denounced by the patriarch, not against Ham the immediate transgressor, but against his son Canaan, has occasioned various conjectures. Some think Moses's chief intent in recording this prediction was to raise the spirits of the Israelites, then entering on a terrible war with the children of Canaan, by the insurance that, in consequence of the woe, that people were destined by God to be subdued by them. For the opinion of those, who imagine all Ham's race were here execrated, is not only repugnant to the plain words of Scripture, but is also contrary to fact. Indeed the prophecy of Noah, that Canaan "should be a servant of servants to his brethren," seems to have been wholly completed in his descendants. It was completed with regard to Shem, not only in that a considerable time part of the seven nations of the Canaanites were made slaves to the Israelites, when they took possession of their land, as part of the remainder of them were afterwards enslaved by Solomon; but also by the subsequent expeditions of the Assyrians and Persians, who were both descended from Shem, and under whom the Canaanites suffered subjection, as well as the Israelites, not to mention the conquest of part of Canaan by the Elamites, or Persians, under Chedorlaomer, prior to them all. With regard to Japheth, we find a

completion of the prophecy, in the successive conquests of the Greeks and Romans in Palestine and Phœnicia, where the Canaanites were settled; but especially in the total subversion of the Carthaginian power by the Romans, besides some invasions of the northern nations, as the posterity of Thogarma and Magog, wherein many of them, probably, were carried away captive. The posterity of Canaan were very numerous. His eldest son was Sidon, who at least founded and peopled the city of Sidon, and was the father of the Sidonians and Phœnicians. Canaan had besides ten sons, who were the fathers of so many people, dwelling in Palestine, and in part of Syria, namely, the Hittites, the Jebusites, the Amorites, the Girgasites, the Hivites, the Arkites, the Sinites, the Arvadites, the Semarites, and the Hamathites.

ELAM, one of the sons of Shem, and grandson of Noah, who is supposed to have settled in the southern tract beyond the Tigris or Euphrates. This is inferred not only from the authority of Scripture, in which the inhabitants of the said tract are plainly and frequently denoted by the name of Elam; but also from the testimony of heathen writers, who mention a country in this tract called Elymias, and a city of the same name. The name Elam, however, is sometimes taken in a stricter sense, as when it is distinguished from Susiana and the adjoining provinces, and sometimes in a larger sense, so as to include Susiana and other adjacent provinces. Hence Pliny and Ptolemy mention the Elymæi, as a people inhabiting on the Persian gulf; and hence the prophet Daniel speaks of Shushan, the chief city of Susiana, as lying in the province of Elam, Dan. viii. 2. The Elamites were a warlike people, living by rapine, and fighting with bows and arrows, Isa. xxii. 6. Jer. xlix. 35. and they were joined to Susia, as Strabo says, and there was an ingress to them from Persia, and the Susians and Elamites are mentioned apart.

ASHUR, son of Shem, and progenitor of the Assyrians.

ARAM, son of Shem, father of the Aramites, the founder of Aram.

ARPHAXAD, son of Shem and father of Salah, was born in B. C. 2346, a year after the deluge, and died B. C. 1908, at the age of 438. Gen. xi. 12, &c.

HAVILAH, son of Cush, Gen. x. 7, peopled, according to Bochart, the country where the Tigris and Euphrates reunite, and discharge themselves together into the Persian gulf. This is thought by some to be the land of Havilah, Gen. xxv. 18; 1 Sam. xv. 17, which reached as far as Shur, over against Egypt. The sons of Ishmael "dwelt from Havilah unto Shur that is before Egypt, as thou goest towards Assyria."

It is, however, to be observed, that by this Havilah, the paraphrast Jonathan on Gen. x. 29. and the Chaldee para-

phrast on Chronicles, understand India. Jonathan says, that "the name of the first river is Phison, which environs the whole land of India, where there is gold, and the gold of that land is excellent," by which some think to be intended India at the head of the Indus, and not the present Hindoostan.

RAAMAH, son of Cush, peopled the country of Arabia, whence they brought to Tyre, spices, precious stones, and gold. Calmet thinks this country to have been in Arabia Felix, at the entrance into the Persian gulph, Gen. x. 7; Ezek. xxvii. 22. A late writer observes "the greatest probability is that it is Reama, in Arabia Felix, which is described by Barthema as a place of considerable trade; and, as Ezekiel characterises Raamah as dealing with Tyre, this seems to coincide. Niebuhr places Rema in N. lat. $15\frac{1}{4}$ not far from Sanaa, and this further corroborates the conjecture that here we may place Raamah, says Michaelis."

MIDIAN, was probably the son of Cush, since Zipporah the wife of Moses, who was a Midianite, was nevertheless a Cushite, Numb. xii. 1; and since Habakkuk iii. 7. associates the Midianites with the Cushites, as if they were synonymous, or at least neighbours. This Midian peopled the country of Midian, east of the Red Sea. Into this country Moses withdrew, and there married Zipporah, the daughter of Jethro, Ex. ii. 15, &c. It was these Midianites who trembled for fear, when they heard the Hebrews had passed by the Red Sea, Hab. iii. 7. Abulfeda, speaking of the city of Midian, says "Madyan is a city, in ruins, on the shore of the Red Sea, on the side opposite to Tabuc, from which it is distant about six days' journey. At Midian may be seen the famous well, where Moses watered the flocks of Schoaib, for thus the Mahometans call Jethro. This city was the capital of the tribe of Midian among the Israelites. According to Ibusaid, the bay of the Red Sea in this place, is about one hundred thousand paces wide."

It should seem as if the Orientals knew no other Midianites than those on the shore of the Red Sea, near Mount Sinai, among whom Moses took refuge.

ASHKENAZ, the eldest son of Gomer, and grandson of Japheth; said to have been the progenitor of the Germans and Phrygians.

RIPHAT, or RIPHATH, son of Gomer, and grandson of Japheth, Gen. ix. 3. In most copies he is called Diphath in 1 Chr. i. 6. The learned are not agreed about the country that was peopled by the descendants of Riphath. The most prevailing opinion is, that he peopled the Montes Riphæi; and this seems the most reasonable, because the other sons of Gomer peopled the northern countries towards Scythia, and beyond the Euxine Sea.

OPHIR, was the son of Joktan. Moses says, Gen. x. 26—30,

that the dwelling of the sons of Joktan, extended from Mesha to Sephar, a mountain of the east. Calmet thinks Mesha to be mount Masius in Mesopotamia; and Sephar the country of the Sepharvaites, or Saspires, which divided Media from Colchis. The Scripture does not acquaint us who were the descendants of Ophir, nor what particular province was peopled by him between Mesha and Sephar; but it cannot be doubted that the country of Ophir, whatever country that was, was peopled by the posterity of Ophir, son of Joktan.

SALAH, the son of Arphaxad, and father of Eber. He died aged 433 years. (Gen. xi. 12, &c.) A town near Susa, called Sala, or Sela, is supposed to be named from him.

HEBER, or EBER, the son of Salah, great grandson of Shem, and father of Peleg, from whom the Hebrews derived their name, according to Josephus, Eusebius, Jerome, Bede, and most of the interpreters of the sacred writings: but Huet has attempted to prove, that the Hebrews took their name from the word Heber, which signifies beyond, because they came from beyond the Euphrates. Heber lived 464 years, and is supposed to have been born, B. C. 2281.

PELEG, son of Eber, was born in B. C. 2247. He was named Peleg, which signifies division, because in his time the earth began to be divided, Gen. x. 25. xi. 16. He died at the age of 239, B. C. 2008.

REU, the son of Peleg, father of Serug, and great-grandfather of Abraham. He was born about the time of the division of the earth, and died in his 207th year.

SERUG, was son of Reu, and father of Nahor, Gen. xi. 20—22. 1 Chron. i. 26. It is said that Serug was the first after the deluge that began to worship creatures. He thought he might adore the images of men, who had distinguished themselves by their virtues, and by their good deeds performed for mankind. This introduced the worship of the dead, and by consequence, idolatry and polytheism. "From him, Bochart conjectures that the town of Sarug was named, which was near Charræ, in Mesopotamia."

ANAMIM, son of Mizraim, Gen. x. 13. Anamim, if we may credit the paraphrast Jonathan, the son of Uzziel, peopled the Mareotis; or the Pentapolis of Cyrene, according to the paraphrast of Jerusalem.

NAPHTUHIM, son of Mizraim, and grandson of Ham. Gen. x. 13. Calmet thinks his posterity peopled that part of Ethiopia in Africa, between Syrene and Merce, of which Nepata was the capital; but the opinion of Bochart seems more probable, that they peopled Marmarica, west of Egypt, on the south coast of the Mediterranean; where a temple was built to the god Aptuchus, a name nearly resembling Naphtuhim. Nor is it improbable that Naphtuhim may be the NEPTUNE of

the Greeks, who was originally a Lybian, and had his temples usually built on the sea coasts.

NIMROD, son of Cush. Sacred history informs us, that "Nimrod began to be a mighty one in the earth;" that he was a "mighty hunter before the Lord," even to a proverb; and "the beginning of his kingdom was Babel, and Enech, and Accad, and Calneh, in the land of Shinar." He was probably a great benefactor to mankind, in following the labours of the chase, and extirpating wild beasts. It is generally understood that he grasped at empire, and obtained it. It would seem that he took the lead of a company in his amusement; this would give him the habit of commanding, and fit him to be a ruler over men. It has been thought by some that he projected the building of Babel, which is not inconsistent with his character. Nimrod is most probably the Belus of prophane history, who is supposed to be the same with the Phœnician Baal. See the following article.

BELUS, in prophane history said to be the founder of the Babylonian empire; and is most probably the Nimrod of Scripture, and the Baal of Phœnicia. After his death he was deified. A temple was erected to him in the city of Babylon, on the uppermost range of the famous tower of Babel, wherein were many statues of this deity; and one, in particular, of massy gold, forty feet high. The whole furniture of this magnificent temple was of the same metal, and valued at 800 talents of gold. This temple, with its riches, existed till the time of Xerxes, who, returning from his unfortunate expedition into Greece, demolished it, and carried off the immense wealth it contained. It was the statue of this god which Nebuchadnezzar, on his return to Babylon, after the end of the Jewish war, set up and dedicated in the plain of Dura; the history of which is related at large by Daniel, chap. iii.

NINUS, the founder of the Assyrian empire, was the son of Belus. He was of a very martial and ambitious disposition, and is said to have trained up a vast number of his subjects to the use of arms, and having made an alliance with Arieus, king of the Arabians, he marched into the district of Babylonia, the capital of that name not having yet been founded, and easily subdued it. He then invaded Armenia, the king of which, on making his submission, he left upon the throne as his vassal. He next overthrew and put to death the King of Media, and placing a confidential government over that country, he proceeded to the conquest of the rest of Asia, all of which except Bactria and India, he reduced under his dominion. Returning to Assyria, he founded the mighty city of Nineveh. He again took the field for the purpose of conquering Bactria, which before resisted his arms, and the troops which he mustered on this occasion are stated at nearly two millions. He defeated

the king of the country in the field, but made little progress in the siege of his strong capital. At this juncture, the husband of the celebrated Semiramis, who was a principal officer in the army of Ninus, impatient of the absence of his spouse, sent for her to the camp before Bactria. This lady, distinguished for her courage, perceiving that the siege was feebly conducted, took a body of men with her; and climbing the rock upon which the citadel was seated, entered it, and thus gave the Assyrians the opportunity for becoming the masters of the town. Ninus first admired her valour, was afterwards captivated with her beauty, and was not easy till he made her the partner of his throne, and she brought him a son named Ninyas. He brought back immense spoils from Bactria. For a more particular account of Semiramis see the next article.

SEMIRAMIS, a celebrated queen of Assyria. She became the wife of Menones, the governor of Nineveh, and accompanied him to the siege of Bactria; where by her advice and prudent directions, she hastened the king's operations, and took the city. These eminent services, together with her uncommon beauty, endeared her to Ninus. The monarch asked her of her husband, and offered him his daughter Sosana in her stead; but Menones, who tenderly loved Semiramis, refused; and when Ninus had added threats to entreaties, he hanged himself. No sooner was Menones dead, than Semiramis, who was of an aspiring mind, married Ninus, and became the mother of Ninyas. Ninus was so partial to Semiramis, that at her request he resigned the crown, and commanded her to be proclaimed queen and sole empress of Assyria. Of this, however, he had reason to repent; Semiramis put him to death, to establish herself on the throne; and when she had no enemies to fear at home, she began to repair the capital of her empire, and by her means Babylon became the most superb and magnificent city in the world. She visited every part of her dominions, and left every where immortal monuments of her greatness. To render the roads passable and communication easy, she hollowed mountains, and filled up valleys, and water was conveyed at a great expence, by large and convenient aqueducts, to barren deserts and unfruitful plains. She was not less distinquished as a warrior. Many of the neighbouring nations were conquered. Semiramis has been accused of licentiousness; and some authors have asserted that she regularly called the finest men in her army to be the victims of her incontinence, and afterwards put them to death, that they might not be living witnesses of her abominations. It is said also that she cherished a criminal passion for her son, which induced Ninyas to destroy his mother with his own hands, which catastrophe took place in the 62nd year of her age, and the 25th of her reign.

NINYAS, the son of Ninus and Semiramis, and successor of the latter in the kingdom of Assyria, whom he is said to have put to death for her incestuous attachment to him. Little is recorded of his reign, but that he entrusted the care of his government to his favourites, and began that inglorious course of luxury and effeminacy, which, being pursued by his successors with increasing folly and extravagance, ended in the ruin of the empire under Sardanapalus.

NAHOR, the son of Serug, and grandfather of Abraham, was the shortest lived of the patriarchs before Abraham, having lived only 119 years.

TERAH, a patriarch, the son of Nahor, and the father of Abraham. He is said to have been a statuary.

HARAN, eldest son of Terah, and brother to Abraham and Nahor. Haran was father of Lot, Milcah, and Iscah. Nahor married Milcah; and Abraham, according to several interpreters, married Sarah, otherwise called Iscah; but this second name of Sarah is very dubious. Haran died before his father Terah; a circumstance which had not occurred among mankind till this time. Epiphanius says, that Haran was smitten by God as a punishment to his father Terah, who had invented the figures of new gods. The rabbins tell us, that Haran was accused by Terah for refusing to adore the deity fire, and was condemned to be cast into a burning furnace, where he was consumed in the presence of his father. Others say, that Abraham having set fire to the place where Terah's idols were, Haran attempted to rescue them from the flames, and was consumed.

NAHOR, the son of Terah, grandson of Nahor, son of Serug, and brother of Abraham. He resided at Haran, called also Nahor, in Mesopotamia, and married Milcah, his niece, who bore him eight sons; viz. Huz, or Uz, the progenitor of the Uzites, or Auzites, who inhabited the land of Uz, on the west side of the Euphrates, where Job dwelt. Buz, the ancestor of the Buzites, from whom Elihu was descended. Kemuel, the father of the Kemelites and of the Arameans or Syrians. Chesed, the father of a tribe of Chaldeans. Hazo, the ancestor of the Hazoys, Huzeans, or Chosseans, in Chusistan, in Persia. Pildash, whom Dr. Hyde makes the ancestor of the Persians. Jidlaph, and Bethuel, the father of Laban and Rebekah. Nahor had also other four sons by his concubine Reumah. Gen. xi. xxii. 21—24.

CHINE NOUNG, emperor of China. He is said to have taught his subjects agriculture, and the making of wine from rice. He was skilled in physic, mathematics, music, and poetry. This has no doubt a reference to one of the descendants of Noah, as Fohi has to Noah himself.

ÆGIALUS, a man who founded the kingdom of Sicyon B. C. 2091, and reigned 52 years.

EUROPS, a king of Sicyon, son of Ægialeus, who died before Christ 1993.

BUSIRIS, king of Egypt, built the famous city of Thebes, and made it the seat of his empire. He lived sometime after Mizraim.

OSYMANDYAS, king of Egypt. Diodorus gives a very particular description of many magnificent edifices, raised by this king, one of which adorned with sculptures and paintings of exquisite beauty, represented his expedition against the Bactrians, a people of Asia whom he had invaded with four hundred thousand foot, and twenty thousand horse. In another part of the edifice, was exhibited an assembly of judges, whose president wore, on his breast, a picture of truth with her eyes shut; and himself surrounded with books; an emphatic emblem, denoting that judges ought to be perfectly versed in the laws, and impartial in the administration of them.

The king likewise was painted here, offering to the gods gold and silver, which he drew every year from the mines of Egypt, amounting to the sum of sixteen millions.

Not far from hence, was seen a magnificent library, the oldest which is mentioned in history. Its title or inscription on the front was, *The Office, or Treasury for the Diseases of the Soul.* Near it were statues, representing all the Egyptian gods, to each of whom the king made suitable offerings; by which he seemed to be desirous of informing posterity, that his life and reign had been crowned with piety to the gods, and justice to men.

His mausoleum discovered an uncommon magnificence; it was encompassed with a circle of gold, a cubit in breadth, and 365 cubits in circumference. Each of which showed the rising and setting of the sun, moon, and the rest of the planets. For so ancient as this king's reign, the Egyptians divided the year into twelve months, each consisting of thirty days; to which they added every year, five days and six hours. The spectator did not know which to admire most in this stately monument, the richness of its materials, or the genius and industry of the artists and workmen.

UCHOREUS, one of the successors of Osymandyas. He enlarged the town of Memphis into a city. This city was 150 furlongs, or more than seven leagues in circuit, and stood at the point of the Delta, in that part where the Nile divides itself into several branches or streams. Southward from the city, he raised a very high mole. On the right and left he dug very deep moats to receive the river. These were faced with stone, and raised near the city, by strong causeys; the whole designed to secure the city from the inundations of the Nile, and the incursions of the enemy.

MŒRIS, king of Egypt, who made the famous lake, which went by his name.

PHILOSOPHY, AND LITERATURE.

PILPAY, or BIDPAY, an Oriental philosopher, who is said to have lived about 2000 years before the Christian era. He was counsellor and vizier to an ancient king of India, for whose use he composed his famous apologues. These apologues are in the form of dialogues between two animals of a species very like the European fox. The fame of this work having reached Persia, Chosroes the king of that country is said to have sent his physician into India for the sole purpose of procuring a copy of it. This physician, being permitted to peruse it in the library of the Indian king, translated it into the ancient Persian, and gave it the title of the *Royal or August Book*. This work has been translated into most of the modern languages. Some have thought the work bears the impression of a more modern date than is ascribed to the author. This we cannot decide.

PERIOD III.

FROM ABRAHAM TO MOSES.

[B. C. 2000.]

REMARKABLE FACTS, EVENTS, AND DISCOVERIES.

B.C.
1921 Abraham leaves Haran to go into Canaan, which begins the sojourning of 430 years. About this time Hermes is supposed to have flourished.
1856 Inachus founds the kingdom of Argos in Greece.
1796 The Deluge of Ogyges in Attica.
1635 The death of Joseph, prime minister of Egypt.

It appears, that about this period several kingdoms were founded in different parts of the world; and which were great or small according to circumstances. The Scripture mentions the kings of Egypt, Gerar, Sodom, Gomorrah, &c. in the time of Abraham. The kings in Scripture, however, were little more than the chiefs of tribes.

In reference to prophane history, it is necessary to observe, that the early annals of all countries are intermixed with fables. In fact, the first historians were universally poets, whose metaphors and amplifications, and allegories, necessarily observed facts, or heightened them beyond the standard of probability. But, however rude may be the style of ancient chronicles, or however simple and puerile the observations with which they may be interspersed, they must not be rejected. We must endeavour as much as possible to separate fact from fable.

In this period we have a slight notice of philosophy, literature, and science.

ABRAHAM, at first named ABRAM, the founder of the Hebrew nation, was born at Ur, a city of Chaldea, about two thousand years before Christ.

Among the characters which history has transmitted to us with peculiar honour, is that of the patriarch Abraham. It appears from the testimonies of many ancient writers, preserved by Josephus and Eusebius, that the fame of his wisdom and virtue spread far and wide among the nations of the earth. He is mentioned by Justin, as king of Damascus, and the ancestor of Israel. The Arabians, among whom he is celebrated, boast of their descent from him by Ishmael. The Indians challenged

him for the author and founder of their religion, and gave their philosophers, from him, the name of Brahmans, or Brahamans. History informs us of his conversing on the subject of religion with the most learned Egyptians, and being very highly esteemed by them. His name was held in the greatest veneration all over the East. The Magians, Sabians, and Persians, all gloried in him, as the great reformer of their religion. The memory of him was retained among the Lacedæmonians for above six hundred years; and under their king Areus, they claimed kindred from the Jews, as being of the stock of Abraham. The Persians, it has been observed, adhered so strictly to the religion of Abraham, as for a long time to keep clear of the most gross idolatries. His reputation is still so great among the Turks, that they daily in their public liturgy, pray God to be propitious to Mohammed and his family, as he was to Abraham and his. The memoirs of him which the book of Genesis furnishes, are monuments of his singular virtues, and of the distinction in which he was held by the neighbouring princes of his day. The character drawn of him by Josephus exhibits a striking representation of his excellencies, reputation, and influence. "Abraham," saith he, "was a man equally wise and eloquent, of a piercing judgment, and a universal knowledge. He had the reputation of an understanding beyond other men; and as he wanted no skill, so he had courage also to attack the most daring iniquities of the times; by dint of authority, as well as of reason, to tear up false opinions in religion by the roots, and to terrify wicked men into the love and fear of that God they had despised."

This just fame which attaches to the name of Abraham, arose from the peculiar part which he was called to act by the providence of God, and from the peculiar favours which his singular virtues and piety secured to himself and to his posterity. This illustrious patriarch was a blessing to the farthest corners of the world, and to the end of time; as from him, in due season, came the Messiah, in whom all the nations of the earth were blessed. He was the great ancestor of Jesus, the light of the world, the Saviour of mankind. The call of the patriarch, the separation of his posterity from the nations of the earth, the grant of the land of Canaan to them, and the succession of generations from their illustrious ancestor, were all subservient to the appearance of Jesus, the Christ, "a light to lighten the Gentiles, and the glory of the people of Israel."

Of the particulars of the life of this great man, recorded in the first book of the Hebrew Scriptures, the following is a brief summary. Abram was the son of Terah, who, towards the latter part of his life, left Ur, and went with his family to reside at Haran in Canaan. After his father's death, Abram,

by the command of the Lord, who promised that he should be the father of a great nation, with his wife Sarah, and his nephew Lot, removed from Haran, and, traversing a part of the land of Canaan, took a temporary station at Sichem, where he erected an altar to the Lord. He was soon obliged by a famine to go into Egypt, where, to avoid danger which he apprehended from his wife's extraordinary beauty, he instructed her to say, that she was his sister. Returning out of Egypt, into Canaan, his herdsmen quarrelled with those of Lot, and a separation ensued; Lot going towards Sodom, and Abraham pitching his tents on the plains of Mamre. Lot, during a contest among the neighbouring chieftains of the country, being taken prisoner by the prince of Elam, Abram armed his servants and released him. Sarah proving infertile, Abram took Hagar, an Egyptian of his household, as his concubine, who bare to him a son named Ishmael. At ninety years of age, Abram received a renewed promise from the Lord, that he should be a father of many nations; and, as an expression of this promise, his name was changed to *Abraham, the father of a great multitude.* At the same time was instituted the ceremony of circumcision; and Abraham, though Sarah was now far advanced in age, was assured that she should bear a son. The promise was repeated by three angels, who in a human form visited Abraham, and were entertained by him in his tent; and who were sent by the Lord to destroy Sodom for its wickedness. Lot, through the intercession of Abraham was permitted to escape. The patriarch, again changing his station, went towards the south, and settled in Gerar, where he made use of the same expedient, which he had before employed in Egypt, to prevent hazard to himself from the temptation which Sarah's beauty might present to Abimelech, the prince of the country. Here, according to the promise, when Abraham was an hundred years old, and Sarah ninety, their son Isaac was born. When Isaac was arrived at mature age, the Lord commanded Abraham to offer him up as a sacrifice; Abraham obeyed, and prepared for the offering, but at the moment when his hand was lifted up to slay his son, the Lord, having proved his faith, by the voice of an angel prevented the stroke, and provided a ram for the altar. Abraham, when Isaac was forty years old, sent a faithful servant into his own country to procure a wife for his son; and he obtained for him Rebekah, the daughter of Milcah, Abraham's sister. After the death of Sarah, who lived to the 127th year, Abraham married another wife, Keturah, who bare to him six sons. The patriarch died about the year 1821, B. C. at the age of 175. He was buried by his sons, Isaac and Ishmael, who seem to have forgotten at this time their animosities, in the grave which he had purchased for Sarah, his only actual pos-

session in the promised land. Thus lived and died this distinguished patriarch, the great ancestor of the Jews, and the fountain of their history.

Numerous fables have been invented concerning the father of the faithful, which are unworthy of notice. The Scripture narrative is the best, in which he is exhibited as an eminent pattern of generous condescension, liberal hospitality, and religious obedience. A more striking example of kind generosity, expressed with beautiful simplicity, will not easily be found than in the proposal which Abraham made to his nephew Lot, on the dispute which arose between their servants. "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen, for we are brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me; if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." Gen. xii. xxv.

LOT, the son of Haran, nephew of Abraham, and progenitor of the Moabites, and Ammonites. His separation from Abraham, his captivity by Chedorlaomer, his restoration by the bravery of his uncle, his extraordinary hospitality, his deliverance from the destruction of Sodom, his wife's metamorphosis, with his fatal intoxication, and involuntary incest, are recorded in Gen. xiii. xiv. and xix. His righteous character is particularly taken notice of by the apostle, 2 Pet. ii. 7, 8. Some trace the immodest worship of Baal-peor, the god of the Moabites and Ammonites, from the involuntary incest of their ancestor.

SARAH, or SARAI, Abraham's wife. Some suppose her to be the same with Iscah, the daughter of Haran, Abraham's younger brother by a different mother, and consequently the sister of Lot. Her beauty and consequent danger in the courts of Egypt and Gerar; her entertainment of the angels; her sterility till her 90th year, and birth of Isaac in her 91st; her turning off Hagar, and other interesting particulars, with her death and burial in her 123d year are recorded in Genesis xii. xviii. xx, xxi. xxiii.

HAGAR, a native of Egypt, the servant of Sarah, concubine of Abraham, mother of Ishmael, and ancestor of the Arabians. Her history, and the repeated divine interpositions for the preservation of her and her son, are recorded in Gen. xvi. and xxi.

BERA, king of Sodom, contemporary with Abraham, had his country terribly ravaged by Chedorlaomer and his allies; but the patriarch having defeated the conquerors, and recovered the spoil, Bera generously offered him the whole booty, which Abraham with equal generosity refused. Gen. xiv.

ABIMELECH, I. a king of Gerar, in Palestine, and con-

temporary with Abraham, whose faith and integrity seem to have much failed him, when the beauty of his wife attracted the attention of a monarch; insomuch that instead of acknowledging her to be his wife, he styled her his sister, though in reality she was not. The king, however, being warned in a dream, reproved the patriarch for deceiving him, but made a covenant with him, and dismissed him with considerable presents.

PHARAOH. Pharaoh was a common title of the Egyptian kings, as Cæsar was, long afterwards, of the Roman emperors. The first Pharaoh known to us is he, in whose time Abraham went down into Egypt, Gen. xii. 10, &c. in the year of the world 2084, B.C. 1920, whose officers brought Sarah into that prince's harem; from which she was not recovered without divine interference.

MAMRE, an Amorite, brother of Aner and Eschol, and friend of Abraham, Gen. xiv. 13. Mamre dwelt near Hebron, and communicated his name to great part of the country round about. Hence we read in Gen. xiii. 18, xxiii. 17, &c. that Abraham dwelt in Mamre, and in the plain of Mamre. But it is observed, that what we translate the plain, should be rendered the oak, of Mamre, because the word *elon* signifies an *oak*, or *tree of long duration*. Sozomen says, that this tree was still extant, and famous for pilgrimages and annual feasts, even in Constantine's time, that it was about six miles from Hebron; that some of the cottages which Abraham built were still standing near it; and that there was a well likewise of his digging, whereunto both Jews, Christians, and Heathens, did at certain seasons resort, either out of devotion or for trade, because there was held a great mart. To these superstitions Constantine the Great put a stop.

MELCHISEDEC, or MELCHIZEDEC, king of Salem, and priest of the most high God, is mentioned in the Scriptures, but without any reference to his genealogy, or to his birth, or death. And in this sense St. Paul says, he was a figure of Jesus Christ, "who is a priest for ever, after the order of Melchisedec," and not after the order of Aaron, whose birth, life, and death are known. When Abraham returned from his victory over the four confederate kings, Gen. xiv. 17—19, &c. Melchisedec came to meet him, at the valley of Shaveh, presented him with a refreshment of bread and wine, and blessed him; and Abraham offered him the tythes of all the spoils.

Various names have been invented for the parents of Melchisedec. But it is generally agreed on by the learned, that when the Apostle says, Heb. vii. 3. he was "without father and without mother," no more is meant than that he is introduced into the history of Abraham without the writer acquainting us who he was, where he lived, or when he died. Nevertheless, some

have taken St. Paul's words literally, and contend that he was not of human but divine nature. Origen and Didymus took him to be an angel; and the author of the *Questions upon the Old and New Testament* pretends that he was the Holy Ghost, who appeared to Abraham in a human form. The Arabic Catena, upon the 9th chapter of Genesis, makes Melchisedec to be descended from Shem by his father, and from Japheth by his mother. Cedrenus and others derive Melchisedec from an Egyptian stock. They say his father was called Sidon, and was the founder of Sidon the capital of Phœnicia. The Jews and Samaritans believed Melchisedec to be the same with the patriarch Shem; which opinion has been followed by many modern writers. M. Jurieu endeavoured to prove that he is the same as Ham. Peter Cumæus and Du Moulin asserted, that Melchisedec, who appeared to Abraham, was the Son of God, and the patriarch worshipped him, and acknowledged him for the Messiah. Many modern Christians are of this opinion; a very material objection to which seems to be, that the type and the anti-type are thus made one and the same person. The learned Heidegger supported a two-fold Melchisedec, the one historical, of whom Moses gives an account in Gen. xiv. that he was king as well as high-priest of Jerusalem; the other allegorical, whom St. Paul describes, and this is Jesus Christ. Numberless fables have been invented of Melchisedec, which are totally unworthy of notice. He was most probably the pious monarch and priest of some neighbouring territory.

CHEDORLAOMER, king of Elam, the first monarch recorded in authentic history, who made other kings tributaries. His name signifies *a generation of bondage*; and about B. C. 1926, he subdued the kingdoms of Sodom, Gomorrah, Admah, Zeboim, and Zoar, which, after serving him twelve years, rebelled. Determined to reduce them, with the assistance of Amraphel king of Shinar, Arioch king of Ellasar, and Tidal king of Gojim, or nations, he marched against them. To deprive them of all possible aid, he first attacked the neighbouring towers; marching southward on the east of them, he smote the Rephaims, near the source of the river Arnon, and pillaged Ashtaroth-karnaim; he routed the Zuzims at Ham, the Emims in Shaveth-kirjathaim, and the Horites in mount Seir. Having proceeded on the south side till he came to Elparan, he returned, and directed his course to the north-east. In his way he ravaged the country of the Amalekites, and smote the Amorites who dwelt about Hazazon-tamor. At last, he attacked the allied troops of the revolted kingdoms. The field of battle was full of slime pits; the army of the revolters was routed, and such as escaped the slaughter fled to the mountains, possibly those on the north-east, which afterwards fell to the lot of the Reubenites. Chedorlaomer and his allies,

after ravaging the country, and carrying off a number of captives, and a great booty, directed their march northward, intending to return home by the south-east of Syria. But, informed that Lot, his nephew, and family, were among the captives, Abram, with an handful of servants and a few Canaanitish allies, pursued the conquerors, overtook them at Dan, and routed them; then pursuing them to Hobah, a little to the north of Damascus, retook their captives and booty.

ARIOCH, king of Ellasar, an ally of Chedorlaomer, was one of the nine monarchs who engaged in the first battle of which we have any authentic account. See Gen. xiv.

BIRSHA, king of Gomorrah, one of the five kings who rebelled against Chedorlaomer; and, after being defeated, were relieved by Abraham, who refused to accept of any subsidy for his services. Gen. xiv.

ANER and Eschel were two Canaanites that joined their forces with Abraham in pursuit of the kings Chedorlaomer, Amraphel, and their allies, who had pillaged Sodom, and carried off Lot, Abraham's nephew. They did not imitate the disinterestedness of that patriarch, but retained their share of the spoil taken from the conquered kings. Gen. xiv. 24.

AMRAPHEL, the king of Shinar, or Babylonia, confederated with Chedorlaomer, king of the Elamites, and two other kings, to make war against the kings of Pentapolis, that is, of Sodom, Gomorrah, and the three neighbouring cities. The kings who were in league with Amraphel beat those of Pentapolis, plundered their city, and carried off abundance of captives.

ISHMAEL, the son of Abraham by Hagar. He became a very expert archer, and his mother married him to an Egyptian woman. He had twelve sons, viz. Nebajoth, Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadar, Jema, Jetur, Naphish, and Kedemah. He had also a daughter named Mahalath, or Bashemath, (Gen. xxxvi. 3.) who married Esau, (Gen. xxviii. 9.) From the twelve sons of Ishmael are derived the twelve tribes of the Arabians, which are still subsisting; and their descendants inhabited the country between Havilah and Shur.

MOAB, was the son of Lot, and of his eldest daughter, Gen. xix. 31, &c. He was born about the year of the world 2108. He was father of the Moabites, whose habitation was beyond Jordan and the Dead Sea, or both sides of the river Arnon.

AMMON, or BEN-AMMI, the son of Lot, and his youngest daughter. He was the father of the Ammonites, and dwelt to the east of the Dead Sea, in the mountains of Gilead.

ELIEZER, the Mahometans believe that Eliezer was a black slave given to Abraham. Abraham conceived such regard for him, that he gave him the superintendance of his whole

family, and before the birth of Isaac designed him for his heir. Eliezer behaved so well, that his master gave him liberty, and at length promoted him to the superintendance of all his property. A similar occurrence took place with regard to Joseph, Gen. xxxix.

When Abraham sent Eliezer into Mesopotamia, he said to him, put thy hand under my thigh, and promise with an oath that thou wilt not take a Canaanite for a wife unto my son; but go into the country where my relations live, and there take a wife unto my son Isaac. Eliezer departed with many camels and rich presents, and went to the city of Nahor, in Mesopotamia, whence he brought Rebekah for Isaac, Gen. xxiv. Whether Eliezer might live, so long as to be the person here mentioned is uncertain; but by his fidelity he seems likely to have been the same, and so he is usually understood. The passage is, and Abraham said unto *his eldest servant of his house that ruled over all that he had;* in which he is not called the "son of the house," possibly because Isaac was now the natural heir of Abraham.

ISAAC, the son of Abraham and Sarah, was born at Gerar, in the land of the Philistines, B. C. 1896., when his father was an hundred, and his mother ninety years of age. His birth was previously announced to Abraham, as the son of covenant and promise, in whose seed all the nations of the earth should be blessed. His name, according to its Hebrew etymology, which denotes "he has laughed, or shall laugh," expresses the pleasure with which his parents received the prediction of his birth, and augured the honour that awaited his posterity; a circumstance, however, occurred, which tended to abate their joy, and this was a divine command to offer Isaac as a sacrifice. Abraham prepared to obey, but was prevented by an angel. When Isaac was forty years of age, Abraham sent Eliezer, the steward of his house into Mesopotamia to procure a wife for him, from the family of Laban his brother-in-law. Eliezer succeeded in the object of his journey, and brought Rebekah to Isaac. Rebekah being unfruitful, Isaac prayed for her, and God granted her favour. She was delivered of twins, Esau and Jacob. Isaac had most inclination for Esau, and Rebekah for Jacob. Some years after, a famine obliged Isaac to return to Gerar, where Abimelech was king; he reported that Rebekah was his sister; and she was taken from him, by reason of her beauty, to be one of the king's wives. But Abimelech having observed, that Isaac behaved otherwise with Rebekah than he would have done with his sister, restored her to him. Isaac grew very rich, and his flocks multiplied every day; the Philistines of Gerar were so envious, that they filled up all the wells that were dug by Israel's servants. Abimelech himself desired him to depart; which he did, and pitched

his tent in the valley of Gerar, where he dug new wells, but was again put to some difficulties. At length he returned to Beersheba, where he fixed his habitation. The Lord appeared to him, and renewed the promise of blessing him. Abimelech king of Gerar came thither likewise to make an alliance with him. Isaac when grown very old, for he was an hundred and thirty seven years of age, and his sight was extremely weakened, called Esau his son, and directed him to hunt for him some venison. But while Esau was gone a hunting, Jacob stole the prime, the superior blessing of Isaac, so that afterwards Isaac could only give Esau an inferior blessing. Isaac lived many years after this. He sent Jacob into Mesopotamia to take a wife of his own family, When Jacob returned out of that country, after twenty years, Isaac was living, and continued so twenty-three years longer. He died aged an hundred fourscore and eight years, in the year of the world 2288, and was buried with his father Abraham, by his sons Esau and Jacob.

KETURAH, wife of Abraham. Abraham married Keturah when he was 140 years of age; and she bare him six sons, Zimram, Jokshan, Medan, Midian, Ishbak, and Shuah. His second marriage, at the age of 145 years, shows his faith in the divine promise, that he should be "a father of many nations;" for which purpose his constitution might be miraculously renewed, as Sarah's was. Besides, Abraham himself was born when his father Terah was 130 years of age. Abraham settled the sons of Keturah in the east country of Arabia, near the residence of Ishmael.

MIDIAN, son of Abraham and Keturah, Gen. xxv. 2. The Midianites, Num. xxii. 4, 7. xxv. 15. xxxi. 2. &c. whose daughters seduced Israel, even to the worshipping of Baal-peor, were descendants of Midian, the son of Abraham. The Midianites, who were overcome by Hadad son of Bedad, king of Edom, Gen. xxvi. 35, and those who oppressed Israel, and were defeated by Gideon, Judg. vi. 1, 2. &c. vii. 1, 2. &c. were also descended from Midian, son of Abraham, whose habitation was east of the Dead Sea, and south of the country of Moab. Their capital city was called Midian, and its remains were to be seen in the time of Jerome and Eusebius. It was situated on the Arnon, and south of the city of Ar, or Areopolis.

ABIMELECH, II. a king of Gerar, supposed to be the son and successor of Abimelech I. met with a similar disappointment to his father in the case of Rebekah; whom Isaac, imitating his father's weakness, passed for his sister, instead of owning her as his wife; which Abimelech accidentally discovering to be false, reproved him for it, and restored her to him. This monarch afterwards renewed the alliance with Isaac, that their fathers had made.

AHUZZATH, the friend of Abimelech II. king of Gerar,

and who, along with Phicol, accompanied him to witness the alliance made between him and the patriarch Isaac.

ANAH, the son of Zibeon the Horite, a ruler of mount Seir, and father to Aholibamah, the wife of Esau.

LABAN, son of Bethuel, and grandson of Nahor, was brother to Rebekah, and was father to Rachel and Leah. When Jacob came into Mesopotamia, B.C. 1759, he was well received by his uncle Laban, Gen. xxviii. &c. A month after his arrival, Laban said to him, must you, because you are my nephew, serve me without recompence? Jacob proposed to serve him seven years, for his youngest daughter Rachel, and Laban consented. Many are of opinion, that Jacob served him seven years, before he married Rachel; but others assert the contrary, and think that the words, "My time is accomplished," signify I am of age to marry, to support a family. Jacob was then seventy years of age. Jacob said to Laban, give me my wife, for my time is accomplished. Laban therefore made a wedding feast, but conveyed Leah into Jacob's chamber, so that Jacob did not perceive the fraud. The next morning he complained sharply of it. Laban replied, that it was unlawful to marry the younger daughter before the elder; but if he would serve him seven years more, he would give him Rachel. To this Jacob consented.

When Jacob had spent fourteen years in the service of Laban, he was desirous of returning to Canaan. Laban, however, wished to continue him in his service, and bid him ask what recompence he pleased. Jacob demanded all the young which his flocks should produce that were of a brown colour, spotted and speckled, that is, such as seemed least desirable for their wool and their fleece. Laban agreed, but used much art against Jacob. Jacob, however, by his superior skill and cunning accomplished his purpose.

After remaining twenty years with Laban, Jacob perceived that Laban did not regard him with the same kindness as formerly, and resolved to depart without the knowledge of Laban, who set out in pursuit of him, and overtook him in Mount Gilead. God appeared to Laban by night, and forbade him to say any thing harsh to Jacob. When, therefore, Laban saw Jacob, he only complained of his sudden retreat, of his not giving him the comfort of embracing his daughters and grandchildren, and of conducting them on their journey with cheerful music. On the subject, however, of stealing from him his gods, or Teraphim, he made great complaints. Jacob in his turn remonstrated with Laban, respecting his conduct towards him, and his having changed the rewards due to him. Laban answered, Behold my daughters and my grand-children. All that is your's is as dear to me as what belongs to myself. Let us make a covenant together, and set up a monument of it.

They swore, therefore, reciprocal friendship and alliance. Having offered sacrifices, they eat and drank together; and the next morning, Laban took leave of his daughters and grand-children, and returned to Haran.—See Jacob.

ESAU, was the son of Isaac and Rebekah, and was born before Christ, 1836. When the time of Rebekah's delivery came, she had twins, Gen. xxv. 24—26. the first of which was hairy, and therefore called Esau, that is, a man full grown, or of perfect age. Some derive Esau from the Arabic gescha, gescheva, which signifies a hair-cloth. Esau delighted in hunting, and his father Isaac had a particular affection for him. One day Esau returned out of the fields greatly fatigued, and desired Jacob to give him some of his red pottage; to this Jacob agreed, provided he would sell him his birth-right. Esau, thinking himself weakened almost to death, sold it, and by oath resigned it to him. After this, he eat his mess, and went away, little concerned at what he had done.

At the age of 40, Esau married two Canaanitish women, Judith, the daughter of Beeri the Hittite, and Bashemath the daughter of Elon. These marriages were very displeasing to Isaac and Rebekah. Isaac being old, and his sight decayed, directed Esau to procure him by hunting some venison, that at his return he might give him his last blessing. Gen. xxvii. 1—3. Esau went to hunt; but during his absence, Jacob, assisted and disguised by his mother Rebekah, procured from Isaac his blessing. When Esau returned to Isaac, and understood what had passed, he wept, and asked whether his father had not reserved one blessing for him? This he with some difficulty obtained. The conduct of Jacob caused him to be hated by Esau, who determined to murder him; but Rebekah sent Jacob to his uncle Laban, in Mesopotamia, without Esau's knowledge. Esau married several other wives, who were Canaanites, and also the daughter of Ishmael, sister of Nebajoth, who brought children. He settled in the mountains east of Jordan, and became very powerful.

When Jacob returned from Mesopotamia, he feared the resentment of Esau, and sent messengers to him with presents. The messengers were kindly received by Esau, who came himself with 400 men to meet his brother. Jacob feared that he came with anger; but the intentions of Esau were peaceable, and the two brothers tenderly embraced each other. Esau received the presents of Jacob, and offered to accompany him, and to guard over Jordan. Jacob, however, thanked him; and Esau returned to Seir. The names of three of Esau's wives were, Adah, Aholibamah, and Bashemath.

It has been observed, that Esau, all things considered, was not that very wicked person that some think him to have been. His generous and open temper appear in his affectionate de-

portment towards his brother, and in the speedy and entire forgetfulness of the injuries which he had received from Jacob.

JACOB, the son of Jacob and Rebekah, was born in the year B. C. 1836. He was twin-brother of Esau [see Gen. xxv. 25.] of a meek, peaceable disposition, domestic in his habits, inclined to a pastoral life, and the favourite of his mother; whereas, Esau was of a more fierce and turbulent temper, and, in consequence of his masculine active spirit, the object of his father's partial affection. Jacob derived his name from the manner of his birth, as he came into the world holding his brother's heel, which, in the Hebrew, signifies one who supplants, or strikes up, his adversary. Gen. xxv. 25. This was indicating some events that occurred in the progress of his years, particularly the supplanting of his brother.

We shall not very minutely detail the particulars of his future history, as they are recited in the book of Genesis, to which the reader is referred. Here we find, that in order to avoid the threatened effects of his brother's displeasure, incurred, as we have already related, under Esau, Jacob was sent by his mother to her brother Laban. In his journey he had a vision of a peculiar nature, which brightened his prospects, and induced him to form pious and laudable resolutions. On his arrival at Padan Aram, he was hospitably received by his uncle, Laban; and in a little time he conceived an affection for Rachel, his youngest daughter. In order to obtain Laban's consent to their marriage, he agreed to serve him seven years; but at the close of this period of service, Leah, the elder sister, was substituted for Rachel, and he contracted to serve Laban for a second term on condition of obtaining the first object of his affection. Upon the expiration of this term he married Rachel; and during his abode with Laban, he was singularly prosperous. At length his situation became intolerably grievous, and he determined to return with his wives and children, and the property he had acquired, to his own country. Availing himself of an opportunity, which Laban's absence afforded, he prepared for his journey; and he had proceeded so far, before his departure was known, that Laban was seven days in pursuing him before he could overtake him. Upon their interview on Mount Gilead, Laban remonstrated against, and Jacob justified, the measure which he had adopted. Rachel, however, before her departure, had contrived to purloin her father's *Teraphim*, and Laban, in his remonstrance with Jacob, complained of the robbery. Jacob, unapprized of the fact, consented to an examination of every tent, and declared that the individual, who was guilty of the robbery, should be put to death. Rachel contrived to elude the search; and Laban, apprehending that his charge was unjust, inclined to measures of conciliation. Accordingly, he proposed to Jacob terms of alliance, and that a

monument should be erected as a testimony of it to future ages. Jacob acquiesced; a pile of stones was reared, called by Laban, in the Syriac tongue, Jagar Sabadutha, and by Jacob, in Hebrew, Gilead; both signifying the heap of witness. The treaty was concluded with a sacrifice and a feast; and Laban, having embraced and blessed Jacob and his family, set out on his return to Padan Aram. Jacob, as he pursued his journey, began to entertain apprehensions of the unappeased resentment of his brother Esau; and notwithstanding the conciliatory measures he had adopted, he soon found that his brother was advancing to meet him with an armed force, and with seeming purposes of hostility. Having recommended himself by an act of devotion to the Divine protection, he prepared a costly present for his brother. At this time he was favoured with a prophetic vision, which served to allay his fears and to animate his resolution; and from a circumstance that occurred on this occasion, he obtained the name of "Israel," signifying a man who has prevailed with God; and this became afterwards the name of his posterity. Having joined his family after this vision, he advanced to meet his brother, who received him in the most kind and affectionate manner, and invited him to settle in his neighbourhood. Jacob, however, could not easily dismiss his apprehensions of danger, and chose rather to take up his abode near Shechem, where he purchased ground, on which he built an altar to the Lord. A circumstance of a very distressing kind occurred, for an account of which we refer to the history, which made it necessary for Jacob to remove from the vicinity of Shechem; and while he was deliberating whither to direct his course, he was instructed to erect an altar to God at Bethel, a place where he had received early assurances of the Divine protection and favour. Having erected an altar at this place, he set out on his journey to his father; but in the way he was severely afflicted by the loss of his beloved wife Rachel, who died in child-birth of her son Benjamin. Soon afterwards he arrived at Mamre, and continued there till his father's death. At this time Joseph, being about 17 years of age, became the object of jealousy to his brethren; who, meditating his destruction, determined at length to sell him to a troop of Ishmaelites, and to feign a story, with which they imposed upon the afflicted father, of his having been torn to pieces by some wild beast. After the lapse of some years, Jacob received the consolatory news of Joseph's being still alive, and in a station of high honour and power at the Court of Pharaoh. The news, we may well imagine, transported him beyond measure, and he fainted in the arms of his sons who communicated it. As soon as he could be persuaded that the report was true, and found himself surrounded by the presents of his son, and by the chariots of Egypt, which were to convey him and his family thither, he prepared for his journey. He

and his family left, therefore, the valley of Mamre and came to Beersheba, where was an altar consecrated to the Lord. Here he offered sacrifices to his God, thus expressing his gratitude and his desires of continued protection and blessing. Having received assurances of divine favour, he pursued his journey with pleasure; and, as he approached the borders of Egypt, he received a message from Joseph, requesting him to meet him in the land of Goshen, situated between the Red Sea and the Nile, a fruitful territory, and adapted to his pastoral life. The interview between the patriarch, and his son Joseph, is best conceived by a mind of sensibility. Joseph presented his father to Pharaoh. Jacob having wished this prince all happiness, Pharaoh asked him his age. He answered, the time of my pilgrimage is an hundred and thirty years; few and evil have my years been in comparison of the age of my fathers.

Having obtained leave of Pharaoh to settle in the land of Goshen, Joseph conducted his father and family thither; and here they prospered and multiplied. Jacob lived 17 years in Egypt; and when he apprehended that his life was drawing to a close, he obtained a promise from Joseph that his remains should be carried to Canaan, and deposited with those of his progenitors, Abraham and Isaac, in the cave of the field Machpelah, which Abraham had purchased. When he was dying, he adopted the two sons of Joseph, Manasseh and Ephraim, as his own; declaring, that in the division of the promised land, they were to receive a double lot, and to be considered as the heads of two distinct tribes. Having delivered to his sons, who were collected round him, his dying predictions of the events that should happen to their several descendants in future times, and which exactly corresponded to the patriarch's declaration, Jacob expired, at the age of 147 years, in the year B. C. 1689. Joseph faithfully fulfilled his promises, with respect to the burial of his father. He had him embalmed after the manner of the Egyptians, and there was a general lamentation for him in Egypt seventy days. After that time Joseph and his brethren, with the principal men of Egypt, carried him to the burying-place of his fathers, near Hebron. After having deposited the remains of their father in the cave of Machpelah, Jacob's sons returned to Egypt, where they and their posterity remained till the time of Exodus.

REUBEN, the eldest son of Jacob and Leah, was born B. C. 1758, Gen. xxix. 32. One day Reuben went into the field, being yet young, and found a fruit called, in Hebrew, *dudaim*, generally interpreted mandrakes, which he brought to his mother Leah, Gen. xxx. 14. Rachel was desirous of having them, and asked them of Leah, who bargained with her for Jacob's company the night following. Long after this, Jacob being returned into the land of Canaan, Reuben defiled his father's con-

cubine, Bilhah, for which he lost his birthright, and all the privileges of primogeniture.

When Joseph's brethren had taken a resolution to destroy him, Reuben endeavoured by all means to deliver him. He proposed to them to let him down into an old water-pit, which had then no water, that afterwards he might take him up, and restore him to his father Jacob. His brethren took the advice; but while Reuben was at some distance from them, they sold Joseph to a party of Ishmaelites. Reuben going to the pit, and not finding him there, tore his clothes, and said to his brethren, "The child is not to be found, and whither shall I go."

Jacob, when dying, warmly reproaches Reuben with his crime committed with Bilhah; saying, "Reuben, thou art my first-born, my might, but unstable as water; thou shalt not excel, because thou wentest up to thy father's bed, then defiledst thou it."

SIMEON, second son of Jacob and Leah, born in the year B. C. 1757, Gen. xxix. 37. Simeon and Levi revenged the affront, sustained by the defilement of their half-sister Dinah, on the part of Shechem, the son of Hamor, by entering the town of Shechem, and killing all the men they found; after which they brought away Dinah, in the year B. C. 1739, Gen. xxxiv. 25. It has been thought that Simeon was the most cruel to his brother Joseph, and that he advised his brethren to sell him, Gen. xxxii. 20. The conjecture is founded on the circumstance of his being detained prisoner in Egypt, Gen. xlii. 24; and of his being treated with greater rigour by Joseph than the rest of his brethren. Jacob, on his death-bed, manifested peculiar indignation against Simeon and Levi, Gen. xlix. 5. Accordingly the tribes of Simeon and Levi were dispersed in Israel. Levi had no compact lot or portion; and Simeon received for his portion only a district dismembered from the tribe of Judah, Josh. xix. 1, 2, &c., and some other lands which were over-run by those of this tribe on the mountains of Seir, and in the desart of Gedor, 1 Chron. iv. 24, 39, 42. The Targum of Jerusalem, and the rabbins, who have been followed by some of the fathers, have affirmed, that the greater part of the Scribes, and men learned in the law, were of this tribe; and as they were dispersed throughout Israel, we perceive the accomplishment of Jacob's prophecy, which foretold that Simeon and Levi should be scattered among their brethren. It has been suggested, however, that the dispersion of Simeon and Levi, which Jacob meant to be a degradation, was, in the progress of events, overruled, so as to be the occasion of honour; for Levi had the priesthood, and Simeon had the learning, or writing-authority of Israel; in consequence of which, both of these tribes were honourably dispersed throughout Israel. According to the testament of the twelve patriarchs, a book, indeed, of little authority, Simeon died at the age of 120 years.

The sons of Simeon were six, and are enumerated Exod. vi. 15. Their descendants amounted to 59,300 men, at the Exodus, Numb. i. 22.; but the number of those that entered the Land of Promise amounted only to 22,000, the rest having died in the desart, Numb. xxvi. 14. The portion of Simeon was west and south of that of Judah; having the tribe of Dan and the Philistines north, the Mediterranean west, and Arabia Petræa south, Josh. xix. 1—9.

NAPHTHALI, the second son of Jacob, by Bilhah, and the progenitor of the tribe.

LEVI, the third son of Jacob and Leah, and progenitor of the priests and Levites, was born about B. C. 1750. His treacherous and bloody combination with Simeon, to murder the Shechemites, is recorded in Gen. xxxiv. as well as Jacob's detestation of it, and his woe denounced against them for it, on his deathbed, at the very time that he pronounced blessings on Judah, Joseph, and the rest of his sons, Gen. xlix. 5—7. The prediction of Jacob was verified in the descendants of Levi, who had no inheritance assigned them among their brethren in the land of Canaan, but were obliged to live on the tithes and offerings of the other tribes. However, by their zeal against idolatry, and the readiness with which they executed the command of Moses to put to death a number of the worshippers of the golden calf, they obtained a mitigation of the sentence pronounced against them in the person of their progenitor. For they were admitted to the priesthood; which, though subordinate to that of Aaron and his posterity, entitled them to considerable privileges and immunities. They were thus appointed the keepers of the Jewish religion, and instructors of the people; and were entitled to a place in the judicial courts of every city and town, and to the property of thirty-five cities, with all their territories, in which they were supported by a fixed contribution of the tenths of all kinds of beasts, fruits, and grain in Israel. Levi died B. C. 1613, aged 137.

JUDAH, the fourth son of Jacob, and father of the chief tribe of the Jews, distinguished by his name, and honoured by giving birth to the Messiah, died B. C. 1636. This patriarch, though he seems not to have been a very rigid moralist, showed himself, nevertheless, a man of fine feelings. It was Judah who delivered that exquisitely affecting piece of natural eloquence, which may challenge a comparison with the finest productions of antiquity, and which was immediately followed by Joseph's discovery of himself to his brethren, Gen. xliv. 18—34. He persuaded his brethren to sell Joseph, rather than murder him, and thus saved his life. He was also possessed of a strong filial affection for his aged father.

ISSACHAR, the fifth son of Jacob by Leah, and the pro-

genitor of the tribe so named from him. Tolah, one of the judges, and Baasha, one of the kings of Israel, were of this tribe.

DAN, one of the twelve Patriarchs, the fifth son of Jacob, and the eldest by Bilhah. Of his history nothing is recorded, except that he had but one son, named Hushim; though his posterity was afterwards very numerous.

ZEBULUN, the sixth son of Jacob and Leah. Gen. xxx. 20. He was born in Mesopotamia, about B. C. 1748. His sons were Sered, Elon, and Jahleel. Gen. xlvi. 14. Moses acquaints us with no particulars of his life; but Jacob, in his last blessing, said of Zebulun, Gen. xlix. 13. "Zebulun shall dwell at the haven of the sea, and he shall be for a haven of ships, and his border shall be unto Zidon." His portion extended along the coast of the Mediterranean-sea, one end of it bordering on this sea, and the other on the sea of Tiberias. Josh. xix. 10, &c. In the last words of Moses, he joins Zebulun and Issachar together, saying, Deut. xxxiii. 18. "Rejoice, Zebulun, in thy going out, and Issachar in thy tents. They shall call the people unto the mountain, there they shall offer sacrifice of righteousness. For they shall suck the abundance of the seas, and of treasures hid in the sand." Meaning, that these two tribes being at the greatest distance north, should come together to the temple at Jerusalem, to the holy mountain, and should bring with them such of the other tribes as dwelt in their way; and that being situated on the coast of the Mediterranean sea, they should apply themselves to trade and navigation, and to the melting of metals and glass, denoted by those words, "Treasures hid in the sand." The river Belus, whose sand was very fit for making glass, was in this tribe.

When the tribe of Zebulun left Egypt, it had for its chief Eliab the son of Elon, and comprehended 57,400 men, able to bear arms. Num. i. 9—30. In another review, thirty-nine years afterwards, this tribe amounted to 60,500 men, of age to bear arms. Num. xxvi. 26, 27. The tribes of Zebulun and Naphtali distinguished themselves with Barak and Deborah against Sisera, the general of the armies of Jabin. Judg. iv. 5, 6, 10. v. 4. 18. It is thought these tribes were the first carried into captivity beyond the Euphrates, by Put, and Tiglath-pileser, kings of Assyria. 1 Chron. v. 26.

GAD, son of Jacob and Zilpah, Leah's servant. Gen. xxx. 9—11. Leah, Jacob's wife, gave him also Zilpah, that by her she might have children. Zilpah brought a son, whom Leah called Gad, saying, a troop cometh. Gad had seven sons, Ziphion, Haggai, Shuni, Ezbon, Eri, Arodi, and Areli. Gen. xlvi. 16.

Jacob, blessing Gad, said, "A troop shall overcome him, but he shall overcome at the last;" Gen. xliv. 19. and Moses,

in his last song, mentions Gad, as "a lion which teareth the arm with the crown of the head," &c. Deut. xxxiii. 20, 21.

The tribe of Gad came out of Egypt in number 45,650. After the defeat of the kings Og and Sihon, Gad and Reuben desired to have their division in these countries, and alleged their great number of cattle. Moses granted their request, on condition that they would accompany their brethren, and assist in the conquest of the land beyond Jordan. Gad had his inheritance between Reuben south, and Manasseh north, with the mountains of Gilead east, and Jordan west.

ASHER, one of Jacob's sons by Zilpah, and the progenitor of the tribe so called.

DINAH, the only daughter of the patriarch Jacob. Her misfortune with prince Shechem; his honourable proposal of repairing the injury by marriage, and the prevention of the fulfilment of his generous intention by the treachery and barbarity of her bloody brethren, Simeon and Levi, are recorded in Gen. xxxiv.

SHECHEM, the son of Hamor, the Hivite, prince of the country so named, a contemporary of the patriarch Jacob, who purchased from him a field for a burial ground. Upon this occasion, or soon after it, the prince, falling in love with Dinah, the patriarch's only daughter, seduced her; but, contrary to the villainous practice of most seducers of female innocence in all ages, generously and honourably proposed, to her father and brethren, to marry her, and settle a dowry upon her, which certainly would have completely compensated Dinah for the injury done her. But through the vindictive villainy of her two brethren, Simeon and Levi, a scene of hypocrisy, cruelty, and massacre, followed, which has not a parallel in the history of the most savage nations. Under pretence of religion, the prince, his father, and the whole men of the city, were massacred, the women and children carried captives, and the city plundered, by these two savages. Gen. xxxiv. The patriarch Jacob not only complained at the time, that their barbarity had disgraced him among the inhabitants, but also noticed it on his death-bed, when he blessed the rest of his sons. Gen. xlix. 5—7.

JOSEPH, a Hebrew patriarch. He was the son of Jacob and his wife Rachel, and born about the year B. C. 1745 As he was the favourite of his father, on account of his personal and mental endowments, he became the object of the jealousy and hatred of his brethren; and they sold him to some Ishmaelites, who were travelling to Egypt B. C. 1728, feigning a tale that he had been devoured by wild beasts. When the Ishmaelites arrived in Egypt, they sold Joseph to Potiphar, an officer of the royal household. In this situation Joseph conducted himself with such prudence, industry and fidelity, that his master

committed all his affairs to his management. After ten years service, Potiphar's wife assailed him with a temptation, which every principle of gratitude and honour, as well as of religion, induced him to resist. Instead of yielding to the temptation, he sprung from his mistress's embraces; and thinking only how to avoid the impending evil, left his upper garment behind him.

Rage and resentment instantly supplanted that affection which had so fiercely raged in the breast of the disappointed fair one. And fearing that Joseph, from his detestation of the crime, should betray to her husband the imprudence she had been guilty of, with the usual subtlety of the abandoned part of her sex, she determined to turn the accidental circumstance of the garment to her advantage. She accordingly alarmed the other servants; and on their entering the room where she was, informed them, with well dissembled terror, that the Hebrew, in whom her husband so much confided, had attempted to violate her honour; but on her making resistance he had fled, leaving the garment which they saw in her hands behind him. This tale she likewise related to Potiphar on his return home, who was so exasperated at Joseph's presumption, which he found corroborated by the testimony of his other servants, that he ordered him to be sent to the prison in which those belonging to the king's household were usually confined for any misdemeanor.

Here Joseph continued a long time, behaved with so much prudence and discretion, that the keeper of the prison treated him with unusual lenity, and committed his fellow-prisoners entirely to his care. During the early part of his confinement, it happened that Pharaoh's chief butler, or cup-bearer, and his chief baker, for some misconduct, were sent to this prison. The former dreamed one night, that he saw three clusters of ripe grapes hanging from three branches of a vine, which he pressed into a cup, and presented to his royal master, who received it from his hands with apparent pleasure. The butler having observed that Joseph was penetrating and learned beyond his years, applied to him in the morning for the interpretation of his dream. With his other endowments, God had bestowed on the young Hebrew this faculty, he therefore bid the dreamer be of good cheer, for that in three days he should be released from his confinement, and be restored to the king's favour. As the chief butler seemed to receive great consolation from this favourable explanation of his dream, and to be gratefully disposed towards Joseph, he asked of him, as a boon, that, when the completion of it took place, and he consequently returned to his former situation, he would remember these circumstances, and endeavour to obtain his release. Joseph's fellow-prisoner promised to do so; the sequel, however, shows, that he thought neither of the dream nor of him for a considerable time.

The same night the chief baker had a similar dream to that of the chief butler, and applied likewise to Joseph for an interpretation. He thought in his sleep, that he carried three baskets upon his head, two full of loaves, and the third of sweetmeats, with other eatables, such as are prepared for kings; but the birds flew round the baskets, and eat up what was therein, notwithstanding his utmost endeavours to prevent them. The chief baker having repeated the foregoing dream to Joseph, he waited with a serene countenance for his interpretation of it, not in the least doubting but it would prove as favourable as that of the chief butler's, the circumstances being somewhat similar. But how great was his dejection, when Joseph reluctantly told him, that he much feared he had but three days to live! his dream seeming to foretell, that in so short a time he should be crucified, and his body, being exposed to the ravenous fowls of the air, be soon devoured by them. And the exact completion of both those interpretations accordingly happened.

Joseph, however, remained in confinement, unthought of by the chief butler, during the space of two years. At the expiration of that time, the unseen hand of Providence released him from his bonds; and, by one of those unexpected turns of fortune, to which mankind are liable, raised him to a height of grandeur and authority that scarcely ever was equalled, and far beyond his utmost wishes.

Pharaoh himself having seen in his sleep two visions, which the wisest men in his dominions could not interpret to his satisfaction, he became extremely uneasy about them, especially as they seemed to forbode something of an alarming nature. It was now, for the first time, that the remembrance of Joseph, and his skill in the interpretation of dreams, occurred to the king's cup-bearer; and he immediately, not without upbraiding himself for his ingratitude, related to his master what had passed whilst he was in prison.

Joseph was accordingly brought into the royal presence, when the king repeated to him his two well known dreams of the seven fat and seven lean kine, which Joseph interpreted to be seven years of plenty, and the like number of scarcity, that should happen throughout all the Egyptian dominions. Pharaoh being struck with the plausibility of the interpretation given by Joseph, and admiring his wisdom and discretion, he further consulted him on the means of preventing the fatal consequences that might arise in so populous and extensive a country from seven long years of famine, and being advised by him to store up in granaries, during the seven years of abundance, the surplus of the corn then produced, and to prevent, by proper edicts, its being spent in a wasteful and luxurious manner, he was so pleased with the sagacious counsel,

that he made him vicegerent of his kingdom, and authorized him to carry into execution the plan he had so wisely laid.

The Egyptian monarch at the same time conferred the highest honours on Joseph, permitting him to make use of his own seal, to wear purple robes, and to ride in the royal chariot throughout all Egypt, in prosecution of the arrangement he had undertaken. He likewise from the high opinion he entertained of his wisdom and penetration, bestowed on him the name of Psonthom Phanea, which signifies the Revealer of Secrets. And soon after Joseph, having now attained his 30th year, married a person of the first rank, Asenath, the daughter of Potiphar.

Through the prudent management of Joseph during the seven years of plenty, which happened as foretold by him, when the years of famine arrived, he had not only corn sufficient to supply the wants of the Egyptians, but of some of the neighbouring states. This comfortable intelligence reaching Canaan, the residence of the patriarch Jacob, which country was likewise grievously afflicted by the dearth, he sent ten of his sons, retaining with him only his youngest child, Benjamin, to purchase corn in Egypt for the use of his family.

Upon their arrival, they applied to Joseph for what they wanted, as none was disposed of without his consent. They no sooner appeared before him, than they were known by him; while from the alteration that had taken place in the lineaments of his face, the maturer appearance of his person, but more especially from the pomp and dignity with which he was surrounded, they did not expect that they were applying to a person whom they had once so well known.

Joseph being impatient to learn some tidings of his father Jacob, and wishing to do this without discovering himself, he accused them of being spies, and of coming with a design to discover the nakedness of the land; expecting in answer to the accusation, a detail of the real situation of his family. The artifice succeeded to his wish. Reuben, the eldest, informed him, that they were the children of one parent, who had been the father of twelve; but one was no more, and the youngest remained at home to take care of their aged father. He concluded with assuring him, that they were come solely to purchase corn, in order to preserve themselves and their family from starving, and with no treacherous views whatever. This reply not appearing satisfactory to Joseph, as he pretended, he committed them to prison, till he should be more at leisure to examine into the affair. At the end of three days he had them brought before him again, when he insisted as a proof of their veracity, that they should leave one of their number behind them, and, being supplied with the corn they wanted, hasten to their native country, and bring with them the brother they

spoke of. "On these conditions only," said Joseph, "will I set you at liberty."

Grieved at this requisition, the Canaanitish strangers shed tears, and said one to another, "this befals us for the severity we showed our brother Joseph!" Reuben was particularly severe in his reproaches on the rest. "Did I not warn you," said he, "against your cruelty to your brother? Behold, now his blood is required of us!" A general sadness seized them, and they sincerely repented of their hardheartedness.

Little did they think that these recriminations were understood by the Egyptian vicegerent, as he had spoken to them by an interpreter. Not a word however escaped him; and he felt their distress with so much pungency, that, overwhelmed by a flood of fraternal affection, he was forced to retire, to give vent to the exquisite emotions of his heart. When he was able to return to them, it was agreed that Simeon should be left as a pledge with him; and the other nine were suffered to depart.

Before their departure orders had been given that when the sacks were filled with corn each man's money should be returned in his sack's mouth. This circumstance, when it was discovered in their journey homewards, very much alarmed them; and they concluded that this was done in order to furnish a pretence for enslaving them when they next visited Egypt. Jacob heard their adventures with surprise and concern, more especially when he found that Simeon was left behind in custody, and that they were pledged to take Benjamin with them before they could obtain his release. At length, as the scarcity increased, and their supply was nearly exhausted, Jacob, with great reluctance, consented to part with Benjamin; and having ordered them to provide presents for the ruler of Egypt, and to carry with them twice as much money as before, he committed them to the blessing of heaven, and dismissed them. Upon their arrival in Egypt, they hastened to present themselves before Joseph; and were kindly received and liberally entertained at a public dinner which he had provided for them. Some circumstances occurred on this occasion, which might have brought their brother to their recollection; but they again departed with their sacks and money as before, and in Benjamin's sack was the silver cup out of which Joseph himself drank. Upon their return towards Canaan, they were followed by an officer, who charged them with ingratitude for the hospitality with which they had been treated, and with the theft of his lord's silver cup. All of them protested their innocence; but upon searching the sacks, the cup was found to their great surprize and concern, in that of Benjamin. They were therefore taken back to Joseph, who insisted upon detaining Benjamin as a slave, while they might be allowed to return home in peace. Recollecting the reluctance with which his father had

parted with his son Benjamin, and that they were sureties for his return, they urged various pleas for his being allowed to accompany them. Judah was the advocate for his brother's liberty; and he offered himself as a substitute if he were permitted to return. Joseph was at length overcome; disguise became intolerably irksome to him; and he could no longer refrain from discovering himself to his brethren. B. C. 1706. This part of the sacred history is wrought up with incomparable beauty and pathos, and must suffer by any attempt to abridge it, or to relate it in different language. The discovery being made, they were all received, and particularly Benjamin, his brother by the same mother, with expressions of the tenderest and most affectionate regard; nor did Joseph lose any time in acquainting Pharaoh with the arrival of his brethren, and with the circumstances of his father and his family. Such was the high esteem which Pharaoh had for Egypt, that he immediately gave orders for his kindred being sent for to Egypt, and for settling them in the richest part of the country. Goshen was the district which Joseph allotted to them; and there they were supplied with ample means of subsistence, while the inhabitants of other parts of Egypt were suffering great distress on account of the famine. The long duration of this calamity drained the people of all their money, and constrained them at length to part with their cattle, their houses, their land, and even their personal freedom, for support, B. C. 1705. Thus the whole kingdom of Egypt, the lands of the priests excepted, became the demesne of the crown; and all the people were reduced to the servile condition of the bondsmen to the crown. Moreover, the old owners were separated from one another, and dispersed through different parts of the kingdom, that they might thus forget their interest in the lands which they had sold, and be precluded from forming combinations for regaining them. In this instance, Joseph's zeal for Pharaoh's interest caused him to overstep the bounds which sound policy and justice prescribed; and contributed to establish a despotism, which eventually proved very oppressive to the descendants of Joseph, and the rest of the Israelites. In the last year of the famine, Joseph informed the Egyptians that they might expect a crop during the following year, and that he would enable them to renew their attention to agriculture, by distributing to them fresh lands, cattle, and corn, but he stipulated this condition with them, that from henceforwards the fifth part of all the products of their lands should be reserved for the king; that the residue should be their own.

From this time, B. C. 1702, as the people consented to this regulation, it became a law, that remained in force for several centuries, that the fifth part of the produce of the whole kingdom of Egypt, the lands of the priests excepted, should belong

to the crown. After the death of Jacob, and the return of his brethren to Egypt from Canaan, whither they had atttended the remains of their father, they were apprehensive that Joseph might retaliate the injuries which they had done him, and therefore they informed him, by a messenger, that it was their father's dying request that he would forgive them, and continue to afford them his protection. Joseph immediately took the opportunity of removing their suspicion and anxiety, by repeated assurances of his unabated affection and zealous concern for their welfare. Having survived his father about 60 years, he informed his brethren, B. C. 1635, that God, according to his promise, would bring their posterity from Egypt, to the land of Canaan; and he therefore made them pledge themselves on oath to bury him with his ancestors. Joseph, having occupied under six sovereigns the office of viceroy of Egypt, during 80 years, retained it till his death, which happened when he had attained the age of 110 years, in the year B. C. 1635. When the Israelites took their departure from Egypt, they observed his injunction concerning the removal of his body; and as we read in Joshua xxiv. 32. it was buried at Shechem, in the field which Jacob bought of Hamor. From Jerome we learn, that the Israelites erected a noble monument to his memory which was to be seen in his time.

It may be useful to observe, that the principal features in the history of Joseph, are recorded by Trogus Pompeius, a Latin historian, who lived in the reign of Augustus.

BENJAMIN, the youngest son of Jacob by Rachel, and his favourite after Joseph was sold. His mother, in her sufferings, called him BENONI, *the son of my sorrow*, which Jacob, by the spirit of prophecy, changed to Benjamin, *the son of my right hand*. Chronologists place his birth B. C. 1734. He married young, and was scarce 32 years of age when he had ten sons, five of whom seem to have died without issue, as the numerous tribe which descended from him is traced only from the other five, viz. Bela, Ashbel, Ahiram, Shuppin, and Huppim. Num. xxvi. 38, 39.

PHARAOH, the second of this name noticed in Scripture, reigned in Egypt in the time of Joseph, when he was sold thither by the Israelitish merchants. This prince, or perhaps his successor, had the mysterious dream of the seven fat kine, and the seven full ears of corn, consumed by seven lean kine, and seven barren ears; and he promoted Joseph to be regent of the whole kingdom, Gen. xiv. 8, 9. This is the same Pharaoh who sent for and entertained the patriarch Jacob and his family in Egypt.

POTIPHAR was an officer of the court of Pharaoh, king of Egypt. Having purchased Joseph as a slave from the Mi-

dianites, who had bought him of his brethren; seeing all things prosper in his hands, he gave him the superintendance of his whole house. But, some years after, the wife of Potiphar, taking an unlawful liking to Joseph, and having even solicited him to the crime of adultery, Joseph repulsed her. Then her love changed into rage; she accused him to her husband, and Potiphar put Joseph in bonds, where his delegate, who had by office the charge of the prisoners, laid this care upon Joseph.

Joseph possessed an extraordinary talent of interpreting dreams, which, at length, made him known to Pharaoh, who appointed him ruler over all Egypt, and gave him in marriage Asenath, daughter of Potiphar. Whether this was the same Potiphar who purchased Joseph or not is uncertain.

ASENATH, the daughter of Potiphar, or Potipherah, and wife of Joseph, prime minister to Pharaoh king of Egypt, who seems to have made up the marriage, as it is said he gave her to the patriarch, Gen. xli. 45. Some authors suppose Potipherah to be the same with Potiphar, and that Asenath had endeared herself to Joseph by taking his part in his adversity, and vindicating him to her father against her lewd mother's calumny, which is indeed extremely probable.

AMALEK was the son of Eliphaz and Timna his concubine, and grandson to Esau. He succeeded Gatam in the government of Edom, south of Judah, Gen. xxxvi. 12, 16. 1 Chron. i. 36. Amalek was father of the Amalekites, a powerful people, who dwelt in Arabia Petræa, between the Dead Sea and the Red Sea, or between Havilah and Shur, perhaps in moving troops, 1 Sam. xv. 7. We cannot assign the particular place of their habitation, nor does it appear they had any cities, though one is mentioned, 1 Sam. xv. 5. They lived generally in parties, in caves, or tents.

ONAN, was son of Judah, and grandson of the patriarch Jacob. Judah having given a young woman named Tamar to his eldest son Er for a wife, Er died without children. Judah then caused his second son Onan to marry Tamar, that he might raise successors to his brother. But Onan perceiving the children produced by him would be deemed to belong to his brother, withheld from Tamar the means of becoming a mother. This was so displeasing to the Lord, that he caused him to die, Gen. xxxviii. 6, 7. &c. probably by some extraordinary malady.

TAMAR, or THAMAR, was daughter-in-law to the patriarch Judah, wife of Er and Onan. After Onan's death Tamar lived with her father-in-law, expecting to marry his son Shelah; but the marriage not having taken place, some years after, when Judah went to a sheep-shearing feast of his friend Hirah, the Adulamite, Tamar being informed of it, disguised

herself as an harlot, and sat in a place where Judah would pass. Judah went in unto her, and gave her as pledges his ring, his bracelets, and his staff.

After some months her pregnancy began to show; Judah being informed of it, would have had her burned alive. But when she produced the ring, the bracelets, and the staff, and said that person was the father of the child who owned those pledges, Judah acknowledged that she was more just than he had been. She had twins, of which one was called Pharez and the other Zarah. This happened about B. C. 1727.

PHAREZ, son of Judah and Tamar, Gen. xxxviii. 27, 28. &c. so named, from the circumstance attending his birth, by his mother Pharez, i. e. *one breaking forth*. His sons are mentioned in Num. xxvi. 21. and his posterity down to Mary and Joseph, in Matt. i. and Luke iii.

MANASSEH, the eldest son of Joseph, and grandson of the patriarch Jacob, Gen. xli. 50, 51. was born A. M. 2290, and B. C. 1714.

EPHRAIM, was the name of Joseph's second son, and Asenath, Potiphar's daughter. He was born in Egypt, B. C. 1710. Ephraim, with his brother Manasseh, was presented by his father Joseph to Jacob on his death-bed, Gen. xlviii. 8, &c. Jacob laid his right hand on Ephraim the younger, and his left on Manasseh the elder. Joseph was desirous to change his hands, but Jacob answered, I know it, my son; Manasseh shall be multiplied, but Ephraim shall be greater.

The sons of Ephraim having made an inroad into Palestine, the inhabitants of Gath killed them. Ephraim their father mourned many days for them, and his brethren came to comfort him, 1 Chron. vii. 20, 21. Afterwards he had a son named Beriah, and a daughter Sherah. He had also other sons, Rephah, Resheph, Tela, &c. His posterity multiplied in Egypt to the number of 40,500 men capable of bearing arms.

GILEAD, the son of Machir, and grandson of Manasseh. His posterity had their inheritance allotted them in the mountains of Gilead, so named from him.

ELIPHAZ, the eldest of Job's three uncharitable friends. From his being styled the Temanite, it is evident that he was a descendant of Esau, by Teman, the son of Eliphaz, and grandson of Esau, the first duke of Edom; which contributes to assist the chronologist in fixing the period when Job lived.

BILDAD, the Shuhite, one of Job's friends, descended from Shuah the son of Abraham and Keturah. Shuah's family lived in Arabia Deserta, eastward of the Holy Land.

ZOPHAR, the Naamathite, one of the friends of Job, Job ii. 11. He is by some called king of the Mineans; by others, of the Nomades.

ELIHU, the son of Barachel the Buzite, a descendant of

Buz, the son of Nahor, Abraham's brother, and the youngest of Job's friends who visited him in his affliction. His remarkable speech to Job, and his senior friends, is recorded in the xxxii. and five following chapters.

JOB, an ancient inhabitant of the land of Uz, east of Gilead, remarkable for his patience in the midst of most accumulated and extreme adversity. Many passages in the book of Job plainly show, that he flourished in the patriarchal age. The allusions to the deluge, and the destruction of Sodom, and the total silence of Job and his friends with respect to the law, which is never once quoted, and to the departure of the Israelites out of Egypt, show that he must have lived between the former and the latter of these events. But what fixes the chronology of Job almost to a certainty, is that his aged friend, *Eliphaz the Temanite,* is expressly recorded to have been the son of Esau, and the father of Teman, Gen. xxxvi. 10, 11. who is said to have built a city named after himself, in which his father resided, and was hence called a *Temanite.* Alstedius, in his *Thesaurus Chronologiæ,* proceeding upon this probability, fixes the era of Job's sufferings, B. C. 1673, and B. C. 1674; and gives two genealogies of Job, by one of which he makes him the son of Uz or Huz, (mentioned Gen. xxii. 21.) the eldest son of Nahor, Abraham's brother, and by the other, for which he quotes the authority of the LXX. in their appendix to the book of Job, he makes him the same with Jobab, king of Edom, (mentioned Gen. xxxvi. 33.) the son of Zerah or Serah, the son of Reuel, and grandson of Esau, by Bashemath, the daughter of Ishmael. According to this genealogy, Eliphaz was Job's grand-uncle, which is not improbable. Alstedius also tells us, that Dinah, Jacob's daughter, was Job's wife. The descent of Elihu also (mentioned in chap. xxxii. 27.) from Buz, the second son of Nahor, Gen. xxii. 21. is an additional confirmation that Job lived about this period.

Job was a man of great probity, virtue, and religion, and he possessed great riches in cattle and slaves, which at that time constituted the chief wealth even of princes in Arabia and Edom. He had seven sons and three daughters, and was in great repute among all the Eastern people on both sides of the Euphrates. He had an aversion to injustice, idolatry, fraud, and unchastity; he avoided evil thoughts, and dangerous looks; he was compassionate to the poor, a father to the orphan, a protector to the widow, a guide to the blind, and a support to the lame.

The name of Job occurs in the ancient martyrologies with the title of prophet, saint, and martyr. The worship of him, under the one or other of these characters, is of high antiquity, and was at one time very extensive, both in the Greek and Latin churches. The Greeks made choice of May 6, for his festi-

val, and have been followed in this arrangement by the Christians of Arabia, Egypt, Ethiopia, and the Russian empire. The Latins hold his festival on May 10. Next to the Maccabees, who were brothers as well as martyrs, Job is the first saint to whom the western church decreed public and religious honours.

Among the patriarchs and prophets there is no character to whom more churches have been consecrated, or chapels dedicated, than to Job. A pretended tomb of him has been shown in many places. The most celebrated is that of the Trachonites, towards the springs of the Jordan. It is situate between the cities, still bearing the names of Teman, Shuah, and Naama. There is another tomb publicly shown for that of the patriarch in Armenia, where Cock, the Chaldee Paraphrast, contended that he had lived. And as another Chaldee interpreter placed his residence in the vicinity of Constantinople, we have also a third tomb of Job exhibited near the walls of this city; but which, by more sober historians, has been referred to an Arabian warrior of the same name, who fell at the siege of Constantinople in the year 672. In this city, however, was a monastery, in the sixth century, dedicated to the patriarch himself; yet the ecclesiastics did not venture to affirm that it was erected in consequence of their being in possession of his remains, as is usually done on the foundation of monasteries.

AMRAM, the son of Koath, and grandson of Levi. He married Jochebed, who bare unto him Aaron, Moses, and Miriam. Amram died in Egypt, aged 137. Exod. vi. 20.

JOCHEBED, was wife of Amram, and mother of Miriam, Moses, and Aaron. Several difficulties are started concerning the degree of relation between Amram and Jochebed, who was the daughter immediately of Levi, and aunt of Amram, her husband, because, Ex. ii. 1, vi. 20, Numb. xxvi. 59., she is called the daughter of Levi. Others maintain, that she was only cousin-german to Amram, being daughter of one of Kohath's brethren. The Chaldee, on Exod. vi. 20, says, that she was the daughter of Amram's sister; the Septuagint, that she was daughter to Amram's brother. Calmet thinks it most probable, that Jochebed was only cousin-german to Amram.

PHARAOH, who persecuted the Israelites, and published a decree, that all the male children born of Hebrew women should be thrown into the Nile.

SHIPHRAH and PUAH, two midwives of Goshen, in Egypt, deservedly celebrated in sacred history, and rewarded by the Almighty himself for their humanity, in disobeying the bloody mandate of the tyrant of Egypt, to murder the Hebrew boys at their birth, Exod. i. 15—19. Some commentators have expressed doubts, whether these worthy women were Egyptians or Hebrews, but we think it hardly admits of a question that they were Hebrews, as otherwise their Pagan superstition would

have led them to comply with the royal mandate, and to think that at the same time they served their gods, by murdering the children of a race who despised their deities.

Where we cannot trace the connection between sacred and prophane history, we shall keep the characters separate, although it deviates something from the chronological order.

APIS, one of the ancient kings of the Peloponnesus, died B. C. 1948.

THELXION, son of Apis, succeeded his father, and died B. C. 1896.

TELCHIN, king of Sicyon, a son of Europs. He died B. C. 1793.

LYCAON I. king of Arcadia, son of Pelasgus and Melibœa. He built a town called Lycosura, on the top of Mount Lycæus, in honour of Jupiter. He had many wives; he had a daughter called Callisto, and 50 sons. He was succeeded by Nictymus, his eldest son. He lived about B. C. 1820. There was another king of this name, Lycaon II. celebrated for his cruelties.

INACHUS, a son of Oceanus and Tethys, and the father of Io. He founded the kingdom of Argos, and was succeeded by his son Phoroneus, B. C. 1807, and gave his name to a river of Argos, of which he became the tutelar deity. He reigned 60 years.

OENOTRUS, the son of Lycaon, and sixth in descent from Phoroneus, king of Argos, who reigned about B. C. 1750, was the founder of the first Greek colony in Italy.

OGYGES, of Greece, a sovereign of Attica and Bœotia, under whose reign happened the inundation, since known by the name of Ogyges' deluge. Whether this prince was a native or a foreigner, at what time he lived, and what was the deluge which happened under his reign, are questions of no very easy solution. The epoch of the deluge is placed by Barrier toward the year B. C. 1796, agreeably to the Greek history, and to the opinion of Petavius and Marsham. In Blair's table, the reign of Ogyges, in Attica, is fixed in the year B. C. 1796, and his death in B. C. 1764, when the deluge happened; which disaster is said to have laid waste the country of Attica for 200 years, even till the coming of Cecrops.

PHILOSOPHY, LITERATURE, AND SCIENCE.

HERMES, surnamed TRISMEGISTUS, *i. e. thrice greatest*, an Egyptian, or Phœnician priest, or philosopher, and according to some, a king; which triple office, they say, was the reason of this surname. It is more probable, however, that he was so named on account of his great learning; for he is said to have wrote thirty-six books on divinity and philosophy, and six

on physic. Clemens Alexandrinus has given a catalogue of his works; but none of them are extant, except a piece entitled *Pœmander*, but even this is of doubtful authority. He taught the Egyptians chemistry, the art of land-measuring, the cultivation of the olive, the division of time into hours, and the use of hieroglyphics. He is supposed to have flourished about B. C. 1928.

PROMETHEUS, supposed to have been the first discoverer of the art of striking fire by flint and steel; which gave rise to the fable of his stealing fire from heaven. He was a renowned warrior, but his history is involved in fable. He flourished about 1687, B. C. The poetical account is, that he formed a man of clay, of such exquisite workmanship, that Pallas, charmed with his ingenuity, offered him whatever in heaven could contribute to finish his design, and for this purpose took him up with her to the celestial mansions, where he stole some fire from the chariot of the sun, with which he animated his image. At this theft Jupiter was so enraged, that he ordered Vulcan to chain him down on Mount Caucasus, and sent a vulture to prey on his liver; which was every night renewed, in proportion to the quantity eaten up in the day-time, until at last he was delivered by the vulture being killed.

ASTRONOMY.

ATLAS, an ancient king of Mauritania, brother to Prometheus, and a great astronomer. From his taking observations of the stars from a mountain, the poets feigned him to have been turned into a mountain, and to sustain the heavens on his shoulders. Being an excellent astronomer, and the first who taught the doctrine of the sphere, they tell us that his daughters were turned into stars; seven of them forming the Pleiades, and the other seven the Hyades.

PERIOD IV.

FROM MOSES TO GIDEON.

B. C. 1574.

REMARKABLE FACTS, EVENTS, AND DISCOVERIES.

B.C.

1574 Aaron born in Egypt.

1571 Moses born, adopted by Pharaoh's daughter, and educated in Egyptian learning.

1556 A colony of Saites brought from Egypt into Greece by Cecrops, who begins the kingdom of Athens.

1555 Moses performs many miracles in Egypt, and departs from that kingdom with 600,000 Israelites, besides children, which completes the 430 years of sojourning. Soon after he delivers the law, and establishes the tabernacle and ark.

1546 Troy founded by Scamander.

1515 Thirty-one kingdoms of Canaan subdued by Joshua: and the kingdom of Israel established in their stead. The Sabbatical year commences.

1500 The deluge of Deucalion.

1496 The council of Amphictyon established at Thermopylæ.

1493 Cadmus carried the Phenician letters into Greece, and built the citadel of Thebes.

1485 The first ship that appeared in Greece, brought from Egypt, by Danaus, to Rhodes.

1452 The Pentateuch written in the land of Moab.

1451 Death of Moses; and the Israelites, under Joshua, pass the river Jordan.

1406 Iron found in Greece, from the accidental burning of the woods.

1344 The kingdom of Mycenæ begins.

1326 The Isthmian games instituted at Corinth.

1325 The Egyptian canicular year began July 20th.

In this period a remarkable revolution takes place, in the migration of the Israelites out of Egypt, and their establishment in the land of Canaan. We have in this period, under the head of Literature, Cadmus and his son.

AMINADAB, or AMMINADAB, the son of Aram, great grandson of Judah, and the father of Naashon, one of the progenitors of the royal house of David. He was also the father of Elisheba, the wife of Aaron, and thus the progenitor in the maternal line of the high priests, as well as of the kings of Judæa, in the paternal.

AARON, the brother of Moses, and first high priest of the Israelites, was great-grandson of Levi, by the father's side, and grandson by the mother's. He had a considerable share in all his brother's exertions, for the deliverance of that people from the tyranny of the Egyptians; and seems only to have erred in the matter of the golden calf, which, according to some authors, he made, in compliance with the people's desire, being afraid of falling a sacrifice to their resentment. He continued in his high station, till, at a very advanced period, in the presence of the assembled people, he transferred the robes of his office to his son Eleazer, and died upon Mount Hor in the 123d year of his age, B. C. 1452.

MOSES, the son of Amram and Jochebed, was born in Egypt B. C. 1571. Pharaoh, the king of that country, perceiving that the Hebrews were becoming a powerful people, issued a mandate, under severe penalties, that every male child born of Hebrew parents should be drowned in the Nile. By the operation of this cruel edict, the monarch hoped, in time, to exterminate the whole nation of Israel. Parents were even enjoined to become the executioners of their own offspring, or at least to give such information of their birth as to enable the officers of the king to accomplish the savage act. The reason of this decree, according to Josephus, was the prediction of an Egyptian prophet, that a Hebrew child was about to be born who would hereafter diminish the power of Egypt, and increase that of the Israelites.

At the birth of Moses, it is said that the natural reluctance of his parents to obey such a decree, was increased by the loveliness of the child, though mothers, probably, always see beauty in their own little infants, which, for obvious reasons, is a very wise provision of Providence, and they ventured to keep him in concealment during the space of three months. At length, the extreme danger of a discovery which would have proved fatal to themselves as well as the infant, reduced them to the cruel necessity of exposing him. His mother took a small ark, made of the ligneous part of the papyrus, and having besmeared it with bitumen, to render it water-tight, placed the infant in it, and set it down among the rushes, on the marshy brink of the river. Anxious, however, about his fate, she placed her daughter Miriam at a certain distance, to watch the circumstances that should occur. Soon after this, the daughter of Pharaoh coming to the river, with her female attendants, in order to bathe, discovered the ark, and sent one of her maids for it. She determined to save the life of the child, and to adopt him as her own; at this moment Miriam approached the princess, and offered to bring an Hebrew nurse to suckle the child, which she ordered her to do. She accordingly brought the infant's mother, who with unspeakable joy received the

child, and she was strictly enjoined to treat him as her own, under the promise of being amply rewarded for her services. About three years afterwards, the princess adopted him for her own, called his name Moses, and caused him to be diligently instructed in all the learning of the Egyptians. But his father and mother, to whom, as we have seen, he had been restored, were at great pains to instruct him in the history and religion of his country. It is highly probable that the manner in which his life had been saved led them to hope he was intended for some great work, and hence they would be doubly careful of his education; and when arrived at years of discretion, they, probably, by relating to him the secret of his birth and of the attendant circumstances, inspired him with similar notions. Many things are related by Josephus and other historians, concerning the early periods of the life of Moses. Josephus relates, that when Moses was only three years old, that is, when he was specially introduced to Pharaoh's daughter as her adopted son, no one who saw him could avoid being struck with the singular beauty of his countenance, and he adds, people about their common business would leave it to gaze at him. Philo says, that at his birth he had a more elegant and beautiful appearance than denoted an ordinary person. According to Josephus and Eusebius, Moses acted as a leader in the wars, distinguished himself, and obtained many signal victories. When he was about forty years of age he left the court of Pharaoh, and went to visit his countrymen the Hebrews, who groaned under the ill-usage and oppression of their unfeeling masters. On a time he perceived an Egyptian smiting an Hebrew; looking about and seeing no one near, he ran to the defence of the latter, and having killed the Egyptian in the struggle, he buried him in the sand. In consequence of this act, which it is difficult to justify, he was obliged to flee into the land of Midian, in Arabia, there to seek that safety which he was aware he could not expect in Egypt. Here he married Zipporah, daughter of the priest of Jethro, who bare him two sons. At this period he was employed by his father-in-law, in attending upon his flocks. As he was following this business upon Mount Horeb, he had an extraordinary vision, which occasioned his return into the land of Egypt. In this vision he saw, or thought he saw, a bush in flames, but which was not consumed, and from the midst of the flames a voice proceeded, announcing the presence of Almighty God, and commanding the shepherd to go and deliver his brethren from the state of bondage in which they had been so long involved. Moses was desirous of excusing himself from this high and very important office, till he was assured, by miraculous signs, that he should be accompanied in his mission by the divine power. Upon his return to Egypt, he, with his brother Aaron, went to the court of Pharaoh, and

told the king that God commanded him to let the Hebrews depart, and go three days' journey into the desert, for the purpose of celebrating a religious festival, without giving offence to the Egyptians, by making them the witnesses of their peculiar rites and ceremonies. The monarch was deaf to their entreaties, and so far from regarding the message delivered by Moses and Aaron as one sent from a superior power, declared that he acknowledged no such power, and in contempt of them, he ordered the labours of the Israelites to be increased, instead of allowing them any relaxation of which they made a demand. In the anguish of their hearts, under an additional load of misery, the Hebrews now attributed their sufferings to Moses and Aaron, who had attempted to free them from their bondage. The want of success which had attended his first application to the king of Egypt, would have prevented Moses from appearing again before him, had not God encouraged him by fresh assurances of his determination to rescue the Israelites with a triumphant arm, and invested him with a miraculous power over Pharaoh, to be exercised in such displays of divine judgment on that proud monarch and his people, as should force him to dismiss them. Thus encouraged, Moses presented himself again before Pharaoh, and confirmed his former message by a miracle; which was followed, at different periods, by nine others, as may be seen in the books of Exodus, inflicting the most dreadful calamities upon the Egyptians, as punishments for their continued oppression of the children of Israel. The tenth and last miracle, or plague, brought upon the Egyptians, was the death of all the first born in the land, who were all cut off in one night. This dreadful calamity seems to have subdued the heart of Pharaoh, and he consented to allow the people of Israel to depart from his kingdom.

As soon as Moses had returned to Goshen, among his people, he made signals for collecting the whole body of the Israelites at a place of rendezvous, whence he began his march at their head before the break of day. They consisted of 600,000 men, besides women and children, and a multitude of strangers, who were probably proselytes of the gate, or persons who had renounced idolatry, though they were not yet circumcised, and all their flocks and herds. They proceeded till they reached the borders of the Red Sea; in the mean time Pharaoh, who had suddenly raised an immense army, pursued them and overtook them in this position. The Israelites were now hemmed in by the sea, impassable mountains, and Pharaoh's army; there was no way of escape left, and they, reduced to the utmost distress, began to reproach Moses for leading them out of Egypt to perish under the sword of their enemies. Moses comforted them with the assurance, that this would be the last time of their seeing the Egyptians; and he had no sooner dismissed them, than God

commanded him to direct their march towards the sea, promising that upon his stretching out his rod over it, the waters would divide, and make way for the Israelites to go through on dry land, while Pharaoh and his mighty hosts, venturing to pursue them, should perish in the returning waves. The events having corresponded with this promise, Moses instituted a festival of seven days, in commemoration of this memorable event. Moses now entered upon the arduous task of conducting his people towards the promised land. For an account of their march we must refer to the Scriptures; it will be sufficient to observe, that the afflictions which they endured in the course of their journey, were intended to train them to a fitness for the divine blessings, to correct them of that fondness for superstition and idolatry to which they were strangely prone; to prepare them for a peculiar system of legislation which was to be formed and established among them, and which was calculated to preserve them from the corruptions of the rest of the world; and to maintain the belief, in one living and true God, before they were to enter on the promised inheritance.

They arrived at the foot of Mount Sinai, on the third day of the ninth month after their departure from Egypt. Moses having ascended several times into the Mount, received the law from the hand of God, that is, in a miraculous manner, in the midst of thunders and lightnings, and concluded the famous covenant between the Almighty and the children of Israel. When he descended from Sinai, he found that the people had fallen into the idolatrous worship of a golden calf. Moses, shocked at such an instance of ingratitude towards the Almighty, and agitated at the alarming consequences that might follow from such a dereliction of principle, let fall the tables of the law which he was carrying in his hand, and caused all those to be put to death who would persist in the idolatrous worship. After this he again ascended into the mountain, and obtained new tables of stone, on which the law was inscribed. On the descent of Moses his face shone with such brightness, that the Israelites did not dare to look upon him till he had covered himself with a veil.

The next act of Moses was to call an assembly of the people, in which he announced God's renewal of his covenant with them; enjoined the strict observance of the sabbath; declared his command which he had received, to erect a tabernacle of the most costly materials; and invited them to contribute liberally in their voluntary offerings for the completion of this undertaking. The tabernacle was finished in six months, when it was consecrated by Moses, who anointed Aaron as the high priest, and his sons as assistants in the worship, and thus commenced, in the year B. C. 1490, that pompous worship of the Deity, which was adapted to the then existing state of the Is-

raelites, who were incapable of being affected with a purer and more spiritual one. This tabernacle served the Israelites instead of a temple till the time of Solomon.

After the camp had remained almost a year in the neighbourhood of Mount Sinai, the Israelites re-commenced their marches through the wilderness, under the immediate direction of the Most High God, who governed them immediately by means of his servant Moses, whom now he had chosen to be the interpreter of his will and the promulgator of his commands among the people, but he required all the honours belonging to their king to be paid to himself. He assumed to dwell in the tabernacle which was always in the midst of the camp, and he denounced punishments against the transgressors of his laws. This was properly the period of the theocracy, taken in its full extent, for God was not only considered as the true and proper object of religious worship, but as the sovereign to whom the honours of supreme majesty were paid. In their long journies through the wilderness, every measure both of the leader and of the people, was done by the direction of the Almighty. After Moses had regulated every thing regarding the civil administration, and the marching of the troops, he led the Israelites to the confines of Canaan, to the foot of Mount Nebo. It was from this mountain he was to take a view of the promised land, which it was not permitted him to enter. Being apprized that he was to die on the mountain, he diligently employed his few remaining days in settling the affairs of the people. His first care was to have Joshua confirmed his successor, in the most solemn manner. Moses also appointed the limits of the land which they were to conquer, and the distribution of it by lot, according to God's command, and enjoined several other regulations relative to civil and ecclesiastical affairs. He next assembled the people around him, and recapitulated to them, in a long and pathetic discourse, all that had taken place since their departure from Egypt to that time. In a subsequent assembly he caused the whole nation to ratify the covenant which their fathers had made with God in Mount Horeb, and concluded with calling heaven and earth to witness the truth of what they heard from him, the reasonableness of those laws which God had given them, and the certainty of the blessings or evils which would follow the observance, or the breach of them.

The last transaction of Moses with the Israelites, was to summon them again to receive his farewell and prophetic blessing upon the people in general, and upon each tribe in particular. As soon as he had delivered his last blessing, he went up alone to mount Nebo, and from Pisgah, its highest eminence, had a prospect of all those regions which God promised to the posterity of Abraham. Immediately afterwards Moses died, at

the age of 120 in the year B. C. 1451, when his mental faculties were in perfect order, and neither his eye-sight nor his natural vigour was in the least impaired.

Moses was certainly an extraordinary character, and an eminently great and wise man. He is commended as the meekest of men, and of magnanimity, to bear as he did for forty years the trying provocations which he received while governing and instructing a most obstinate and rebellious people. His zeal for the honour of the one living and true God, forms a conspicuous feature in his character, and so indeed the principle which at once lies at the foundation, and constitutes the central point of all his institutions. When we observe the peculiarities in which his institutions and dogmas differ from those of the legislators and moralists who were the most famed for their wisdom among other ancient nations, we are satisfied that, considering his circumstances, and those of the Israelites at the time when they were established and promulgated, they ought not to be attributed to a human, but to a divine origin.

MIRIAM, sister of Aaron and Moses, makes some remarkable appearances in Scripture. It was owing to her that her mother was employed by Pharaoh's daughter as nurse to Moses. She put herself at the head of the women of Israel, after their passage over the Red Sea, in order to sing the song which the men had sung before. She died before her brothers, though in the same year, and was buried at the public expense.

HUR, son of Caleb, son of Esron, different from Caleb, the son of Jephunneh. According to Josephus, Hur was husband of Miriam, the sister of Moses; but others say, that he was her son. When Moses had sent Joshua against the Amalekites, he went up the mountain with Hur and Aaron, Exod. xvii. 10. and whilst he lifted up his hands in prayer, Aaron and Hur supported his arms, to prevent their growing weary. When Moses ascended Mount Sinai to receive the law, he referred the elders, if any difficulty should arise, to Aaron and Hur. Exod. xxiv. 14.

ABIHU, one of Aaron's four sons, who with his brother Nadab, was struck with fire from heaven, for using strange fire in their censers.

ELEAZER, the third son of Aaron, and his successor in the dignity of high priest.

AHIEZER, a prince of the tribe of Dan, who was selected to assist Moses in numbering the Israelites.

SHELOMITH, daughter of Dibri, of the tribe of Dan, was mother of that blasphemer, who having blasphemed the name of the Lord in the camp, was condemned to be stoned. The Scripture tells us that Shelomith had this blasphemer by an Egyptian; which should be naturally understood of an Egyptian who had married her; but the rabbins explain it otherwise. They say, Shelomith was a very hand-

some and virtuous woman, who having been solicited to criminal conversation by an Egyptian, an overseer of the Hebrews' labours, without complying; he at last found an opportunity, by night, of stealing into the house and bed of Shelomith, in the absence of her husband, and abused her simplicity.

The day following, when this woman discovered the injury, she bitterly complained of it to her husband when he returned. He at first thought of putting her away, but kept her some time to see if she should prove with child by the Egyptian. After some months her pregnancy becoming evident, he sent her away, and with words he assaulted the officer who had done this outrage. The Egyptian abused him still farther, both by words and blows. Moses coming hither by chance, and hearing of this injury done by the Egyptian to the Israelite, he took up his defence, killed the Egyptian, and buried him in the sand.

The others of Shelomith, seeing their sister put away like an adultress, pretended to call her husband to account for it, and to make him take her again. He refused; and they came to blows. Moses happened to be there, and wished to reconcile them; but the husband of Shelomith asked him what he had to do in the matter? Who had made him a judge over them? and, whether he had a mind to kill him also, as yesterday he killed the Egyptian? Moses hearing this, fled from Egypt into the country of Midian.

PHARAOH, before whom Moses performed many miracles, and in whose sight Egypt was visited with ten dreadful plagues. Exod. vii.—x. This Pharaoh having at last been compelled to send away the Hebrews, and to suffer them to go out of Egypt, repented of the leave he had given, and pursued them at the head of his army with his chariots. But he was drowned in the Red Sea, wherein he had rashly entered in the eagerness of his pursuit. Exod. xiv. Some historians give us the name of this Pharaoh, Appion calls him Amasis; Eusebius calls him Chenehris; Usher calls him Amenophis.

BEZALEEL, the son of Uri, of the tribe of Judah, and Aholiab, the son of Achisamah, of the tribe of Dan, were excellent artificers, employed by Moses in erecting the tabernacle.

TIDAL, was king of nations, or of Goim. Gen. xiv. 1. Some think he was king of Galilee of the Gentiles, beyond Jordan. Symmachus translates it king of Pamphylia; the Syriac, king of the Galites; Joshua speaks of a king of the nations of Gilgal, or of Galilee, according to the Septuagint. Josh. xii. 23.

ABIRAM, a seditious Levite, who rebelled against Moses and Aaron, with a view of obtaining a share in the government, and who, with Korah and Dathan, concerned with them, were swallowed up alive by the opening earth. See Korah.

KORAH, was the son of Izhar, of the race of Levi, and

father of Asher, Elkanah, and Aliasaph, and head of the Korites, a celebrated family among the Levites. Korah being dissatisfied with the rank he held among the sons of Levi, and envying the authority of Moses and Aaron, formed against them a party, in which he engaged Dathan, Abiram, and On, with two hundred and fifty of the principal Levites. Numb. xvi. 1, 2, 3, &c. Korah, at the head of the rebels, went to Moses and Aaron, and complained that they alone arrogated to themselves all the authority over the people of the Lord. Moses, falling with his face on the earth, answered them as follows: To-morrow in the morning, the Lord will discover who are his. Let every one of you take therefore his censer, and to-morrow he shall put incense into it, and offer it before the Lord; and he shall be acknowledged priest whom the Lord shall choose and approve.

The next day, Korah, with two hundred and fifty of his faction, presenting themselves with their censers before the Lord, the glory of the Lord appeared visibly over the tabernacle; and a voice was heard to say, "Separate yourselves from among this congregation, that I may consume them in a moment." Upon this Moses and Aaron, falling upon the ground, said, "O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?" And the Lord said unto Moses, "Command all the people to depart from about the tents of Korah, Dathan, and Abiram." When, therefore, the people were retired, Moses said, if these men die the common death of all men, then the Lord hath not sent me; but if the earth open and swallow them up quick, ye shall know that they have blasphemed the Lord. As soon as he had spoken, the earth opened from under their feet, and swallowed them up with what belonged to them.

There was one thing which added to this surprising wonder, and which was, that when Korah was thus swallowed up in the earth, his sons were preserved from his misfortunes.

OG, a king of Bashan, of a most gigantic stature. His bedstead was of iron, and was nine cubits long, and four broad; which, according to some calculations, is sixteen feet five inches long, and above seven feet three inches broad. The learned Calmet, however, makes it only fifteen feet four inches long, and above seven feet three inches broad. Wolsius makes Og more than thirteen feet high. The Rabbies pretend, that he lived before the flood, and preserved himself during the time of it, by hanging on the outside of the ark and receiving food from Noah, &c. When he heard of the defeat of Sihon, king of the Amorites, by Moses, he collected all his troops and attacked the Israelites at Edrei, but his numerous host was routed, himself killed, and his country conquered. The Ammonites some time afterwards carried off his iron bed-stead. Num. xxi. Deut. iii. 1—14.

SIHON, a king of the Amorites, on the East banks of the Jordan. He invaded the kingdom of Moab, and seized a considerable part of it. About B. C. 1452, having refused a passage to the Israelites through his territories, Moses attacked him, subdued and depopulated his country, and gave it to the Reubenites. (Numb. xxi. 21—31. Deut. ii. 26—34.)

JOSHUA, succeeded Moses in the government of the Israelities, in the year 1451 B. C., at the age of ninety years, and was their conductor to the land of Canaan. He was the son of Nun, of the tribe of Ephraim, and born in the land of Goshen in the year B. C. 1536. At the period of the Exodus, Joshua was distinguished by his talents and virtues, so that he was taken into the confidence of Moses, and selected to command the Israelites, when they were attacked by the Amalekites, in their march from Mount Horeb to Mount Sinai. He was likewise honoured with the privilege of accompanying Moses to Mount Sinai, and of remaining with him forty days, when he received directions for the future government of the Israelites, and the laws written on the tables of stone. He also accompanied Caleb, and the other ten persons who had been deputed to examine the land of Canaan, previous to the invasion of it by the Israelites. When Moses was apprized of his approaching dissolution, he confirmed Joshua as his successor in the most public and solemn manner. Although he was advanced in years when he conducted the Israelites to Canaan, he performed this arduous undertaking with singular prudence and valour. When they were passing the river Jordan, in the extraordinary war which is recorded in their history, he directed two monuments to be erected as a memorial of their miraculous passage, one on the spot where the ark had stood in the bed of the river, and the other on the shore, and from the banks of Jordan, he proceeded towards the plains of Jericho, and pitched his tent for the first time in Canaan, the land of which he had taken possession of at Gilgal. For the conflicts and successes that attended his future progress, we refer to his history. Having surveyed and divided the lands among the several tribes B. C. 1445, he governed Israel in peace; and when he became sensible that the termination of his life could be at no great distance, he summoned all the tribes of Israel to Shechem, and recited the extraordinary operations of the providence of God in their favour, and having awakened in their minds a becoming sense of gratitude, enforced upon them the wisdom and duty of persevering obedience to his laws, and exhorted them to renew the covenants by which they had already engaged to worship and serve him. This transaction was then solemnly registered, and a monument for perpetuating it was erected near a great oak which was in Shechem. Soon after this event, viz. in the

year B. C. 1426, Joshua, having exhibited ample evidence for the propriety of his name, which denoted "Saviour," died in his retreat at Timnath-Sera, at the age of 110 years. The book of Joshua, supposed to have been written by himself and to have received some additions from Samuel and Ezra, may be divided into three parts; the first of which is a history of the conquest of the land of Canaan; the second, which begins with the twelfth chapter, is a description of that country, and the divisions of it among the tribes; and the third, comprised in the two last chapters, contains the renewal of the covenant, he caused the Israelites to make, and the death of their victorious leader, and governor. The whole comprehends a term of seventeen, or, according to others, of twenty-seven years.

CALEB, the son of Jephunneh, of the tribe of Judah, one of the twelve spies who were sent to view the land of Canaan, and the only one who joined with Joshua in giving a favourable report of it. Numb. xiii. and xiv. His capture of Hebron, defeat of the Anakims, and the portioning of his daughter Achsah, are recorded in Josh. xiv. 6—15. xv. 13—19. and Judg. i. 9—15. This hero had three sons, and a numerous posterity.

BOHAN, a Reubenite, who appears to have done some great exploits in the conquest of Canaan; a stone having been erected to his honour, on the frontier between Judah and Benjamin. Josh. xv. and xviii. 17.

ADONI-ZEDEK, a heathen king of Jerusalem, who, jealous of the rapid success of the Israelites under Joshua, and provoked at the Gibeonites for forming an alliance with them, entered into a combination with four neighbouring princes, to stop their progress, by attacking their new allies. The battle that followed this vain attempt, the extraordinary circumstances attending it, with the defeat, flight, disgrace, and death of the combined kings, the capture of their dominions, and the extermination of the inhabitants, are narrated in the tenth chapter of Joshua.

RAHAB, an hostess of the city of Jericho, who received and concealed the spies sent by Joshua. The Hebrew calls her Zona (Joshua ii. 1.) which Jerome and many others understand of a prostitute. Others think she was only an hostess or innkeeper, and that this is the true signification of the original word. Had she been a woman of ill fame, would Salmon, a prince of the tribe of Judah, have taken her to wife? or could he have done it by the law? Besides, the spies of Joshua would hardly have gone to lodge with a common harlot; they who were charged with so nice and dangerous a commission.

But whatever was Rahab's profession, when the spies were entered her house, notice was given to the king of Jericho, who sent to Rahab to produce those men; but she hid them, and

told the messengers, that such men had been at her house, but when the gates of the city were being shut, they went out. Pursue them quickly, she said, and you may overtake them. They pursued in vain, for they were concealed on the terrace of Rahab's house.

When the king's messengers were going away, Rahab went up to the terrace, or roof, of her house, and said to the spies, I know the Lord has delivered this country into your hands; promise me, now, that you will save the lives of me and my family, when you take this city. The spies promised her, with an oath, and bid her tie a scarlet string to her window, that her house might be distinguished when the Israelites should enter Jericho.

Then she let them down by a rope; for her house joined to the walls of the city; advising them to return by the mountains, for fear of meeting those who had been sent in quest of them; and to continue on the mountains three days, in which time the messengers would return, after which they might proceed. The spies followed Rahab's council exactly, and at the end of three days arrived at Joshua's camp, to whom they related all they had discovered at Jericho, and their promises to their benefactress Rahab. When Joshua took the city, he sent the two spies to the house of Rahab, to bring her out safe, with all her relations. Rahab married Salmon, a prince of Judah, by whom she had Boaz; from whom descended Obed, Jesse, and king David.

JABIN, was a king of Hazor, in the northern part of Canaan. Josh. xi. 1—3, &c. Amazed at the conquests of Joshua, who had already subdued the south of Canaan, Jabin engaged the other kings in the northern part along the Jordan and on the Mediterranean, and in the mountains, in a league offensive and defensive. These kings and their troops rendezvoused at the waters of Merom. Joshua marched against them, attacked them suddenly, defeated them, and pursued them to great Zidon and the valley of Mizpeh. He lamed their horses, and burnt their chariots. He took Hazor, and killed king Jabin.

ANAK, the father of Anakim, was the son of Arba, who gave his name to Kirjath-arba, or Hebron, Josh. xiv. 15. Anak had three sons, Sheshai, Ahiman, and Talmai, chap. xv. 15. and Numb. xii. 22. who, as well as their father, were giants, and with their posterity, were of terrible fierceness and extraordinary stature; and in comparison of whom the Hebrews, who were sent to view the land of Canaan, reported that they were but as grasshoppers. Numb. xiii. Their fierce looks and extraordinary stature, quite terrified the unbelieving spies, which Moses sent to view the promised land. Numb. xiii. 33. About forty-five years after, Caleb begged to have their residence to be his portion in Canaan, that he might have the

honour of rooting them out. Obtaining his desire, and assisted by his brethren of Judah, he cut them off from Hebron; and Othniel, his nephew and son-in-law, expelled them from Debir about B. C. 1445. Josh. xiv. 6—15, and xv. 13—19, Judg. i. Bochart thinks the remains of the Beneanak, or children of Anak, retired northward to the territories of Tyre and Zidon, and gave thereto the name of Phœnicia.

ACHAN, or ACHAR, the son of Carmi, of the tribe of Judah. His covetousness, which led him to attempt to elude the all-searching eye of Omniscience, the fatal consequences to the Israelites, with his detection, confession, and signal punishments, are recorded in Josh. vii.

MICAH, of the tribe of Ephraim, was son of a rich widow, who became an occasion of falling to Israel, Judg. xvii. and xviii.

PHINEAS, or PHINEHAS, the son of Eleazar, and grandson of Aaron. He was the third high priest of the Jews, and discharged this office from B.C. 1433 to B. C. 1414. He is particularly commended in Scripture for the zeal he showed for the preservation of his countrymen from idolatry, on two different occasions; as recorded in Num. xxv. 7—15, and Josh. xxii. 13—34. The just vengeance he executed on Zimri, a prince of Simeon, and Cozbi, a princess of Midian, happened B. C. 1451. As Phineas lived after the death of Joshua, and before the first servitude under Cushan-rishathaim, during the republic, Judges xvii. 6. xviii. 1. xxii. 24, his death is supposed to have happened B. C. 1410.

OTHNIEL, judge of Israel, the son of Kenaz, of the tribe of Judah. We are told, Josh. xv. 17. and Judg. i. 13. that he was Caleb's younger brother. But if Caleb and Othniel had been brothers, the latter could not have married his niece Achsah, the daughter of Caleb. The Scripture mentions Kenaz as father to Othniel, and Jephunneh as the father of Caleb. It is therefore supposed, that Kenaz and Jephunneh were brothers, and that Othniel and Caleb were cousin-germans, and in this sense to be brothers, according to the language of Scripture. Thus Achsah being but second-cousin in respect of Othniel, he might marry her consistently with the letter of the law. The heroism by which he obtained Achsah, is recorded in Joshua xv. 16, 17; and the still greater heroism by which he delivered his country from the oppressions of Cushan-rishathaim, B. C. 1405, is recorded in Judges iii. 9—11. Whether he judged Israel during the 40 years of peace that followed, is uncertain.

BALAK, the son of Zippor, a king of the Moabites, who, alarmed at the success of the Israelites, and jealous of their prosperity, sent for Balaam, and bribed him to curse them. His transactions with that prophet, with his repeated entreaties to Balaam, and his disappointments, are recorded in Num. xxiii. and xxiv. The divinations of Balaam, however, and the still

more powerful enchantments of the fair Moabitesses, appear to have been the only weapons employed by Balak against the property of Israel; for we find Jephthah urges it as an argument in his manifesto against the king of the Ammonites, Judg. xi. 25. that Balak never actually fought against them.

BALAAM, the son of Beor, a prophet and diviner of Pethor, upon the Euphrates, whose practices with Balak, king of the Moabites, are recorded in Num. xxii.—xxiv. as well as his involuntary prophecies of the prosperity of Israel.

SHAMGAR, the son of Anath, Judge of Israel after Joshua. He delivered his country from the yoke of the Philistines, and slew 600 of them with an ox-goad, about B. C. 1347.

EGLON, a king of the Moabites, who oppressed the Israelites for eighteen years. See Judges iii. 12.

SISERA, a general of the Canaanites, under king Jabin, was defeated by the Israelites under Deborah and Barak, with great slaughter of his troops, and obliged to flee for refuge to Jael the wife of Heber, who caused his death.

JAEL, or JAHEL, the wife of Heber, the Kenite, who killed Sisera, general of the Canaanitish army. Sisera having fled to her tent, and sleeping there, Jael seized her opportunity, and drove a large nail through his temples with a hammer, in the year of the world 2719, and before Christ 1285, Judg. iv. 1721.

BARAK, the son of Abinoam, of Kedesh Naphthali, one of the deliverers of Israel from the oppression of the Canaanites. The particulars of his call by the prophetess Deborah, of his cowardly refusal to go out against Jabin, unless she went with him, together with his complete victory over the Canaanitish tyrant and his numerous forces, are fully narrated in Judg. iv.

We must now take our leave of sacred history, for this period, and pursue the path of heathen record, on which we must travel with cautious steps, as it is yet a dark and doubtful way.

CECROPS, the first king of Athens, is said to have been an Egyptian by birth, and to have brought a colony from the city of Sais in Egypt, which he conducted, after a tedious voyage, to the shores of Attica, and settled on the rock, that became afterwards the side of the city of Athens. The period to which this point is referred is, according to the Eusebian chronicle, about B. C. 1556. On this spot Cecrops built a fortress, called Cecropia; and having taken possession of a country inhabited by a barbarous people, divided into districts, introduced laws, agriculture, and the arts, social polity and religion; and, on this account deserved to be reckoned the founder of the Athenian state. Such was the beneficial effect of the regulations which he established, that Attica was soon peopled by 20,000 inhabitants, who were divided into four tribes. From respect to his memory, the Athenians assumed the appellation of "Secro-

pidæ," which they retained to the time of Erectheus. Cecrops died after a reign of fifty years. He had espoused Agraulis, the daughter of Acteus, one of the principal inhabitants of Attica, who brought him a son, who died before him, and three daughters, to whom the Athenians afterwards decreed divine honours. His tomb was long preserved in the temple of Minerva; and his memory was perpetuated in the constellation of Aquarius, which was consecrated to him. After Cecrops, there reigned seventeen princes, during an interval of about 565 years, the seventh of whom was called Cecrops, and the last Codrus.

DEUCALION, king of Thessaly. The flood said to have happened in his time, about B. C. 1500, is supposed to have been only an inundation of that country, occasioned by heavy rains, and an earthquake that stopped the course of the river Peneus, where it usually discharged itself into the sea. According to the mythology, he was the son of Prometheus. He governed his people with equity; but the rest of mankind being extremely wicked were destroyed by a flood, while Deucalion and Pyrrha his queen, saved themselves by ascending Mount Parnassus. When the waters were decreased, they went and consulted the oracle of Themis, on the means by which the earth was to be re-peopled; when they were ordered to veil their heads and faces, to unloose their girdles, and throw behind their backs the bones of their great mother. At this advice Pyrrha was seized with horror; but Deucalion explained the mystery, by observing, that their great mother must mean the earth, and her bones the stones; when, taking them up, those Deucalion threw over his head became men, and those thrown by Pyrrha, women. Dr. Bryant and others have supposed, that Deucalion was the same with the patriarch Noah; and that his flood in Thessaly, as well as that of Ogyges in Attica, were the same with that of Noah recorded in Scripture.

PYRRHA, the daughter of Epimetheus and Pandora, and wife of Deucalion, king of Thessaly, in whose reign the flood happened. She was the mother of Amphictyon, Helen, and Protogenia, by Deucalion.

AMPHICTYON, the son of Deucalion and Pyrrha. If this Amphictyon was the founder of the Amphictyonic council, he must have possessed extensive views of policy. This council, from a league of twelve cities, became a representative assembly of the states of Greece, and had the most admirable political effects in uniting the nation, and giving it a common interest. This august assembly consisted of 12 persons, who took into consideration all matters of difference which might exist between the different states of Greece. Before they proceeded to business, the Amphictyons sacrificed an ox to the god of Delphi, and cut his flesh into small pieces, intimating that union and unanimity prevailed in the several cities which

they represented. Their decisions were held sacred and inviolable, and even arms were taken up to inforce them. It is asserted by some writers that it was another Amphictyon, son of Helenus, grandson of Priam, who established this council.

HELLEN, son of Deucalion and Pyrrha, reigned in Phthiotis about 1495 years before the Christian era, and gave the name of Hellenians to his subjects. He had, by his wife Orseis, three sons; Æolus, Doris, and Xuthus, who gave their names to three different nations, known under the name of Æolians, Dorians, and Ionians. These last derive their name from Ion, son of Xuthus, and from the difference either of expression, or pronunciation in their respective languages, arose the different dialects well known in the Greek language.

SCAMANDER, a son of Corybas and Demodice, who brought a colony from Crete into Phrygia, and settled at the foot of mount Ida, where he introduced the festivals of Cybele, and the dances of the Corybantes. He some time after lost the use of his senses, and threw himself into the river Xanthus which ever after bore his name. His son-in-law Teucer succeeded him in the government of the colony. He had two daughters, Thymo and Callirhoe.

TEUCER, a king of Phrygia, son of Scamander by Idea. According to some authors, he was the first who introduced among his subjects the worship of Cybele, and the dances of the Corybantes. The country where he reigned was from him called Teucria. His daughter Batea married Dardanus, a Samothracian prince, who succeeded him in the government of Teucria.

SESOSTRIS, king of Egypt, of whom the accounts are so much mixed with fable, and so obscured by antiquity, that it has been found extremely difficult to form a consistent and probable story. Historians are even divided as to the identity of the name Sesostris with that of some other resembling names in the Egyptian history, and several hold him to be the same with Sesac or Seshec of the Hebrew Scriptures. The following is regarded as the most probable account of this monarch. He is generally placed by chronologers in the 16th century B. C. and is by some thought to have been the son of Amenophis. Educated in manly exercises with a number of companions, he is said to have been sent, by his father, at an early age, upon an expedition into Arabia; and after subduing that country, into Africa. While engaged in the conquest of the latter, his father died; and his successes having inflamed his ambition, he resolved to grasp at universal empire. Before his departure from Egypt, he ingratiated himself with the people by many acts of kindness, and divided the country into thirty-six departments, to each of which he assigned a governor. Then having constituted his brother Armais regent, he marched with a

numerous army into Ethiopia, which he rendered tributary, and penetrated near to the straits of Babelmandel. As he now perceived that he could not carry on his great designs without a navy, he fitted out two fleets, notwithstanding the aversions of the Egyptians to maritime occupations, one in the Mediterranean, and the other in the Red Sea. By means of the former he reduced the countries of Phœnicia, Cyprus, and several of the Cyclades, and with the latter he sailed into the Indian gulf, and made himself master of its coasts. Then, pursuing his conquests by land, he is represented as having overrun all Asia, and even as having crossed the Ganges. On his return, he invaded the country of the Scythians and Thracians, in which, however, he lost a great part of his army. It is commonly thought that he left an Egyptian colony at Colchis, but Thrace was his farthest progress westward. On his arrival at Pelusiam, after an absence of nine years, laden with spoils, and attended with a vast number of captives, he was received by his brother Armais with pretended joy and submission, though he had formed a plot against him. For this traitorous attempt he expelled Armais from Egypt, and then, disbanding his army, he sat down to the improvement of his country. He erected magnificent temples in all the cities of Egypt, in the building of which none but his captives were employed. He raised obelisks, with inscriptions recording his conquests and revenues. He built a wall of great length, on the eastern boundary of Egypt, to protect it from the incursions of the Arabians, and he dug a number of canals, branching from the Nile in all directions, for the purpose both of commerce and navigation. He is said, in the height of his pride, to have harnessed tributary kings to his chariots, till one of them, pointing out to him the rotation of the wheels, by which each part was successively at top and bottom, brought him to reflection. Becoming blind in his advanced years, he finished his course by a voluntary death.

BUSIRIS, of Egypt, infamous for his cruelties, exercised his tyranny at this time on the banks of the Nile; and barbarously cut the throats of all foreigners, who landed in his country; this was probably during the absence of Sesostris.

PHERON, of Egypt, succeeded Sesostris in his kingdom, but not in his glory. Herodotus relates but one action of his, which shows how greatly he had degenerated from the religious sentiments of his ancestors. In an extraordinary inundation of the Nile, which exceeded eighteen cubits, this prince enraged at the wild havock which was made by it, threw a javelin at the river, as though he intended thereby to chastise its insolence; but was himself immediately punished for his impiety, if the historian may be credited, with the loss of sight.

DANAUS, who reigned conjointly with his brother Ægyptus on the throne of Egypt. Some time after, a difference arose

between the brothers, and Danaus set sail with his fifty daughters in quest of a settlement. He visited Rhodes, where he consecrated a statue to Minerva, and arrived safe on the coast of Peloponnesus, where he was hospitably received by Gelanor, king of Argos. Gelanor had lately ascended the throne, and the first years of his reign were marked with dissensions with his subjects. Danaus took advantage of Gelanor's unpopularity, and obliged him to abdicate the crown. The success of Danaus, invited the fifty sons of Ægyptus to embark for Greece. They were kindly received by their uncle, who either apprehensive of the number, or terrified by an oracle, which threatened his ruin by one of his sons-in-law, caused his daughters, to whom they were promised in marriage, to murder them the first night of their nuptials. His fatal orders were executed, but Hypermnestra alone spared the life of Lynceus. Danaus at first persecuted Lynceus with unremitted fury, but he was afterwards reconciled to him, and he acknowledged him for his son-in-law, and successor, after a reign of 50 years. He died about B. C. 1425 and after death he was honoured with a splendid monument in the town of Argos, which still existed in the age of Pausanius. According to Æschylus, Danaus left Egypt, resolving not to be present at the marriage of his daughters, with the sons of his brother, a connection which he deemed unlawful and impious. The ship in which Danaus came to Greece, was called Armais, and was the first that had ever appeared there. It is said that the use of pumps was first introduced into Greece by Danaus.

NITOCRIS, a celebrated queen of Babylon, who built a bridge across the Euphrates, in the middle of that city, and dug a number of reservoirs for the superfluous waters of that river. She ordered herself to be buried over one of the gates of the city, and had an inscription on her tomb, which signified that her successors would find great treasures within, if ever they were in need of money; but that their labours would be but ill repaid if ever they ventured to open it without necessity. Cyrus opened it through curiosity, and was struck to find within it these words: *If thy avarice had not been insatiable, thou never wouldst have violated the monuments of the dead.*

PANDION I., a king of Athens, son of Ericthon and Pasithea, who succeeded his father; became father of Procne and Philomela, Erectheus and Butes. During his reign, there was such an abundance of corn, wine and oil, that it was publicly reported that Bacchus and Minerva had personally visited Attica. He waged a successful war against Labdacus, king of Bœotia, and gave his daughter Procne in marriage to Tereus, king of Thrace, who had assisted him. The treatment which Philomela received from her brother-in-law, Te-

reus, was the source of much grief to Pandion, and he died through excess of sorrow, after a reign of forty years.

ERECTHEUS, son of Pandion I., was the sixth king of Athens. He was father of Cecrops II., Metion, Pandorus, and four daughters, Creusa, Orithya, Procris, and Othonia, by Praxithea.

CECROPS II., was the seventh king of Athens, and the son and successor of Erectheus. He married Metiadusa a daughter of Eupalemus, by whom he had Pandion. He reigned 40 years.

PYLAS, a king of Megara, who having accidentally killed his uncle Bius, resigned his kingdom to his son-in-law Pandion.

PANDION II., son of Cecrops II., by Metiadusa, who succeeded his father on the throne of Athens. He was driven from his paternal dominions, and fled to Pylas, king of Megara, who gave him his daughter Pelia in marriage, and resigned his crown to him. Pandion became the father of four children, called from him *Pandionidæ*, Ægeus, Pallas, Nisus, and Lycus. The eldest of these children recovered his father's kingdom.

ÆGEUS, king of Athens, son of Pandion, being desirous of having children, he went to consult the oracle, and in his return, stopped at the court of Pittheus, king of Trœzene, who gave him his daughter Æthra in marriage. He left her pregnant, and told her, that if she had a son, to send him to Athens as soon as he could lift a stone under which he had concealed his sword. By this sword he was to be known to Ægeus, who did not wish to make any public discovery of a son, for fear of his nephews, the Pallantides, who expected his crown. Æthra became the mother of Theseus, whom she accordingly sent to Athens with his father's sword. When Theseus came to Athens, an attempt was made to poison him; but he escaped, and upon showing Ægeus the sword he wore, discovered himself to be his son. When Theseus returned from Crete, after the death of the Minotaur, he forgot, agreeable to the engagement made with his father, to hoist up white sails as a signal of his success; and Ægeus, at the sight of black sails, concluding that his son was dead, threw himself from a high rock into the sea; which from him, as some suppose, has been called the Ægean. Ægeus reigned 48 years, and died B. C. 1235.

ABAS, the eleventh king of Argos, was famous for his genius and valour. He was father to Prœtus and Acrisius, and built Abæ. He reigned 23 years.

MINOS I., king of Crete. He gave laws to his subjects, which remained in force in the age of the philosopher Plato. His justice and moderation procured him the titles of the favourite of the gods, the confident of Jupiter, and the wise le-

gislator in every city of Greece; and, according to the poets, he was rewarded for his equity after death, with the office of supreme judge of the infernal regions. In this character he is represented sitting in the shades and holding a sceptre in his hand. The dead plead their causes before him; and the impartial judge shakes the fatal urn, which is filled with the destinies of mankind. He married Ithona, by whom he had Lycastes, the father of Minos II.

LABDACUS, king of Thebes. He was father to Laius.

LAIUS, son of Labdacus, king of Thebes, married Jocasta, by whom he had Œdipus; but understanding by the oracle he should be killed by his own son, he delivered the babe to a shepherd to destroy it, who bound the infant's legs with a twisted twig, and hanging him on a tree, left him there to perish; but Phorbus, shepherd to Polybus, king of Corinth, found him, and presented him to the king, who brought him up, and Œdipus fulfilled the oracle.

JOCASTA, daughter of Creon, king of Thebes, and wife of Laius, was mother to Œdipus, whom she afterwards ignorantly married, and had by him Polynices and Eteocles, who having killed one another in a battle for the succession, Jocasta destroyed herself for grief.

POLYBUS, king of Corinth, who preserved Œdipus when he was exposed, educated him at his court, and owned him for his son.

ŒDIPUS, the unfortunate king of Thebes, whose history is partly fabulous, flourished about 1266 B. C. He was given by his father to a shepherd, who was ordered to put him to death, to prevent misfortunes with which he was threatened by an oracle. But the shepherd unwilling to kill him with his own hands, tied him by the feet to a tree, that he might be devoured by wild beasts. The infant was however found in this situation by another shepherd named Phorbas, who carried him to Polybus king of Corinth, where the queen having no children, educated him with as much care as if he had been her own son. When he was grown he was informed that he was not the son of Polybus, on which, by order of the oracle, he went to seek for his father in Phocis; but scarce was he arrived in that country, when he met his father on the road, and killed him without knowing him. A short time after, having delivered the country from the monster called the Sphinx, he married Jocasta, without knowing that she was his mother, and had four children by her, but afterwards being informed of his incest, he quitted the throne, and, thinking himself unworthy of the light, put out his eyes. Eteocles and Polynices, who were celebrated amongst the Greeks, were born of this incestuous marriage.

ANTIGONE, the daughter of Œdipus, king of Thebes,

who led her father, when blind and banished. She was slain by the usurper Creon, whose son Hæmon, being in love with her, killed himself upon her tomb. Her death was avenged upon Creon by Theseus.

MINOS II. the grandson of Minos I. and king of Crete. He increased his dominions by the conquest of the neighbouring islands, but showed himself cruel in the war against the Athenians, who had put to death his son Androgeus. He took Megara by the treachery of Scylla; and obliged the vanquished to send annually to Crete, seven chosen boys and seven virgins to be devoured by the Minotaur*. This bloody tribute was abolished when Theseus destroyed the monster. Minos was slain by Cocalus, king of Sicily, about 35 years before the Trojan war.

ANDROGEUS, son of Minos, king of Crete, was murdered by the Athenians for his success at the Attic games.

LITERATURE.

CADMUS, king of Thebes, the son of Agenor, king of Phœnicia, and the brother of Phœnix, Cilix, and Europa. Cadmus was the first who introduced the use of letters into Greece; but some maintain, that the alphabet which he brought from Phœnicia, was only different from that which was used by the ancient inhabitants of Greece. This alphabet consisted of only 16 letters, to which Palamedes afterwards added four, and Simonides of Melos, the same number. By some, the *invention* of letters is attributed to Cadmus, as in the following lines:

> The noble art to Cadmus owes its rise,
> Of painting words, and speaking to the eyes;
> He first in wondrous magic fetters bound
> The airy voice, and stopp'd the flying sound;
> The various figures, by his pencil wrought,
> Gave colour, form, and body to the thought.

The worship of many of the Egyptian and Phœnician deities was also introduced by Cadmus, who is supposed to have come into Greece 1493 years before the Christian æra, and to have died 61 years after.

POLYDORUS, a king of Thebes, the son of Cadmus and Hermione, who married Nycteis, by whom he had Labdacus the father of Laius and grandfather of Œdipus.

* A celebrated monster.

PERIOD V.

FROM GIDEON TO SAUL.

[B. C. 1252.]

REMARKABLE FACTS, EVENTS, AND DISCOVERIES.

B.C.
1252 The city of Tyre built,
1250 Jephthah defeats the Ammonites.
1233 Carthage founded by the Tyrians.
1225 The Argonautic expedition.
1193 The Trojan war begins.
1184 The destruction of Troy.
1176 Salamis in Cyprus built by Teucer.
1117 Samson exerts his extraordinary strength, and dies.

In this period the Greeks begin to make other nations feel the effects of that enterprising and martial spirit, for which they were so remarkable, and which they had undoubtedly exercised upon one another long before. Their first enterprise was an invasion of Colchis, for the sake of the golden fleece. Whatever was the nature of this expedition, it is probable they succeeded in it; and that this specimen of the produce and riches of Asia inclined them to Asiatic expeditions ever after.

At this time Greece was divided into a number of small principalities, most of which seem to have been in subjection to Agamemnon, king of Mycæna.

In this period, after the first class, which is still miscellaneous, we have placed five other classes, *viz.* Philosophy, Poetry and Music, Literature, History, and Medicine.

GIDEON, the son of Joash, of the tribe of Manasseh. He dwelt in the city of Ophrah, and had a very extraordinary call, to deliver Israel from the oppression of the Midianites. After the deaths of Barak and Deborah, Judges vi. 1, 2. the Midianites so distressed the Hebrews, that they were forced to flee into caves, from B. C. 1252, to B. C. 1245. Israel, overwhelmed with misfortunes, cried to the Lord, who deputed a prophet to them, who reproached them sharply with their ingratitude. At the same time, God sent his angel to Gideon,

who was threshing out his corn privately, near a wine-press, under an oak, to conceal from the Midianites what he was doing, and be able to flee away immediately with his corn, as soon as they appeared. The angel saluted Gideon, and said, the Lord is with thee, thou mighty man of valour. Gideon hesitated; but the angel answered, Go, in this thy might, thou shalt save Israel from the Midianites. Gideon excused himself; but the Lord said to him, "I will be with thee, and thou shalt beat the Midianites, as if they were but one man." Gideon asked a sign of him, that he might be convinced it was no delusion; he made ready a kid, and unleavened cakes, which he brought and presented to him. The angel said, "put them on this rock, and pour out the broth." Then the angel, with the end of his staff that was in his hand, touched the flesh and unleavened cakes; fire issued out of the rock and consumed them. The angel disappeared. Gideon exclaimed, "alas! O Lord God, for I have seen an angel of the Lord face to face." The Lord said to him, "Fear not, thou shalt not die." In that same place he erected an altar to the Lord, which he called the place of the Lord. The night following, God commanded him to cut down the grove, and the altar of Baal, to build an altar to the Lord upon the top of the rock, where he had lately offered, and to make a burnt sacrifice of one of his father's two bullocks. Gideon obeyed. The next day the inhabitants of Ophrah told Joash, that Gideon must be slain, for this affront offered to Baal. Joash answered, are ye to defend Baal? If Baal be God, let him avenge himself. From that time, Gideon was called Jero-baal, that is, *let Baal see, or let Baal contest* with him, who has thrown down his altar.

The Midianites came and encamped in the valley of Jezreel; and Gideon assembled the Israelites of the house of Abiezer, who dwelt nearest him; also Manasseh, Asher, Zebulun, and Naphtali. Gideon, to assure them that God intended their deliverance, prayed for a sign, that God would let the dew fall on a piece of wool, spread on the ground, while all around was dry. After this, he desired another sign, quite the contrary, that the fleece of wool should remain dry, while all the earth about it abounded with dew.

Gideon ordered three hundred men to hold themselves in readiness and gave to each a trumpet, a lamp, or light, and an empty pitcher to conceal that light. Stealing over to the enemy's camp, he heard a Midianite relating his dream, of a cake of barley bread, which rolling into the camp of Midian, overset the general's tent. The hearer replied, "This is the sword of Gideon." Gideon returned to his people, encouraged them, and bid them take their lamps, their pitchers, and their trumpets, and do as they should see him do. He divided them into three companies, of one hundred men each; which advanced

three different ways towards the camp of the Midianites. At the beginning of the second, or middle-watch, at midnight, on a signal given by Gideon, the three companies blew their trumpets, broke their pitchers, showed their lights, and shouted "The sword of *the Lord*, and of Gideon," and stood every man in his place; as if they were the advanced guard of the whole army of Israel, whom they were lighting to attack the camp. All the host of the enemy, "ran, and cried, and fled" through the openings between the three companies, and in their panic of terror, put each other to the sword. The neighbouring tribes of Manasseh, and Naphtali, came in and pursued them; Gideon, with his three hundred warriors, passed the Jordan, followed the Midianites to Succoth and Penuel, Judges viii. 1—3, &c., defeated them, took their two kings, Zeba and Zalmunna, and returned towards Succoth and Penuel before sun-set. As these two cities had refused to supply him with provisions and refreshments, when he passed them in the pursuit of the enemy, at his return he took a terrible vengeance on them. He put Zeba and Zalmunna to death, and took away the golden ornaments, *(crescents,)* which were about their camels' necks, and which were probably consecrated to the moon, who was worshipped in that neighbourhood, before the time of Abraham, under the title of Ashtaroth Kamaim, "the shining cow two-horned." Gen. xiv. 5.

After this victory, Israel said to Gideon, "Rule thou over us." Gideon answered, "I will not rule over you, nor my son shall not rule over you, the Lord shall rule over you:" but, "give me, every man, the ear-rings of his prey;" for the Midianites were accustomed to wear gold pendants at their ears. Of these Gideon made an ephod, and placed it in the city of Ophrah. This ephod seems to have included not only the priest's dress, but also a *sacerdotal* establishment in his own town; and this establishment infringing on that at Shiloh, Judg. xviii. 1. proved a "snare to Gideon and his family," or a seduction to idolatry, in worshipping the true God in an improper manner.

Gideon had seventy sons, born of many wives, whom he had married; and besides these, he had another, Abimelech, the son of a concubine, who reigned three years at Shechem. It has been observed that the spirit of the Lord, by which Gideon was animated to undertake the deliverance of his country, was a spirit of *fortitude* and of *prudence*, and of all the virtues requisite in a commander. Judg. vi. 7—40. Gideon was a consummate judge; he possessed all the qualifications requisite for that arduous station among a contumacious, a divided, and a rebellious people.

ABIMELECH, the natural son of Gideon by Druma, his concubine. His barbarous murder of his brethren, with his

attempt to convert the republic of Israel, into a monarchy, in his own person, together with the civil war that followed, and his deserved death, in the third year of his usurpation, are recorded in the book of Judges, chap. ix.

JOTHAM, Gideon's youngest son, escaped the slaughter which the inhabitants of Ophrah made of his seventy brethren, killed in the presence, and by the order of Abimelech, Gideon's natural son, Judges ix. 5, 6, &c. The people of Shechem created this same Abimelech king, because he was their countryman. Jotham, therefore, went up to Mount Gerizim, and thence addressed himself to the inhabitants of Shechem, in the famous fable of the trees, who offered their kingdom, which the valuable trees declined, and at length they elected the bramble. He then fled to Beer. We know not what became of him after this, but his prediction against Shechem and Abimelech was soon accomplished, Judg. ix. 5, &c.

JAIR, of Manasseh, possessed beyond Jordan the whole country of Argob to the borders of Geshur and Maachati. Judg. x. 3. He succeeded Tola in the government of Israel, and was succeeded by Jephthah. His government continued twenty-two years, from B. C. 1209, to B. C. 1187.

JEPHTHAH, one of the Judges of Israel, was a son of Gilead, his mother being one of Gilead's concubines. In consequence of Gilead's marriage, Jephthah was expelled from the house; and retiring into the land of Tob, became captain of a band of rovers. The Israelites, who inhabited beyond Jordan, being pressed by the Ammonites, applied to Jephthah for assistance, and offered to place themselves under his command; accordingly he consented to succour them on condition that at the end of the war they would acknowledge him for their prince. B. C. 1187. Jephthah, having been invested with the chief command, remonstrated with the king of the Ammonites on the injustice of the war in which he was engaged, and obtaining no satisfactory reply, he levied a powerful army, and marched against him to battle. But before he engaged, he made a vow to the Lord, that he would sacrifice, or consecrate to him, the first living creature that should come out of his house to meet him on his return. The contest was soon decided by a complete victory; and the conqueror, as he approached his house at Mizpeh, perceived his daughter, an only child, advancing to congratulate him on his success, with music and dancing, and other tokens of filial affection. Recollecting his vow, the interview occasioned the most poignant distress; but when he communicated it to his daughter, she received the intelligence with a firm and submissive mind; and determining to acquiesce in the accomplishment of her father's vow, she merely requested a delay of two months, that she might retire with her companions to lament her infelicity. At the expira-

tion of the stipulated interval, she returned to her father, " who did with her according to the vow which he had vowed."

With respect to Jephthah's vow, some believe that his daughter was really offered up to him for a burnt-sacrifice; whilst others are of opinion, that she was devoted to celibacy, or dedicated to the service of God. This matter depends on the acceptance of a single particle which is taken for either AND or OR; for the same Hebrew particle *vau* may signify either. The passage may be thus rendered: " Whatever comes to meet me, I will devote to the Lord, or, I will offer it up a burnt-sacrifice." Otherwise, " Whatever comes to meet me, I will devote to the Lord; AND, that is ALSO, I will offer up to him a burnt-sacrifice:" or, AND I will offer up to him *that* which comes out of my house. It ought likewise to be observed, that Jephthah's rashness had time to cool, as his daughter went *two months* to bewail her *virginity*, that is, her consecration to God, which obliged her to remain single without posterity, &c. It is said, that she went to bewail her *virginity*, not her *sacrifice*. Besides, the Israelite women went yearly four times to mourn for—rather WITH—the daughter of Jephthah; to lament her seclusion from the world, and the hardship of her situation, as cut off from domestic life and enjoyment. Now, if in the course of two months no person could have suggested to Jephthah a ransom for his daughter, yet surely she must have been alive, though dead to him and his family, as his only child, and to the world by her seclusion, if the Israelite women went to condole with her. We may also observe, that it is not said afterwards that he sacrificed her, but, " He did with her according to his vow." It is added, she knew no man; if she was sacrificed, this remark is frivolous, but if she was consecrated to perpetual virginity, this idea coincides with the visits of the Israelitish women. On the whole, we may safely conclude, that Jephthah's daughter was not sacrificed, but devoted to a state of celibacy; and if there were at that time women attendants at the tabernacle, she might, probably, join them.

ELON, the twelfth judge of Israel, and the second after Jephthah, succeeded Ibzan, B. C. 1174, or, according to Alstidus, B. C. 1233. He was of the tribe of Zebulon, and after governing the republic ten years, died about B. C. 1167.

NAOMI, was the wife of Elimelech, who retired into the land of Moab on occasion of a famine in Judea; where Elimelech dying, Naomi settled her two sons in marriage, Mahlon to Ruth, and Chilon to Orpah. These two young men dying also without children, Naomi resolved to return into Judea. Her two daughters-in-law were desirous of returning with her; but she dissuaded them. Orpah remained behind, but Ruth would accompany Naomi to Bethlehem, Ruth i. 1, 2, 3, &c. When

they came thither, the report was soon spread in the neighbourhood, and the people came to welcome her. She told them, that they must no longer call her Naomi, that is fair; but Mara, that is bitterness. "For the Lord, says she, has heaped trouble upon me. I went away full, but the Lord has brought me back empty and desolate." One day as Ruth went to glean, she happened to enter the field of Boaz, who encouraged her to follow his reapers, and made her eat among his harvesters. At her return home, Naomi informed her, that Boaz was her near kinsman, and she advised the proceedings of Ruth so warily, that she brought about the desired marriage of Boaz and Ruth. See Ruth.

BOAZ, the son of Salmon, and Rahab, the second husband of Ruth, and great grandfather to David.

RUTH, a Moabitess, the widow of Mahlon, an Israelite, whose interesting history is recorded in the Old Testament; and has been imitated by Thompson in his history of Palemon and Lavinia.

During the period in which the judges ruled over the children of Israel, there was a grievous famine in the land. Among great numbers who left their habitations to seek for bread in other countries, a certain man of Bethlehem Judah, named Elimelech, went to sojourn in the country of Moab. He took with him his wife, whose name was Naomi, and his two sons; and soon after their arrival, the two young men married two Moabitish women, the name of one of whom was Orpah, and the other Ruth.

After a residence of ten years, during which time Naomi buried her husband and her two sons, she determined to return to her own native country. But, concluding it would not be agreeable to her two daughters-in-law to leave the place of their nativity, and follow her into a strange land, she desired them, just before her departure, to return each to her mother's house; "And may the Lord deal kindly with you," said the good old woman, "as ye have dealt with the dead and me!" She then tenderly embraced them.

Affected by this regardful behaviour of their mother-in-law, Orpah and Ruth both wept, and said, "Surely we will return with thee unto thy people." But Naomi continuing to dissuade them, Orpah was at length prevailed on to remain with her mother. Ruth, however, would not listen to any calls but those of tenderness for Naomi. "Intreat me not to leave thee," said she to her, "or to return from following after thee; for whither thou goest, I will go, and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God: where thou diest will I die, and there will I be buried; the Lord do so to me, and more also, if aught but death part thee and me!" After this emphatic and determined declaration, Naomi no longer opposed Ruth's going with her.

When they arrived at Bethlehem, they appear to have been in such distressed circumstances, that Naomi, upon hearing her old acquaintance exclaim, "Is not this Naomi?" replied, "Call me not Naomi, but Mara, for the Almighty hath dealt bitterly with me. I went out full, and am returned empty."

In the same city lived a young man, whose name was Boaz; he was nearly related to Elimelech, Naomi's late husband, and was a person of great wealth. It being now the beginning of the barley-harvest, Ruth proposed to her mother-in-law, as the most probable means of procuring a present subsistence, that she should suffer her to go into the fields belonging to Boaz, and there to glean after his reapers, hoping to find greater indulgence from one to whom they were related than from a stranger.

Having received Naomi's permission, and dressed herself as decently as her present circumstances would allow, Ruth went as proposed into the fields. Her beauty and comeliness did not remain long unobserved by Boaz. Seeing a stranger, he enquired who she was; and being informed, treated her with great kindness; not only allowing her to glean, but ordering the reapers now and then to let fall a handful on purpose for her.

When he had learned from some of his servants the whole of her story, he graciously accosted her, saying, "It has been showed unto me all that thou hast done unto thy mother-in-law since the death of thine husband, and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The Lord recompense thy works, and a full reward be given thee of the Lord of Israel, under whose wings thou art come to trust!" Having said this, he gave directions that she should partake of what was prepared for his people, and be permitted to pursue her employment as long as the harvest lasted. Ruth received those tokens of favour with a grateful humility, and thanked him for the friendly notice he had taken of her.

When she returned to Naomi in the evening, and showed her the great quantity of corn she had collected, and likewise acquainted her with the favourable reception she had met with from Boaz, the good old woman began to entertain views for the future benefit of her dutiful and beloved daughter-in-law, which she had never before contemplated.

As Boaz was so near a relation of her late husband, was unmarried, and therefore, agreeable to the custom of the Jews, the most proper person to take her to wife; she meditated how to bring about an union between them. The difference in their circumstances, she flattered herself, would not prove an irremoveable bar, as, to a man of Boaz's generous disposition, the beauty and virtues of Ruth might be esteemed equivalent with his wealth. She accordingly gave her daughter-in-law such

prudential instructions for ingratiating herself still farther into the esteem of their rich relation, that in a short time he married her.

Thus was an obscure Moabitish damsel, through her prudent and virtuous behaviour, raised from a low estate, to such an eminence, that mighty kings descended from her.

MANOAH, or MANUEH, was the father of Samson, of the tribe of Dan, of the city of Zarah (Judg. xiii. 1, 2, 3, &c.). An angel of the Lord having appeared to the wife of Manoah, and promised her a son, Manoah desired of the Lord that he might see him who had thus appeared; that he might know from him how to treat this son when born. The Lord heard his prayer, and the angel appeared again to his wife, who was in the fields, and who ran to acquaint her husband. Manoah went to him, and obtained from him directions respecting his son. Manoah then said my Lord, I pray you be pleased to let us prepare you a kid. The angel replied, I must not eat any food; but you may offer it for a burnt-sacrifice to the Lord. Manoah, perceiving that it was an angel, said to his wife, we shall certainly die, since we have seen the Lord. But his wife answered him, if the Lord would have killed us, he would not have conferred such favours on us; he would not have received our burnt-offering, nor predicted to us the birth of a son.

SAMSON, a judge of the Israelites, and celebrated for the extraordinary transactions by which he checked the pride of the Philistines, their oppressors, was born at Zarah, belonging to the tribe of Dan, about the year B. C. 1155. He was the son of a person called Manoah, whose wife, till she became pregnant with Samson, had long been infertile. When she had, probably given up all hopes of a child, it was announced to her that she should bring forth a son, who would prove instrumental in commencing the emancipation of his country from the yoke of their tyrants. Upon the birth of the promised child, his parents called him Samson; and as he advanced in years, we are informed that he exhibited early marks of extraordinary endowments. When arrived at the age of manhood, he conceived an affection for a young woman among the Philistines, and requested his parents to procure her for him in marriage. They accordingly accompanied him to Timnath, the place of her residence; and while they were passing through the vineyards, Samson was attacked by a young lion, which he quickly destroyed. The terms of his marriage having been settled to the satisfaction of all parties, while the requisite preparations were making for the solemnization of the nuptials, Samson went to his father's house. At the appointed time he set out, with his parents, to Timnath, in order that he might complete the contract; in his road he found that a swarm of bees had made their comb in the carcase of the lion which he had formerly slain. He

took away part of it, for the sake of the honey which it contained, and which he eat as he travelled on, presenting his father and mother with a portion of it. At the marriage feast he proposed a riddle to the young Philistines, on the solution of which a wager was to depend. This riddle, in allusion to the lion and the honey, was, "out of the eater came meat, and out of the fierce came sweetness." Seven days were given for the young men to unravel the meaning of these words; after the expiration of three or four days without success, they applied to Samson's wife, desiring her to obtain from her husband the proper clue, and threatening her, if she did not, to inflict the severest punishment upon her and all her kindred, as persons who had introduced a stranger among them, to plunder them of their property. Samson yielded to her importunity, and disclosed to her the mystery on the morning of the seventh day, and she communicated it to her countrymen, who, by this means, won the prize. Filled with indignation at the treacherous arts by which the secret had been drawn from him, to take his revenge on the Philistines, he deserted his wife. When his resentment had subsided, he went to seek his wife, but was then debarred access to her by her father, who told him, that, considering his sudden desertion of his daughter as a proof that she did not possess his heart, he had given her in marriage to another. At the same time dreading, however, the effects of his anger, he offered Samson her sister, who, as he said, was younger and handsomer. This offer he did not accept, but departed with a determination of vengeance on a people who had offered him such insults. With this view he collected three hundred jackalls, and let them loose among the standing corn of the Philistines, having previously fastened to their tails burning torches, by which means their crops of corn, their vines, and their olive trees were destroyed. When the Philistines found that this device for the destruction of their property had been projected by Samson, and attributing it to his resentment for the injuries which he had sustained from his wife and her father, they in their wrath arose in a tumultuous body, and set fire to the house, causing both those wretched persons to perish in the flames, as the original authors of their calamity. This savage act of vengeance Samson amply retaliated, by falling on them, when they were assembled on some public occasion, and making a great slaughter, he then withdrew to a fastness in a rocky mountain belonging to the tribe of Judah.

The Philistines now raised an army, and marched against the men of Judah, who did not dare to meet them in the field; but, upon remonstrating against the injustice of their invasion, received a promise that hostilities should not be commenced, provided they would deliver Samson bound into their hands. To this they agreed, having first prevailed upon Samson to submit

to be bound and led away towards his enemies. So soon as he was brought within sight of the camp of the Philistines, they rent the air with shouts of joy, supposing that now their dreadful enemy was in their power. Their triumph, however, was of very short duration, for Samson burst his bonds asunder, and with no other weapon than the jaw bone of an ass, which lay upon the ground, attacking the exulting foe with such irresistible fury that he soon killed thousands of them, and put the rest to ignominious flight. Some time afterwards Samson went into disguise to Gaza, one of the principal cities of the Philistines, where he was soon recognized; the citizens instantly fastened the gates of the town, and thinking they had him quite secure, they prepared to kill him. But Samson apprized of their design, arose at midnight, and by the exertion of his bodily strength tore up the posts on which the gates of the city were hung, and carried both to a considerable distance from the place, on the top of a hill within sight of Hebron, where they appeared a monument of his wonderful deliverance, both to the Israelites and Philistines.

Some time after this, Samson became enamoured of a woman named Delilah, whom the Philistines made use of as an instrument for betraying him; and after some vain attempts, she at length found that his great strength depended entirely upon his hair, he saying, that if he were deprived of that, he should become as weak as other men. She now caused his hair to be cut off, and then gave him up into the hands of his enemies, who put out his eyes and carried him away to Gaza, where he was laden with fetters, and condemned to the servile employment of grinding corn in the common prison. In this situation he continued a considerable time, subject to a thousand insults, till at length his hair was again grown, and his strength restored with it, when a great festival was to be celebrated by the Philistines, in honour of their god Dagon, and by way of thanksgiving, for his having delivered their dreadful enemy into their hands. On this occasion, all the lords of the Philistines, and some thousands of men and women, being assembled either in the temple of that idol, or, as some think, in a building erected for the purpose, Samson was sent for, that they might exult over him, and gratify themselves by exposing him to abuse and derision. With this view he was placed in the centre, between the two pillars which supported the roof of the building, and he resolved to humble the pride of the oppressors of Israel, though the act would prove fatal to himself. He accordingly tore away the pillars of the building, and the whole assembly was buried in the ruins. This happened about the year B. C. 1117. Samson had been twenty years a judge in Israel.

ELI, the high priest of the Israelites, and judge of that people for forty years, was a descendant of Thamar, the younger

branch of Aaron's house, and united the offices of high priest and judge about the year B. C. 1156. He is charged with contributing to the degeneracy of the people over whom he presided, however pious and good with respect to his own character, by want of resolution to reprove and punish immorality, and by a culpable inattention to the conduct of his own sons. The negligence of Eli in the discharge of his office, entailed calamities both on the Israelites and on his own family. The former were defeated by the Philistines, the two sons of Eli were slain, and the ark, which was a symbol of the divine presence, was captured by the enemy. The afflictive intelligence overpowered the remaining strength of Eli, so that he fell backwards from his seat, and broke his neck, and died in the 98th year of his age.

HOPHNI and PHINEHAS, sons of Eli, the high priest, were, says the Scripture, sons of Belial, wicked and dissolute, 1 Sam. ii. 12, 13, &c. They knew not the Lord, nor performed the functions of their ministry in the tabernacle as they ought. To the irregularities of his sons, the high priest Eli was no stranger. He reproved them, but so faintly, that they did not change their behaviour. The Lord, therefore, sent a threatening message to Eli and his sons, to be threatened by the young prophet Samuel. Accordingly, the Philistines having declared war against Israel, Israel lost about 4000 men. The elders of Israel said, bring thither the ark of the Lord, that it may save us from our enemies; and the two sons of Eli, Hophni and Phinehas, brought the ark into the camp. But God permitted the Philistines to obtain another victory; and they killed 30,000, among whom were Hophni and Phinehas, and carried away the ark of the covenant.

HANNAH, wife of Elkanah, a Levite, and an inhabitant of Ramah, having gone to the usual sacrificial festival at Shiloh, availed herself of an opportunity of "pouring out her soul before God" at the tabernacle, requesting the removal of the reproach which she daily suffered from Peninnah her copartner in the embraces, though far her inferior in the affections of Elkanah, by the bestowal of a son. The fervent, yet silent manner of her appeal, induced Eli to mistake her emotions for intoxication, with which he most precipitately accused her; but upon the circumstance being explained, he as readily retracted, and changed the uncharitableness into that of benediction. The acceptance of Hannah's prayer, was at length corroborated in the birth of a child, whom her piety and gratitude concurred to name SAMUEL, that is "asked of God." Having been devoted as a Nazarite from his infancy, he was no sooner weaned, than his parents presented him to Eli for the service of the tabernacle, by whom he was invested with the distinguishing ephod.

PENINNAH, the second wife of Elkanah, the father of Samuel. Her fertility, and Hannah's barrenness are recorded

in 1 Sam. i.; with several interesting circumstances, which show the folly and inconvenience of polygamy.

SAMUEL, an eminent prophet and judge of Israel for several years, was the son of Elkanah and Hannah, of the tribe of Levi, and of the family of Kohath, 1 Sam. i. 1, 2, 3, &c. 1 Chron. vi. 23. He commenced the exercise of his judicial office at about forty years of age, and maintained it during his whole life, Towards the close of his life, he appointed his sons to the subordinate office of judges; but as they abused their trust, the elders of Israel applied to Samuel, requesting him to appoint a king over them, and soon after Saul was inducted into this office, during whose reign he retained a considerable degree of authority, both with respect to Saul himself, and to all the people. The last authoritative act which he seems to have performed, was that of anointing David, and investing him with the royal authority in the place of Saul. After this act he returned to Ramah, and dwelt there during the remainder of his life, associating with the prophets, who formed a kind of community under his conduct. Samuel died at the age of 98 years, about two years before Saul, A. M. 2947, B. C. 1057, and was buried at Ramah, 1 Sam. xxv. 1.

Samuel was a character of a very superior cast; of irreproachable integrity, undaunted fortitude, unabating zeal, unaffected and unblemished piety; sincere as a friend, gentle as a man, virtuous as a judge, and holy as a prophet.

ABNER, the son of Ner, and uncle to king Saul, as well as his father in law, and general of his army. After that monarch's death he placed his son Ishbosheth, on the throne, and for seven years supported his interest with various success; but the young king offending him, by challenging him for an amour with Rizpah, one of his father's concubines, Abner went over to David, with offers of making all Israel declare for him, which were readily accepted; but the kindness shown him by David, on that occasion, having excited Joab's jealousy, he treacherously murdered him.

We shall now, as usual, step aside into prophane history, and although in these remote periods we are still involved in fable, yet we shall find much that is interesting with respect to the progress of men and things.

THESEUS, a famous hero of antiquity, ranked among the demi-gods. He was the son of Ægeus, king of Athens. He threw Sciron, a cruel robber, down a precipice; fastened Procrustes, tyrant of Attica, to a bending pine, which, being let loose, tore him asunder; killed the Minotaur kept in the labyrinth by king Minos, in Crete; and by the assistance of that prince's daughter, Ariadne, who gave him a clue, escaped out

of that labyrinth, and sailed with his deliverer to the isle of Naxos, where he had the ingratitude to leave her. Theseus afterwards overcame the Centaurs, subdued the Thebans, and defeated the Amazons. He established the Isthmean games, in honour of Neptune; united the twelve cities of Attica, and founded a republic there, B. C. 1236. Some time after, taking a voyage into Epirus, he was seized by Aidenius, king of the Molossians, meanwhile Menestheus rendered himself master of Athens. He excited a general discontent against Theseus. Overpowered by faction, and finding his affairs irretrievable, Theseus dismissed his children privately into Eubœa, to Elphenor, taking refuge himself in the court of king Lycomedes, in the isle of Scyros. In this state of voluntary exile he died, whether by accident or by treachery is not ascertained; some affirming that he fell down a precipice; others, that Lycomedes threw him down in order to acquire the friendship of Menestheus. Theseus had seven wives; the first of whom was the beautiful Helen; the second Hippolyte, queen of the Amazons, by whom he had Hippolytus; and the last, Phædra, sister to Ariadne, who punished him for his infidelity to her sister, by her incestuous passion for his son Hippolytus.

"The actions of Theseus," remarks the Abbé Barthelemy, "and the impressions they made on the minds of men during his youth, at the commencement of his reign, and at the end of his life, present to us successively the image of an hero, a king, and an adventurer; and under these different points of view, he merited the admiration, the love, and the contempt of the Athenians."

ATREUS, king of Mycenæ and Argos, about B. C. 1228. He was the son of Pelops by Hippodamia, and brother of Pittheus, Trœzen, Thyestes, and Chrysippus; the latter being an illegitimate son, and a favourite with his father, Hippodamia resolved to remove him, and for this purpose she endeavoured to persuade Thyestes and Atreus to murder him; but her arguments proving vain, she executed it herself. Pelops was grieved at his son's death, and the brothers being suspected, they fled from his presence. Atreus retired to the court of his nephew, Eurystheus king of Argos, on whose death he succeeded to that throne. Some writers say he married Ærope, his predecessor's daughter, by whom he had Plisthenes, Menelaus, and Agamemnon; but according to others, Ærope was the wife of Plisthenes, by whom she had Agamemnon and Menelaus, who are the reputed sons of Atreus, because he took care of their education, and brought them up as his own. Thyestes had followed his brother to Argos, where he lived with him, and seduced his wife, by whom he had some children. When Atreus discovered this incestuous commerce, he

banished his brother from his court; but resolving to have more ample revenge for the violence offered to his bed, he soon after recalled him, and invited him to a sumptuous feast. Thyestes was served up with the flesh of the children he had by his sister-in-law the queen; and when the entertainment was over, to convince him of what he had feasted upon, the arms and the heads of the murdered children were shown him. This action appeared so horrid that the sun is said to have withdrawn his light. Thyestes fled directly to the court of Thesprotus, and thence to Sicyon, where he violated his own daughter Pelopea, in a grove sacred to Minerva, not knowing who she was; though some say he committed this incest intentionally to revenge himself on his brother Atreus, as the oracle had promised him satisfaction for the cruelties he had suffered, only by the hand of a son who should be born of himself, and his own daughter. Pelopea brought forth a son, whom she named Ægisthus, and soon after she married Atreus, who had lost his wife. Atreus adopted Ægisthus, and sent him to murder Thyestes, who had been made prisoner. Thyestes knew his son, and made himself known to him, when instead of murdering his father, he espoused his cause and avenged his wrongs, by returning to Atreus and assassinating him.

PLISTHENES, a son of Atreus, king of Argos, father of Menelaus and Agamemnon, according to Hesiod and others. Homer, however, calls Menelaus and Agamemnon sons of Atreus, though they were in reality the children of Plisthenes. The father died very young, and the two children were left in the house of their grandfather, who took care of them, and instructed them. From his attention to them, therefore, it seems probable that Atreus was universally acknowledged their protector and father, and thence their sirname of Atridæ.

ADRASTUS, king of Argos, son of Talaus and Lysianissa, daughter of Polybius king of Sicyon, acquired great honour in the famous war of Thebes, in support of Polynices his son-in-law, who had been excluded the sovereignty of Thebes by Eteocles his brother, notwithstanding their reciprocal agreement. Adrastus, followed by Polynices and Tydeus his other son-in-law, by Capaneus and Hippomedon his sister's sons, by Amphiaraus his brother-in-law, and by Parthenopæus, marched against the city of Thebes; and this is the expedition of the Seven Worthies, which the poets have so often sung. They all lost their lives in this war except Adrastus, who was saved by his horse called Arrian. This war was revived ten years after, by the sons of those deceased warriors, and was called the war of the Epigones, and ended with the taking of Thebes. None of them lost their lives except Ægialeus, son of Adrastus; which afflicted the father so much, that he died of grief in Megara, as he was leading back his victorious army.

MNESTHEUS, a son of Pereus, who so insinuated himself into the favour of the people of Athens, that, during the long absence of Theseus, he was elected king. The lawful monarch at his return home was expelled, and Mnestheus established his usurpation by his popularity and great moderation. As he had been one of Helen's suitors, he went to the Trojan war at the head of the people of Athens, and died, on his return, in the island of Melos. He reigned 23 years, B. C. 1205, and was succeeded by Demophoon the son of Theseus.

DEMOPHOON, son of Theseus and Phædra, was king of Athens, B. C. 1182, and reigned 33 years. At his return from the Trojan war, he visited Thrace, where he was tenderly received and treated by Phyllis. He retired to Athens, and forgot the kindness and love of Phyllis, who hanged herself in despair.

HERCULES, a famous Theban hero, to whom the heathens paid divine honours. He was born about the time when Gideon was judge of Israel. Who this Hercules was it is difficult to say; and we shall not enter at large into his history, as it may be found in any common book of mythology. Several circumstances in the life of Joshua, Samson, and Moses, have been confounded with that of Hercules; and the heathens related much the same thing of this hero as we do of Jonah. There are certainly many particulars in the history of Hercules which show some resemblance between him and Samson. Hercules was of a very advantageous stature, and of an almost incredible strength. He gave himself up to the love of women, and we know that story tells us of his amours with Omphale, who domineered over him, and obliged him, it is said, to take the distaff. All this agrees but too clearly with Samson, who resigned himself entirely to Delilah, and was treated in so injurious a manner by her. Hercules fought for the gods against the giants. Samson defended the people of God against the Philistines who oppressed them, and among whom there were men of a gigantic stature. To exaggerate the strength of Hercules, they tell us, that he fought against the Pygmies, and inclosed them in his lions' skin; this may describe the enemies wherewith Samson defeated the Philistines, who came to bind and take him. Hercules killed several lions, one of Cithera, another of Citheron, and another of Nemæa; one he strangled, and tore off his jaws; all which we find in the history of Samson, who strangled a lion that fell upon him with dreadful roarings.

Samson delivered to the Philistines after discovering the secret of his strength to Delilah, and set to hard and mean labours, is a figure of Hercules abandoned to Eurystheus, by the hatred of Juno, and obliged to undergo the severest trials, in order to deliver himself from servitude. The two pillars of

Hercules are admirably represented by those which Samson grasped and pulled down in the temple of Gaza.

ANDROCLEA, celebrated for her love to her country, was of Thebes, in Bœotia. That state was at war with the Orchomenians, they consulted the oracle, which answered, they would be victors, if the most noble amongst them would incur a voluntary death. Antiopœnus, the father of Androclea, was then most illustrious by birth amongst the Thebans, but did not feel disposed to make that sacrifice for their welfare. Androclea, and her sister Alcis, more courageous or more generous than their father, fulfilled this duty in his stead; and the Thebans, in gratitude, erected the statue of a lion to their honour in the temple of Diana.

JASON, the Greek hero who undertook the Argonautic expedition, the history of which is obscured in fabulous traditions. He was the son of Æson and Alcimede, and was educated by Chiron the Centaur. His uncle Pelias having usurped his father's kingdom, Jason boldly demanded it of him, but was advised by him first to go to Colchis, and recover the golden fleece previous to the restoration of it. He accomplished the arduous enterprise by the assistance of Medea, daughter of Ætes, king of Colchis. Jason married Medea, but afterwards divorced her, and married Glauce, daughter of the king of Corinth. After this, he lived an unsettled and melancholy life. As he was one day reposing himself by the side of the ship which had carried him to Colchis, a beam fell upon his head, and he was crushed to death.

CAPANEUS, a captain at the siege of Thebes, and the first who put a ladder to scale the walls of the town, On this account poets have feigned, that he made war against Jupiter.

ABSYRTUS, the son of Œta and Hypsea, and brother of Medea. When Medea ran away with Jason, whom she assisted in carrying off the golden fleece, she was pursued by her father; but in order to retard his progress, she tore Absyrtus in pieces, and strewed his limbs in the way.

ANGITIA, the sister of Medea, who taught antidotes against poison and serpents, according to Sil. Italicus; though Servius on Virgil says that Medea herself got this name for the same reason.

LELEX, an Egyptian, who came with a colony to Megara, where he reigned before the Trojan war. His subjects were called from him Leleges, and the place Lelegeia Mœnia.

SCIRON, a celebrated thief in Attica, who plundered the inhabitants of the country, and threw them down from the highest rocks into the sea, after he had obliged them to wait upon him and to wash his feet. Theseus attacked him, and treated him as he had done others. Sciron had married the

daughter of Cychreus a king of Salamis. He was brother-in-law to Telamon the son of Eacus.

POLYPEMON, a famous thief, who plundered all the travellers about the Cephisus, and near Eleusis in Attica. He was killed by Theseus. Ovid calls him father of Procrustes, and Apollodorus of Sinis.

PROCRUSTES, a famous robber of Attica, killed by Theseus, near the Cephisus. He tied travellers on a bed, and if their length exceeded that of the bed, he used to cut it off, but if they were shorter, he had them stretched to make their length equal to it. He is called by some Damastes, and by others Polypemon.

LATINUS I. king of the Latins, in Italy, was the son of Faunus and Marica. Lavinia, his only daughter, married Æneas, after that Trojan prince had killed Turnus king of the Rutuli.

MELANTHUS, MELANTHES, or MELANTHIUS, a son of Andropompus, whose ancestors were kings of Pylas. He was driven from his paternal kingdom by the Hebrachidæ and came to Athens, where king Thymotes promised to resign the crown to him, provided he fought a battle against Xanthus, a general of the Bœotians, who made war against him. He fought and conquered, and his family, sirnamed the Neleidæ, sat on the throne of Athens, till the age of Codrus.

EURYSTHENES, a son of Aristodemus, who lived in perpetual dissention with his twin brother Procles, while they both sat on the Spartan throne. It was unknown which of the two was born first; the mother, who wished to see both her sons sit on the throne, refused to declare it, and they were both appointed kings of Sparta by order of the oracle of Delphi. After the death of the two brothers, the Lacedæmonians, who knew not to what family the right of seniority and succession belonged, permitted two kings to sit on the throne, one of each family. The descendants of Eurysthenes were called Eurysthenidæ, and those of Procles, Proclidæ; it was inconsistent with the laws of Sparta for two kings of the same family to ascend the throne together, yet that law was sometimes violated by oppression and tyranny. Eurysthenes had a son called Agis who succeeded him. His descendants were called Agidæ. There sat on the throne of Sparta 31 kings of the family of Eurysthenes, and only 24 of the Proclidæ; the former were the more illustrious.

PROCLES, a king of Sparta, the son of Aristodemus and Argia, and the twin brother of Eurysthenes, who reigned jointly along with him, and gave rise to the two royal families of Proclidæ and Eurysthenidæ, who governed Sparta for several centuries, exhibiting the singular political phœnomenon of a Binarchy, or two hereditary kings governing with equal, but limited power.

ARISTODEMUS, son of Aristomachus, was one of the Heraclidæ. He, with his brothers Temenus and Chrespontes, invaded Peloponnesus, conquered it, and divided the country among themselves.

PELOPS, the celebrated king of Phrygia, lived at this period. Pelops came to Pisa, where he became one of the suitors of Hippodamia, the daughter of king Œnomaus, and he entered the lists against the father, who promised his daughter only to him who could out-run him in a chariot race. Pelops was not terrified at the fate of thirteen lovers who before him had entered the course against Œnomaus, and had, according to the conditions proposed, been put to death when conquered. He previously bribed Myrtilus, the charioteer of Œnomaus, and therefore he easily obtained the victory. He married Hippodamia, and threw headlong into the sea Myrtilus, when he claimed the reward of his perfidy. Pelops after death received divine honours, and was revered above all the heroes of Greece.

We shall now introduce the reader to the heroes concerned in the siege of Troy. The story is, that Paris, the son of Priam, king of Troy, seduced Helen, the daughter of Tyndarus, and wife of Menelaus, whom he carried to Troy. The whole Grecian states united to revenge this affront offered to a single Greek, and neither the power of Troy, nor the wealth of king Priam, could overcome this confederacy. Troy was taken after a siege of ten years, B. C. 1184. The fate of Paris may inform princes that yielding to an unworthy passion may prove the ruin of their country. We shall first introduce the Trojans, and afterwards the Greeks concerned in this great enterprize.

PRIAM, the unfortunate king of Troy at the time of its destruction, was the son of Laomedon, and when Troy was taken and his father slain, he was carried away captive into Greece, with his sister Hesione. He succeeded to the throne of Laomedon, and to prevent a renewal of the disaster which had befallen his capital, he surrounded it with strong walls. The discovery of a gold mine on his territories enabled him to undertake many public works, and to decorate Troy with stately edifices, so as to render it the most splendid city in that part of the world. He raised and maintained a considerable army, which enabled him to extend his dominions till at length he was regarded as the most powerful prince of Lesser Asia. His first wife was Arisba, by whom he had only one son; but his second wife was Hecuba, who made him father of a numerous family. He lived in great prosperity till the perfidy of his son Paris, in carrying off Helen, the wife of the Spartan king Menelaus, by whom he had been hospitably entertained, brought upon him that invasion from the confederated kings of Greece, which is

so celebrated under the name of the Trojan war. After a struggle of ten years, in which he saw his territories laid waste, his bravest sons slain, and the capital taken, he was himself slain at his own domestic altar by the savage Pyrrhus, the son of Achilles.

HECUBA, the second wife of Priam, and mother of Hector and Paris, was, according to Homer, the daughter of Dymas, or as Virgil, following Euripides, says, of Cisseis, king of Thrace, and sister of Theaio, the priestess of Apollo at Troy during the war. After the capture of Troy, she attempted to revenge the death of her son Polydorus, and was stoned to death by the Greeks. Some say that she became a slave to Ulysses, and that this prince left the unfortunate princess in the hands of her enemies, who caused her to be stoned. It is probable, however, that Ulysses himself was the cause of her death; because, it is said, that upon his arrival in Sicily, he was so tormented with dreams, that in order to appease the gods, he built a temple to Hecate, who presided over dreams, and a chapel to Hecuba.

PARIS, the son of Priam, king of Troy, by Hecuba. When his mother, in the first months of her pregnancy, had dreamed that she should bring forth a torch which would set fire to her palace, the soothsayers foretold the calamities which were to be expected from the imprudence of her future son, and which would end in the ruin of Troy. Priam, to prevent so great a calamity, ordered his slave Archelaus to destroy the child as soon as he was born. The slave only exposed the child on mount Ida, where the shepherds of the place found him, and educated him as their own. Though educated among shepherds and peasants, he gave very early proofs of courage and intrepidity; and from his care in protecting the flocks of mount Ida from the rapacity of the wild beasts he was named Alexander, a helper of men. He gained the esteem of all the shepherds, and his manly deportment recommended him to Œnone, a nymph of Ida, whom he married, and with whom he lived in the most perfect tenderness. Their conjugal peace was, however, of no long duration. At the marriage of Peleus and Thetis, Ate, the goddess of discord, who had not been invited to partake of the entertainment, showed her displeasure, by throwing into the assembly of the gods who were at the celebration of the nuptials, a golden apple, on which were written these words, Let it be given to the fairest. All the goddesses claimed it as their own, and the contention at first became general; but at last only three, Juno, Venus, and Minerva, wished to dispute their respective right to beauty. The gods, unwilling to become arbiters in an affair so delicate in its nature, appointed Paris to adjudge their prize. The goddesses appeared before their judge without covering or ornament, and

each endeavoured by promises to influence his judgment. Juno promised him a kingdom; Minerva, wisdom and military glory; and Venus, the fairest woman in the world for his wife. After he had heard their several claims and promises, Paris adjudged the prize to Venus, and gave her the golden apple. This decision drew upon the judge and his family the resentment of the two other goddesses. Such is the fabulous, or poetical account. Soon after, Priam proposed a contest among his sons and other princes, and promised to reward the conqueror with one of the finest bulls of Mount Ida. His emissaries were sent to procure the animal, and it was found in the possession of Paris, who reluctantly yielded it. But he went to Troy, and entered the lists of the combatants. He was received with applause, and obtained the victory over his rivals, Nestor the son of Neleus, Cyenus son of Neptune, Polites, Helenus, and Deiphobus, son of Priam. He likewise obtained a superiority over Hector himself, who, enraged to see himself conquered by an unknown stranger, pursued him closely; and Paris must have fallen a victim to his rage, had he not fled to the altar of Jupiter. This sacred retreat preserved his life; and Cassandra, the daughter of Priam, struck with the familiarity of the features of Paris with those of her brothers, enquired his birth and his age. From these circumstances she discovered that he was her brother, and as such introduced him to her father and to her brothers. Priam acknowledged Paris as his son, and all jealousy ceased among the brothers.

Paris did not long remain inactive; he equipped a fleet as if willing to redeem Hesione, his father's sister, whom Hercules had carried away, and obliged to marry Telamon the son of Æacus. This was the pretended motive of his voyage, but the causes were far different. Helen was the fairest woman of the age, and Venus had promised her to him. He therefore went to Sparta, the residence of Helen, who had married Menelaus. He was received with great respect; but he abused the hospitality of Menelaus, and while the husband was absent in Crete, persuaded Helen to elope with him and to fly to Asia. Priam received her without difficulty, as his sister was then detained in a foreign country, and as he wished to show himself as hostile as possible to the Greeks. This affair was soon productive of serious consequences. When Menelaus had married Helen, all her suitors had bound themselves by a solemn oath to defend her from every violence, and therefore he reminded them of their engagements, and called upon them to recover her. Upon this all Greece took up arms; Agamemnon was chosen general of the combined forces, and a regular war was begun. Paris, meanwhile, who had refused Helen to the petitions and embassies of the Greeks, armed himself, with his brothers and

subjects, to oppose the enemy; but he fought with little courage, and at the very sight of Menelaus, whom he had so recently injured, his courage vanished and he retired from the army. It is said, however, that he wounded in battle, Machæon, Euriphylus, and Diomedes; and, according to some, he killed with an arrow the great Achilles. The death of Paris is differently related; some say he was mortally wounded by one of the poisoned arrows of Philoctetus; and that when he found himself languid by his wounds, he ordered himself to be carried to the feet of Œnone, whom he had basely abandoned, and who had foretold him that he would solicit her assistance in his dying moments. He expired before he came into the presence of Œnone, who threw herself upon his body, and stabbed herself to the heart. According to others, Paris did not immediately go to Troy when he left the Peloponnesus, but he was driven on the coasts of Egypt, where Proteus, the king of the country, detained him. He died about 1188, B. C.

CASSANDRA, daughter of king Priam, a celebrated personage, appears to have had a real part in the tragedy of the Trojan events. She seems to have laboured under a fancied inspiration, which made her, during the siege of Troy, utter various predictions of impending calamities, disregarded at the time, but many of them naturally verified in the event. During the plunder of that metropolis, she took refuge in the temple of Minerva, where she was barbarously violated by Ajax, son of Oileus. In the division of the spoil she fell to the lot of Agamemnon, who brought her home, where she excited the jealousy of Clytemnestra. In consequence, when that prince was assassinated by the contrivance of his wife and her gallant, she also fell a victim. She is said to have been very beautiful, and to have had several suitors in the flourishing time of Troy.

HECTOR, the son of Priam and Hecuba, and the father of Astyanax, celebrated for the valour with which he defended the city of Troy against the Greeks. He was killed by Achilles, who dragged his body, fastened to his chariot, thrice round the walls of Troy, and afterwards restored it to Priam for a large ransom.

ANDROMACHE, the wife of the valiant Hector, the mother of Astyanax, and daughter of Eetion, king of Thebes, in Cilicia. After the death of Hector and the destruction of Troy, she married Pyrrhus; who afterwards gave her to Helenus, the son of Priam, with part of the country of Epirus.

ASTYANAX, the only son of Hector and Andromache; after the taking of Troy he was thrown from the top of a tower by the orders of Ulysses.

HELENUS, a celebrated soothsayer, the son of Priam and Hecuba. He married Andromache, the wife of Hector and

slave of Pyrrhus, who gave her to him in marriage, because his predictions had been favourable to him. He was the only one of Priam's children who survived the ruin of his country. After the death of Pyrrhus he reigned over part of Epirus, called Chaoniæ. His son, Cestrinus, succeeded to a part of his father's dominions, called Cestrina. Helenus is said to have learned the art of divination from Cassandra his sister, the priestess of Apollo. Possessed of this art, he was much respected by the Trojans; and was at length prevailed upon to inform the enemies of his country, that Troy could not be taken while it was in possession of the Palladium, nor before Polydorus, leaving his retreat at Lemnos, joined in supporting the siege. When his country was ruined he became the property of Pyrrhus, whose life he saved, by warning him to avoid a dangerous tempest, which proved fatal to all those who set sail. Thus, as we have already said, he gained the favour of Pyrrhus, and his favour was introductory to the other events that occurred. It is said that Helenus received Æneas when on his voyage towards Italy, and predicted to him some of the calamities that befel his fleet.

MEROPS, a celebrated soothsayer of Percossus in Troas, who foretold the death of his sons Adrastus and Amphius, who were engaged in the Trojan war. They slighted their father's advice, and were killed by Diomedes.

POLYDORUS, a son of Priam and Hecuba. As he was young and inexperienced when Troy was besieged by the Greeks, his father removed him to the court of Polymnestor, king of Thrace, and also entrusted to the care of the monarch a large sum of money, and the greatest part of his treasures, till his country was freed from foreign invasion. No sooner was the death of Priam known in Thrace, than Polymnestor made himself master of the riches which were in his possession, and to ensure them the better, he assassinated young Polydorus, and threw his body into the sea, where it was found by Hecuba.

THYMŒTES, a Trojan prince, whose wife and son having been killed by order of king Priam, he, in revenge, advised the Trojans to admit the wooden horse of the Greeks, by which Troy was destroyed.

EUPHORBUS, a famous Trojan, son of Panthous. He was the first who wounded Patroclus, whom Hector killed. He perished by the hand of Menelaus, who hung his shield in the temple of Juno, at Argos.

HELEN, the most beautiful woman of the age in which she lived, was the daughter of Tyndarus, king of Sparta, and Leda, his wife. Helen was so universally admired, that she was carried off, when very young, by Theseus. Pausanias records that she had a daughter by Theseus, who was entrusted to the

care of Clytemnestra. This violence offered to her virtue did not in the least diminish, but rather augmented her fame; and her hand was eagerly solicited by the young princes of Greece. The most celebrated of her suitors were Ulysses son of Laertes, Antilochus son of Nestor, Sthenelus son of Capaneus, Diomedes son of Tydeus, Amphilochus son of Cteatus, Meges son of Phileus, Agapenor son of Ancæus, Thalpius son of Eurytus, Mnestheus son of Peteus, Schedius son of Epistrophus, Polyxenus son of Agasthenes, Amphilochus son of Amphiaraus, Ascalaphus and Talmus sons of the god Mars, Ajax son of Oileus, Eumelus son of Admetes, Polypœtes son of Pirithous, Elphenor son of Chalcodon, Podalyrius and Machaon sons of Æsculapius, Leontius son of Coronus, Philoctetes son of Pæan, Protesilaus son of Iphiclus, Eurypylus son of Evemon, Ajax and Teucer sons of Telamon, Patroclus son of Manætius, Menelaus son of Atreus, Thoas, Idomeneus, and Merion. Tyndarus was rather alarmed than pleased at the sight of such a number of illustrious princes who eagerly solicited each to become his son-in-law. He knew he could not prefer one without displeasing all the rest, and from this perplexity he was at last drawn by the artifice of Ulysses, who began to be already known in Greece by his prudence and sagacity. This prince, who clearly saw his pretensions to Helen would not probably meet with success in opposition to so many rivals, proposed to extricate Tyndarus from all his difficulties if he would promise him his niece Penelope in marriage. Tyndarus consented, and Ulysses advised the king to bind, by a solemn oath, all the suitors that they would approve of the uninfluenced choice which Helen should make of one among them; and engage to unite together to defend her person and character if ever any attempts were made to force her from the arms of her husband. The advice of Ulysses was followed, the princess fixed her choice upon Menelaus and married him. Hermione was the early fruit of this union, which continued for three years with mutual happiness. The events which followed are fully detailed in the biography of this period. Helen is represented by Homer as so extremely beautiful, that during the siege of Troy, though seen at a distance, she influenced the counsellors of Priam by the brightness of her charms. She was put to death by Polixo.

POLYMNESTOR, a king of the Thracian Chersonesus, who married Ilione, the eldest of Priam's daughters. When the Greeks besieged Troy, Priam sent the greatest part of his treasures, together with Polydorus, the youngest of his sons, to Thrace, where they were intrusted to the care of Polymnestor. The Thracian monarch paid every attention to his brother-in-law; but when he was informed that Priam was dead, he murdered him to become master of the riches which were in his possession. At that time the Greeks were returning victorious

from Troy, followed by all the captives, among whom was Hecuba, the mother of Polydorus. The fleet stopped on the coasts of Thrace, where one of the female captives discovered the body of Polydorus, whom Polymnestor had thrown into the sea. The dreadful news was communicated to Hecuba, his mother, who to revenge her son's death, called out Polymnestor; when the female captives rushing upon him, put out his eyes with their pins, while Hecuba murdered his two children, who had accompanied him. Euripides says, that the Greeks condemned Polymnestor to be banished into a distant island for his perfidy; but Hyginus relates the story differently, and tells us, that when Polydorus was sent to Thrace, Ilione, his sister, took him instead of her son Deiphilus, who was of the same age, being afraid of her husband's cruelty. The monarch, acquainted with the imposition, looked upon Polydorus as his own son, and treated Deiphilus as her brother. After the destruction of Troy, the conquerors wished the house and family of Priam to be extirpated, and therefore offered Electra, the daughter of Agamemnon, to Polymnestor, if he would destroy Ilione and Polydorus. Polydorus, who passed as the son of Polymnestor, consulted the oracle, and being informed that his father was dead, his mother a captive in the hands of the Greeks, and his country in ruins, he communicated the answer to Ilione, who told him what she had done to save his life, upon which he avenged the perfidy of Polymnestor by putting out his eyes.

ARCHEPTOLEMUS, son of Iphitus, king of Elis, went to the Trojan war, and fought against the Greeks. As he was fighting near Hector, he was killed by Ajax, son of Telamon. It is said that he re-established the olympic games.

TECHMESSA, the daughter of Teuthras, king of Phrygia, who was carried captive by Ajax, and became mother of a son, Erysaces, by him. She afterwards prevented him from killing himself; which forms a scene in one of Sophocles' tragedies.

PENTHESILEA, queen of the Amazons, succeeded Osythia, and gave proofs of her courage at the siege of Troy, where she was killed by Achilles. Pliny says she invented the battle-axe.

ÆNEAS, a famous Trojan prince. At the destruction of Troy, he bore his aged father on his back, and saved him from the Greeks; but being too solicitous about his son and household gods, he lost his wife, Creusa, in the escape. It is said that he retired to Mount Ida, where he built a fleet of twenty ships, and sat sail in quest of a settlement. After a voyage of seven years, and the loss of thirteen ships, he came to the Tiber. Latinus, the king of the country received him with hospitality, and promised him his daughter Lavinia, who had before been betrothed to king Turnus, by her mother Amata. To prevent this marriage, Turnus made war against Æneas; and after

many battles, the war was decided by a combat between the two rivals, in which Turnus was killed. Lavinia became a prize to the foreign conqueror, who, by the death of his father-in-law, succeeded to the throne of Latium. After a short reign in peace, a new war with the Tyrrhenians, under their king Mezentius, broke out, which proved fatal to Æneas, who, during a combat, was forced into the river Numicus, and there drowned. He was succeeded by his son Ascanius, and became himself, one of the Dii Indigetes of the country. The story of the loves of Dido and Æneas, which forms so strong a part in the Æneid, is allowed to be a mere poetic ornament, brought in by a violent anachronism.

CREUSA, a daughter of Priam, king of Troy, by Hecuba, she married Æneas, by whom she had Ascanius. When Troy was taken, she fled in the night with her husband; but they were separated in the confusion, and Æneas could not recover her. Some pretend that Cybele saved her, and carried her to her temple, of which she became priestess.

ASCANIUS, son of Æneas, and Creusa, succeeded his father in the kingdom of the Latins, and overturned Mezentius, king of Tuscany, for refusing to make peace with him B. C. 1089, and reigned thirty eight years.

NISUS, the son of Hyrtacus, a young Trojan who accompanied Æneas to Italy. He was united in the closest friendship with Euryalus. They signalized themselves in the war with the Rutulians; went into their camp in the night, and committed great slaughter, but returning victorious, were perceived and killed by the Rutulians. Their friendship became proverbial.

ATYS, a Trojan, who accompanied Æneas to Italy, and from whom it is supposed the family of the Atii at Rome descended.

THYMGETES, a Trojan prince, son of Hicetaon, and grandson of Laomedon, who accompanied Æneas into Italy, where he was killed by Turnus.

ACESTES, son of Crinisus and Egesta, was king of the country near Drepanum in Sicily. He assisted Priam in the Trojan war, and kindly entertained Æneas during his voyage, and helped him to bury his father on Mount Eryx. In commemoration of this, Æneas built a city there, called Acesta, from Acestes.

The following are the Greeks, and others, who engaged against Troy.

CAMILLA, daughter of Metabus, king of the Volsci, ascended the throne after her father's death; she was an heroic princess, assisted Turnus against Æneas, but in the field of battle lost her life.

MENELAUS, king of Sparta, famous in ancient history for the share which he took in the Trojan war, was son of Plisthenes, king of Argos, and brother of Agamemnon. He married Helen, the daughter of Tyndarus, king of Sparta, and in her right succeeded to the crown of that country. The cause of the Trojan war, (See Paris) was Paris's seducing and carrying off the fair Helen, the wife of Menelaus. This injury was made a common cause by the petty kings of Greece, who, with a powerful army under the command of Agamemnon, laid siege to Troy. Menelaus was present as a leader of the confederates. In the tenth year of the Trojan war, Helen obtained the forgiveness and favour of Menelaus, by introducing him with Ulysses, the night the city was reduced to ashes, into the chamber of Deiphobus, whom she had married after the death of Paris. This perfidious conduct totally reconciled her to her first husband, and she returned with him to Sparta, where Telemachus is represented in the Odyssey, as finding them living in peace and prosperity. Menelaus is said to have been succeeded in his kingdom by two illegitimate sons, who were expelled by Orestes, son to Agamemnon. The palace which Menelaus once inhabited was still entire in the days of Pausanias, as well as the temple which had been raised to his memory by the people of Sparta.

AGAMEMNON, the son of Atreus, was captain general of the Trojan expedition. It was foretold to him by Cassandra, that his wife Clytemnestra would be his death; yet he returned to her, and accordingly was murdered by Ægisthus, who had corrupted his wife in his absence, and by her means got the government in his own hands.

His son Orestes afterwards took revenge on the murderers; and the events of horror afforded by the history of this family have been favourite subjects of the tragic muse of ancient Greece, and its imitators in modern times.

ACHILLES, the son of King Peleus and Thetis, and the celebrated hero of Homer's Iliad, is said to have been born at Phthia in Thessaly. His mother entrusted him to Chiron the Centaur, who it is said fed him with the marrow of wild beasts to strengthen him for the toils of war. To prevent him from going to the siege of Troy, Thetis disguised him in the dress of a young woman, and attempted to conceal him among the daughters of King Lycomedes, one of whom became pregnant by him. Ulysses, however, persuaded him to accompany the other Grecian chiefs in their crusade against Troy; when he distinguished himself by his valour, till Agamemnon by taking from him Briseis, a female captive, provoked him to withdraw himself in disgust. But his friend Patroclus being killed by Hector, in order to avenge his death, he returned to the camp, slew the prince, and barbarously dragged his dead body round the walls of Troy at his

chariot wheels; that afterwards falling in love with Philoxena, one of Hector's sisters, he was mortally wounded with an arrow in the heel, by her brother Paris, while treating about the marriage; and, in conclusion, that he was buried on the promontory of Sigæum, where the Greeks sacrificed the unfortunate princess on his tomb, according to the barbarous custom of that age, and agreeable to his dying request, that he might enjoy her company in the Elysian Fields. His death is supposed to have happened about B. C. 1183. Alexander the Great is said to have visited his tomb, and placed a crown upon it, saying that "Achilles was happy, in having such a friend as Patroclus in his life, and such a poet as Homer, to celebrate him, after his death."

Homer has been blamed for making his hero Achilles of too brutal and unamiable a character. Dr. Blair vindicates Homer, as well as his hero, from this charge, in the following passage. "Achilles is passionate, indeed, to a great degree; but he is far from being a contemner of laws and justice. In the contest with Agamemnon, though he carries it on with too much heat, yet he has reason on his side. He was notoriously wrong, but he submits, and resigns Briseis peaceably when the heralds came to demand her; only he will fight no longer under the command of a leader who had affronted him. Besides his wonderful bravery and contempt of death, he has several other qualities of a hero. He loves his subjects, and reveres the gods. He is distinguished by strong friendships and attachments; he is, throughout, high spirited, gallant, and honourable; and, allowing for a degree of ferocity which belonged to the times, and enters into the characters of most of Homer's heroes, he is, upon the whole, abundantly fitted to raise high admiration, though not pure esteem."

PYRRHUS, son of Achilles and Deidamia, is said to have had his name from his red hair. He was brave, but rough and savage. One of his first exploits was the killing of Eurypilus, son of Telephus. This conquest pleased him so extremely, that he set up the Pyrrhic dance upon the occasion. He was one of the most forward to venture into the wooden horse *. He was inferior to none of the Grecian warriors in valour, and Ulysses and Nestor alone could claim a superiority over him in eloquence, wisdom, and address. His cruelty however was as great. Not satisfied with breaking down the gates of Priam's palace, he exercised the greatest barbarity upon the remains of his family, and without any re-

* According to the poets, the Greeks filled a large wooden horse with armed men, and led away their army from the plains, as if to return home. The Trojans brought the wooden horse into their city, and in the night the Greeks rushed from their hiding place and opened the gates to their companions, who had returned to the siege. See Sinon.

gard to the sanctity of the place where Priam had taken refuge, he slaughtered him without mercy; or, according to others, dragged him by the hair of his head, to the tomb of his father, where he sacrificed him, cut off his head, and carried it in exultation through the streets of Troy, fixed on the point of a spear. He also had for his share Andromache, the widow of Hector, and Helenus, the son of Priam. With those he departed for Greece, and he probably escaped from destruction by giving credit to the words of Helenus, who foretold him that if he sailed with the rest of the Greeks, his voyage would be attended with fatal consequences, and perhaps with death. This obliged him to take a different course from the other Greeks, and he travelled over the greatest part of Thrace, where he had a severe encounter with queen Harpalyce. Andromache, Hector's widow, he afterwards made his wife. Authors are not agreed where he settled after the sacking of Troy; some say he went to Phthia in Thessaly, and took possession of his father's dominions. Others affirm he went straight to Epirus, and founded a government there. He had three wives, Hermione, Lanassa, and Andromache. The kings of this name, who reigned in Epirus, are thought to be descended from him. The cause of his death is variously related. Menelaus, before the Trojan war, had promised his daughter Hermione to Orestes, but the service he experienced from the valour and the courage of Pyrrhus during the siege of Troy, induced him to reward his merit by making him his son-in-law. The nuptials were accordingly celebrated, but Hermione became jealous of Andromache, and because she had no children, she resolved to destroy her Trojan rival, who seemed to steal away the affections of their common husband. In the absence of Pyrrhus at Delphi, Hermione attempted to murder Andromache, but she was prevented by the interference of Peleus, or according to others, of the populace. When she saw her schemes defeated, she determined to lay violent hands upon herself, to avoid the resentment of Pyrrhus. The sudden arrival of Orestes changed her resolutions, and she consented to elope with her lover to Sparta. Orestes at the same time, to revenge and to punish his rival, caused him to be assassinated in the temple of Delphi, and he was murdered at the foot of the altar by Machareus the priest, or by the hands of Orestes himself, according to Virgil, Paterculus and Hyginus. Some say that he was murdered by the Delphians, who had been bribed by the presents of Orestes.

AJAX, the son of Oileus, was one of the principal generals that went to the siege of Troy. He violated Cassandra, the daughter of Priam, even in the temple of Minerva, where she expected to have found a sanctuary. It is said, that he made a serpent fifteen feet long so familiar with him, that it eat at

his table, and followed him like a dog. The Locrians had a singular veneration for his memory.

AJAX, the son of Telamon, was, next to Achilles, the most valiant general among the Greeks at the siege of Troy. He commanded the troops of Salamis, and performed many great actions, of which we have an account in the Iliad, in Dictys Cretensis, and in the 23d book of Ovid's Metamorphoses. He was so enraged that the arms of Achilles were adjudged to Ulysses, that he became insane and killed himself. The Greeks erected a magnificent monument to his memory upon the promontory of Rhetium.

IPHIGENIA, daughter of Agamemnon and Clytemnestra. When the Greeks, going to the Trojan war, were detained by contrary winds at Aulis, they were informed by a soothsayer, that to appease the gods they must sacrifice Iphigenia, Agamemnon's daughter, to Diana. The father, who had provoked the goddess by killing her favourite stag, heard this with the greatest horror and indignation; and rather than shed the blood of his daughter, he commanded one of his heralds, as chief of the Grecian forces, to order all the assembly to depart each to his respective home. Ulysses and the other generals interfered, and Agamemnon consented to immolate his daughter for the common cause of Greece. As Iphigenia was tenderly loved by her mother, the Greeks sent for her on pretence of giving her in marriage to Achilles. Clytemnestra gladly permitted her departure, and Iphigenia came to Aulis. Here she saw the bloody preparations for the sacrifice. She implored the forgiveness and protection of her father; but tears and entreaties were unavailing. Calchas took the knife in his hand; and as he was going to strike the fatal blow, Diana relented, caught away Iphigenia, who suddenly disappeared, and a goat of uncommon size and beauty was found in her place for the sacrifice. This supernatural change animated the Greeks, the wind suddenly became favourable, and the combined fleet set sail from Aulis. Calchas, the Grecian priest, in this affair seems to have acted with the same human policy that the bishop of Beauvois did in the case of Joan of Arc.

THERSANDER, a son of Polynices, and grandson of Œdipus, king of Thebes. He went with the Greeks to the Trojan war, and was killed by Telephus.

THERSILOCHUS, a general of the Pæonians, in the Trojan war. He was killed by Achilles.

PYLADES, a son of Strophius, king of Phocis, by a sister of Agamemnon. He was educated along with his cousin Orestes, with whom he formed the most inviolable friendship, and whom he assisted to revenge the murder of Agamemnon, by assassinating Clytemnestra and Ægysthus. He also accompanied him into Taurica Chersonesus; and for his services,

Orestes rewarded him by giving him his sister Electra in marriage. Pylades had by her two sons, Meden and Strophius. The friendship of Orestes and Pylades became proverbial.

NESTOR, king of Pylos and Messenia, who led his subjects to the Trojan war, where he distinguished himself among the rest of the Grecian chiefs, by eloquence, address, wisdom, justice, and an uncommon prudence of mind. Homer displays his character as the most perfect of all his heroes; and Agamemnon exclaims, that, if he had ten generals like Nestor, he should soon see the walls of Troy reduced to ashes. After the Trojan war, Nestor retired to Greece, where he enjoyed, in the bosom of his family, the peace and tranquillity which were due to his wisdom, and to his old age. The manner and the time of his death are unknown; the ancients are agreed that he lived three generations of men, which some suppose to be 300 years, though, more probably, only 90, allowing 30 years for each generation. From that circumstance, therefore, it was usual among the Greeks and the Latins, when they wished a long and happy life to their friends, to wish them to see the years of Nestor. He had two daughters, Pisidice and Polycaste; and seven sons, Perseus, Straticus, Aretus, Echephron, Pisistratus, Antilochus, and Trasimedes. Nestor was one of the Argonauts, according to Valerius Flaccus.

TELAMON, a celebrated Grecian hero, the son of Æacus and Endeis; brother of Peleus and Phocus, and father of Teucer and Ajax. Having accidentally killed his brother Phocus, he fled from Megara, his birth place; and arriving at Salamis, married Glauce, the daughter of king Cychreus, whom he succeeded.

TEUCER, son of Telamon, king of Salamis, by Hesione the daughter of Laomedon. He was one of Helen's suitors, and accordingly accompanied the Greeks to the Trojan war, where he signalized himself for his valour and intrepidity. It is said that his father refused to receive him into his kingdom because he had left the death of his brother Ajax unrevenged. This severity of the father did not dishearten the son; he left Salamis and retired to Cyprus, where, with the assistance of Belus, king of Sidon, he built a town which he called Salamis, after his native country. He attempted to no purpose to recover the island of Salamis after his father's death. He built a temple to Jupiter in Cyprus, on which a man was annually sacrificed till the reign of the Antonines. Some suppose that Teucer did not return to Cyprus, but that, according to a less received opinion, he went to settle in Spain, where new Carthage was afterwards built, and thence into Galatia.

DIOMEDES, king of Ætolia, the son of Tydeus and Deiphyle, one of the bravest of the Grecian chiefs in the Trojan war. He often engaged Hector and Æneas, and obtained much

military glory. He went with Ulysses to steal the Palladium from the temple of Minerva in Troy; and assisted in murdering Rhesus king of Thrace, and carrying off his horses. At his return from the siege of Troy, he lost his way in the darkness of the night, and landed in Attica, where his companions plundered the country, and lost the Trojan Palladium. During his long absence, his wife Ægile had prostituted herself to Cometes one of her servants. The infidelity of Ægile was highly displeasing to Diomedes, and rendered him very unhappy. He resolved to abandon his native country, which was the seat of his disgrace; and the attempt of his wife to take away his life hastened his departure. He came to that part of Italy which has been called Magna Græcia, where he built a city, which he called Argyrippa, and married the daughter of Daunus the king of the country. He died there in extreme old age; or, according to a certain tradition, he perished by the hand of his father-in-law. His death was greatly lamented by his companions. Altars were raised to Diomedes as to a god, one of which Strabo mentions at Timavus.

PATROCLUS, a Grecian chief, signalized in the Trojan war, was the son of Menœtius by Sthenele, who is named by some authors Philomela, or Polymela. The murder of Clysonymus, the son of Amphidamus, by accident, in the time of his youth, obliged him to flee from Opus, where his father reigned. He went to the court of Peleus, king of Phthia, was very cordially received, and contracted the most intimate friendship with Achilles, the king's son. When the Greeks went to the Trojan war, Patroclus accompanied them at the express desire of his father, who had visited the court of Peleus, and he accordingly embarked with ten ships from Phthia. He was the constant companion of Achilles; lodged in the same tent; and when he refused to appear in the field of battle, because he had been offended by Agamemnon, Patroclus imitated his example, and by his absence was the cause of much evil to the Greeks. At length, however, Nestor prevailed upon him to return to the war, and Achilles permitted him to appear in his armour. The bravery of Patroclus, together with the terror which the sight of the arms of Achilles inspired, soon routed the victorious army of the Trojans, and obliged them to fly to the city for safety. He would have broken down the walls, but Hector dismounted from his chariot to attack him as he attempted to strip one of the Trojans whom he had slain. This engagement was obstinate, but Patroclus was at length overpowered by the valour of Hector. His arms became the property of the conqueror, and Hector would have beheaded him, had not Ajax and Menelaus prevented it. His body was at last recovered, and carried to the Grecian camp, where Achilles received it with the loudest lamentations. His funeral obsequies were observed with the greatest solemnity. Achilles sacrificed

near the burning pile twelve young Trojans, four of his horses, and two of his dogs; and the whole was concluded by the exhibition of funeral games, in which the conquerors were liberally rewarded by Achilles. The death of Patroclus gave rise to new events. Achilles forgot his resentment against Agamemnon, left the field to avenge the fall of his friend; and his anger was assuaged only by the slaughter of Hector, who had more powerfully kindled his wrath, by appearing at the head of the Trojan armies in the armour which had been taken from the body of Patroclus.

ACAMAS, son of Theseus and Phædra, went with Diomedes to demand Helen from the Trojans after her elopement from Menelaus. In his embassy he had a son by Laodice the daughter of Priam. He was concerned in the Trojan war, and afterwards built the town of Acamantium in Phrygia, and called a tribe after his own name at Athens. He was one of the Grecians who afterwards concealed themselves in the wooden horse.

IDOMENEUS, king of Crete. He accompanied the Greeks to the Trojan war. He made a vow to Neptune in a dangerous tempest, that if he escaped from the fury of the seas and storms, he would offer to the god whatever living creature presented itself to his eye on the Cretan shore. Unfortunately his son came to congratulate him upon his safe return. Idomeneus performed his vow, but the inhumanity of this sacrifice rendered him so odious in the eyes of his subjects, that he left Crete, and migrated in quest of a settlement. He came to Italy, and founded a city on the coast of Calabria, which he called Salentum. He died in an extreme old age, after he had had the satisfaction of seeing his new kingdom flourish, and his subjects happy. According to the Greek scholiasts of Lycophron, v. 1217, Idomeneus, during his absence at the Trojan war, entrusted the management of his kingdom to Leucos, to whom he promised his daughter Clisithere in marriage at his return. Leucos at first governed with moderation, but he was persuaded by Nauplius king of Eubœa to put to death Meda the wife of his master, with her daughter Clisithere, and to seize the kingdom. After these violent measures he strengthened himself on the throne of Crete, and Idomeneus at his return found it impossible to expel the usurper.

PALAMEDES, a distinguished Greek, was the son of Nauplius, king of the isle of Eubœa. At the time of the Grecian confederation for the expedition against Troy, Palamedes is said by a stratagem to have detected the counterfeited insanity of Ulysses, who had acted the madman, in order that he might be excused from accompanying the other princes. In resentment for this exposure, Ulysses contrived to bury a sum of money in the tent of Palamedes, and then to charge him with having received a bribe from Priam. The discovery of the

treasure was deemed evidence of the fact, and Palamedes was stoned to death for the crime of treason. To him some have attributed the invention of weights and measures, the art of drawing up a battalion; the regulation of the year by the course of the sun, and of the month by that of the moon; likewise the games of dice, and even chess, have been ascribed to him. He has been mentioned as a poet, and Suidas says his poems were suppressed by Agamemnon, or by Homer. Palamedes is also famed for his skill in physic.

ULYSSES, king of Ithaca, the son of Laertes, and father of Telemachus, was one of those heroes who contributed much to the taking of Troy. After the destruction of that city, he wandered for ten years, and at last returned to Ithaca, where, with the assistance of Telemachus, he killed Antinous and other princes who intended to marry his wife Penelope, and seize his dominions. He at length resigned the kingdom to his son Telemachus; and was killed by Telegonus, his son by Circe, who did not know him. This hero is the subject of the Odyssey.

PENELOPE, the daughter of Icarus, who married Ulysses, by whom she had Telemachus. During the absence of Ulysses, who was gone to the siege of Troy, and who staid twenty years from his dominions, several princes, charmed with Penelope's beauty, told her that Ulysses was dead, offered to marry her, and pressed her to declare in their favour. She promised compliance on condition they would give her time to finish a piece of tapestry she was weaving; but at the same time she undid in the night what she had done in the day, and thus eluded their importunity until the return of Ulysses.

ALCINOUS, a king of the Phœnicians in the island now called Corfu, who received Ulysses with great hospitality, when a storm had cast him on his coast. His gardens have immortalized his memory.

TELEMACHUS, the son of Ulysses and Penelope, was in the cradle when his father went with the rest of the Greeks to the Trojan war. When a child he fell into the sea, but was brought ashore by a dolphin. At the end of that war, Telemachus went to seek his father; and as the place of his residence, and the cause of his long absence, were unknown, he visited the courts of Menelaus and Nestor to obtain information. He afterwards returned to Ithaca, where the suitors of Penelope had conspired to murder him, but he avoided their snares. He at length discovered his father, who had arrived in the island two days before him, and was then in the house of Eumæus. With this faithful servant and Ulysses, Telemachus concerted how to deliver his mother from the importunities of her suitors, and it was effected with great success. After his father's death, he went to the island of Ææa, where he married Cassiphone, the daughter of Circe, by whom he had a son called Latinus.

He some time after had the misfortune to kill his mother-in-law Circe, and fled to Italy, where he founded Clusium. From the stories, collected from Homer and the other poets, the celebrated Fenelon, archbishop of Cambray, composed his well known Adventures of Telemachus; which, though not in verse, is justly esteemed a poem.

SINON, a son of Sisyphus, who accompanied the Greeks to the Trojan war, where he distinguished himself more by his frauds and villanies, than by his merits. By such means, however, the Greeks became victors, after their ten years siege of Troy. The Greeks having completed their famous wooden horse, as a sacred present to the gods of Troy, Sinon fled to the Trojans, with his hands bound behind his back, pretending to have just escaped from being sacrificed by them; assuring Priam, that they had just sailed for Asia, and advised him to admit their farewell present of the wooden horse. Priam, giving him full credit, admitted the horse, and at night Sinon completed his perfidy, by opening that machine and letting out the armed Greeks, who admitted their fellow soldiers, and massacred the people, and burnt the city. Famous as the Trojan war has been, chiefly through the merit of Homer's poem on it, the capture and destruction of that unfortunate city, by such complicated treachery and hypocrisy, redound nothing to the honour of the Grecian heroes.

THERSITES, an officer among the Greeks during the Trojan war, infamous for his scurrility, and remarkable for his deformity. He ridiculed the chief generals, particularly Agamemnon, Ulysses, and Achilles; but the latter killed him with a stroke, for ridiculing his grief for Penthesilea.

PROTESILAUS, a king of part of Thessaly, the son of Iphiclus, grandson of Phylacus, and brother of Alcimede. He was the first Greek who landed on the coast of Troy, and the first slain by the Trojans. His wife Laodamia, to assuage her grief, solicited the gods for a sight of his shade; which, it is said, obtaining, she expired in his embraces. Protesilaus was also called Phylacides, from Phylace, a town of Thessaly, or rather from his grandfather Phylacus.

MEZENTIUS, a king of the Tyrrhenians, infamous for his cruelties. Among other barbarities he tied the living and dead together. Being expelled by his subjects he fled to Turnus, and fought under him against Æneas, by whom he was slain, with his son Lausus.

STHENELUS, son of Capianus and Evadne, an officer of note in the siege of Troy, and one of those who went into the wooden horse, in order to surprise the city.

TALTHYBIUS, a celebrated herald in the Grecian camp, during the Trojan war, the friend and minister of Agamemnon who sent him to bring away Briseis from Achilles.

POLYXO, a native of Argos, who married Tleopolemus. She followed him to Rhodes after the murder of his uncle Licymnius; and when he departed for the Trojan war with the rest of the Greek princes she became the sole mistress of the kingdom. After the death of Menelaus, Helen fled from Peloponnesus to Rhodes, where Polyxo reigned. Polyxo detained her; and to punish her, as being the cause of a war in which Tleopolemus had perished, she ordered her to be hanged on a tree by her female servants, disguised in the habit of furies.

PROTEUS, king of Egypt. He was of Memphis, where, in the time of Herodotus, his temple was still standing, in which was a chapel dedicated to *Venus the stranger*. It is conjectured that this Venus was Helen. For, in the reign of this monarch, Paris the Trojan, returning home with Helen whom he had stolen, was drove by a storm into one of the mouths of the Nile, called the Canopie; and from thence was conducted to Proteus at Memphis, who reproached him in the strongest terms for his perfidy and guilt, in stealing the wife of his host, and with her all the effects found in his house. He added, that the only reason why he did not punish him with death, as his crime deserved, was, because the Egyptians did not care to imbrue their hands in the blood of strangers; that he would keep Helen with all the riches that were brought with her, in order to return them to their owner; that as for himself, Paris, he must either quit his dominions in three days, or expect to be treated as an enemy; the king's order was obeyed. Paris continued his voyage, and arrived at Troy, whither he was closely pursued by the Grecian army. The Greeks summoned the Trojans to surrender Helen, and, with her, all the treasures of which her husband had been plundered. The Trojans answered, that neither Helen, nor her treasures, were in their city. And indeed was it any way likely, says Herodotus, that Priam, who was so wise and aged a prince, should choose to see his children and country die before his eyes, rather than give the Greeks the just and reasonable satisfaction they desired. But it was to no purpose for them to affirm with an oath that Helen was not in their city; the Greeks, being firmly persuaded that they were trifled with, persisted obstinately in their unbelief. The Deity, continues the same historian, being resolved that the Trojans, by the total destruction of their city, should teach the affrighted world this lesson; THAT GREAT CRIMES ARE ATTENDED WITH AS GREAT AND SIGNAL PUNISHMENTS, FROM THE OFFENDED GODS. Menelaus, in his return from Troy, called at the court of king Proteus, who restored him Helen with all her treasure. Herodotus proves, from some passages in Homer, that the voyage of Paris to Egypt was not unknown to this poet.

PHILOSOPHY.

ACADEMUS, or ECADEMUS, an Athenian citizen, whose house being employed as a philosophical school in the time of Theseus, he had the honour of giving his name to a sect of philosophers, or rather three sects, called Academics. The old academy had Plato for its chief, the second Arcesilaus, and the last Carneades, Cicero called his country-house at Puzzolanum, Academus. No one was suffered to laugh in the academy at Athens, under the penalty of expulsion.

DÆDALUS, the son of Eupalamus, descended from Erectheus, king of Athens. He was the most ingenious artist of his age; and to him we are indebted for the invention of the wedge, with many other mechanical instruments, and the sails of ships. He made statues which moved of themselves, and seemed to have been endowed with life. Talus his sister's son promised to be as great as himself by the ingenuity of his inventions; and therefore from envy he threw him from a window and killed him. After this murder, Dædalus, with his son Icarus, fled from Athens to Crete, where Minos gave him a cordial reception. Dædalus incurred the displeasure of Minos, who ordered him to be confined in a labyrinth which he himself had constructed. Here it is reported he made himself wings, and flew away; and alighting at Cumæ, he built a temple to Apollo. He afterwards directed his course to Sicily, where he was kindly received by Cocalus, who reigned over part of the country. He left many monuments of his ingenuity in Sicily, which still existed in the age of Diodorus Siculus. He was despatched by Cocalus, being afraid of the power of Minos, who had declared war against him because he had given an asylum to Dædalus. The flight of Dædalus from Crete with wings is explained by observing that he was the inventor of sails, which in his age might pass at a distance for wings.

POETRY AND MUSIC.

OLENUS, or OLEN, a Greek poet, born at Xanthe, a city of Lycia. He composed several hymns, which were sung in the island of Delos upon festival days. Some persons have supposed Olenus to have been one of the founders of the oracle at Delphi; to have been the first who filled at that place the office of priest of Apollo; and to have given responses in verse.

LINUS, an ancient poet and musician of Greece. No testimony does more honour to the memory of Linus than that of Herodotus, who has the following passage: "Among other memorable customs, the Egyptians sing the song of Linus, like

that which is sung by the Phœnicians, Cyprians, and other nations, who vary the name according to the different languages they speak. But the person they honour in this song, is evidently the same that the Grecians celebrate; and as I confess my surprize at many things I found among the Egyptians, so I more particularly wonder whence they had the knowledge of Linus, because they seem to have celebrated him from time immemorial. The Egyptians call him by the name of Maneros, and say he was the only son of the first of their kings, but dying an untimely death, in the flower of his age, he is lamented by the Egyptians in the morning song, which is the only composition of the kind used in Egypt."

Diodorus Siculus, who is very diffuse in his account of Linus, lib. iii. cap. 85, tells us from Dionysius of Mytilene, the historian, who was contemporary with Cicero, that Linus was the first among the Greeks who invented verse and music, as Cadmus first taught them the use of letters. The same writer likewise attributes to him an account of the exploits of the first Bacchus, and a treatise upon Greek mythology, written in Pelasgian characters, which were also those used by Orpheus, and by Pronapides, the preceptor of Homer. Diodorus gives to him the invention of rhythm and melody, which Suidas, who regards him as the most ancient of lyric poets, confirms. He is said by many ancient writers to have had several disciples of great renown, among whom were Heracles, Thamyris, and, according to some, Orpheus.

Heracles, says Diodorus, in teaching Linus to play upon the lyre, being extremely dull and obstinate, provoked his master to strike him, which so enraged the young hero, that he instantly seized the lyre of the musician, and beat out his brains with his own instrument. Heroes are generally impatient of controul, and not often gifted with a taste for refined pleasures; hence, relying merely on corporeal force, their mental faculties, feeble perhaps by nature, are seldom fortified by education.

With respect to the dirges, which Plutarch, from Heraclides of Pontus, mentions as written by Linus, we find no account of them in any other ancient author. It appears, however, that his death has given birth to many songs of that kind, which have been composed in honour of his memory. A festival was likewise instituted by the name of the Linia, for the celebration of his virtues: "The Thebans, says Pausanias, in Bœotia, assure us, that Linus was buried in that city; and that Philip, the son of Amyntas, after the battle of Cheronæa, which was fatal to the Greeks, excited by a dream, removed his bones into Macedon, whence, by council received in another dream, he sent them back to Thebes; but time has so defaced his tomb, that it is no longer discovered." Homer, lib. xiii. ver. 569, has paid a tribute

to the memory of Linus, in his description of the shield of Achilles:—

> "To these a youth awakes the warbling strings,
> Whose tender lay the fate of Linus sings;
> In measur'd dance behind him move the train,
> Tune soft the voice, and answer to the strain."

Pope in his note, on this passage, says, from Pausanias, that "before the yearly sacrifice to the Muses on mount Helicon, the obsequies of Linus were performed, who had a statue and altar erected to him in that place." Homer alludes to that custom in this passage, and was doubtless fond of paying this respect to the old father of poetry.

ORPHEUS, a celebrated poet and musician of antiquity, according to Sir Isaac Newton, was the Æagrus, who received Thrace from Lesac when he conquered that country. With the kingdom, the latter gave Æagrus one of his singing women to wife, who brought him Orpheus. Hence his mother was fabled to be Calliope. On account of the great antiquity of Orpheus, numberless fables have been intermingled with his history, but there can be no doubt of his existence. To his father he was indebted for his first instruction in religion, and he afterwards became a disciple of the Idea Dactyli in Crete. Thence he travelled into Egypt and became a proficient in all kinds of literature. From the latter country he transplanted the whole fables of Osiris into Greece, adapting it to the family of Cadmus. The people held him in the highest veneration, supposing him to be possessed of the secrets of expiating crimes, curing diseases, and appeasing the gods. He promulgated an idea of hell, instituted the mysteries of Hecate among the Æginetes, and those of Ceres at Sparta. He is chiefly famed for his music, which is poetically represented to have had the effect of taming the most ferocious animals, and making the trees of the forest dance in concert to his lyre. Eurydice made a deep impression on the melodious musician, and their nuptials were celebrated. Their happiness, however, was but short; for Aristæus became enamoured of her, and as she fled from her pursuer, a serpent bit her foot, and she died of the poisoned wound. Her loss was severely felt by Orpheus, and he resolved to recover her or perish in the attempt. With his lyre in his hand, he entered the infernal regions, and gained an easy admission to the palace of Pluto. Having charmed all hell with his strains, Pluto and Proserpine consented to restore Eurydice, provided he forbore looking behind him till he had come to the extremest borders of hell. The conditions were gladly accepted, and Orpheus was already in sight of the upper regions of the air, when he forgot his promise, and turning back to look at his wife, lost her for ever. The only com-

fort he could find was to soothe his grief by the sound of his musical instrument in grottos, or on mountains. He totally separated himself from the society of mankind; and the Thracian women, whom he had offended by his coldness to their amorous passions, attacked him while they celebrated the orgies of Bacchus; and after they had torn his body to pieces, they threw his head into the Hebrus, which still articulated *Eurydice! Eurydice!* as it was carried down the stream into the Ægean sea. Others say, that as he attempted to conjure his wife from the dead, which they understand by the story of his going down to hell, he thought he saw her; and when afterwards, on looking back, he missed her, he died of grief. Pausanias speaks of a temple in Thesprotia, where Orpheus went to call up the ghost of Eurydice. Some say that he was killed by a thunderbolt. He was buried at Pierai, in Macedonia, according to Apollodorus. The inhabitants of Dion boasted that his tomb was in their city, and the people of Mount Libethrus in Thrace, claimed the same honour; and reported that the nightingales, which built their nests near his tomb, sang with greater melody than all other birds. Orpheus, after death, received divine honours; the Muses gave an honourable burial to his remains, and his lyre became one of the constellations. Tzetzes explains the fable of his drawing his wife Eurydice from hell, by his great skill in medicine, with which he prolonged her life, and thus snatched her from the grave. With respect to the writings of Orpheus, he is mentioned by Pindar as author of the *Argonautics*, and Herodotus speaks of his Orphics. His hymns, says Pausanias, were very short, and but few in number. Those poems that bear his name, were published at Nuremberg 1702, and reprinted at Leipsic, in 1764.

MUSÆUS, an ancient Greek poet, who was, according to Plato and Diodorus Siculus, an Athenian, the son of Orpheus, and chief of the Eleusinian mysteries, instituted at Athens in honour of Ceres. According to others, he was the disciple of Orpheus; but from the great resemblance between his talents and those of his master, he was called his son. Musæus is one of the first poets who verified the oracles. Laertius says, that Musæus not only composed a theogony, but formed a sphere for the use of his companions; yet, as this honour is generally given to Chinon, Sir Isaac Newton supposes that he enlarged it with the addition of several constellations after the conquest of the golden fleece. The sphere itself shows that it was delineated after the Argonautic expedition, which is described in the asterisms, together with several other more ancient histories of the Greeks, and without any thing later; for the Argo was the first long vessel which they had built. Hitherto they had used round ships of burthen, and kept within sight of the shore; but now the princes of that country sailed rapidly through the

deep, and guided their ships by the stars. Musæus is celebrated by Virgil in the character of hierophant, or priest of Ceres, at the head of the most illustrious mortals who waited a place in Elysium. Here he is made the conductor of Æneas to the recess where he meets the shade of his father Anchises. The works which went under his name, like those of Orpheus, were by many attributed to Onomacritus. Nothing remains of them now, nor were any of his writings extant in the time of Pausanias, except a hymn to Ceres, which he made for the Lyconides. And as his hymns were likewise set to music, and sung in the mysteries by Musæus himself, in the character of a priest, he hence, perhaps, acquired from after times the title of musician; the performance of sacred music being probably at first confined to the priesthood in these celebrations, as it had been before in Egypt, whence they originated. However, he is not enumerated among ancient musicians by Plutarch.

OLYMPUS, of Mysia. Plato, Aristophanes, Aristotle, and Ovid, cite his verses. Aristoxenus relates that he composed, in the Lydian mode, the air for the flute which expressed the funeral sorrows for the death of Python. To him likewise are ascribed the Cerulean, Minervan, Harmatian, and Spandean modes. Plutarch, in his dialogue on music, informs us that Alexander, in his "History of the Musicians of Phrygia," pretends that Olympus was the first who introduced the Greeks to the knowledge of stringed instruments; and that he instituted the custom of celebrating, with the flute, hymns to the polycephalic nomes, in honour of the gods.

Plato says, that his music inflamed his auditors; Aristotle, that it exalted the soul; and Plutarch, that it surpassed in simplicity all other music. Plutarch also attributes to him the polycephalic nome, in honour of Apollo; though others ascribe it to Crates.

There was another musician of the same name about this period, called the Younger Olympus.

PHANTASIA, the daughter of Nicarchus of Memphis, in Egypt. It has been said that she wrote a poem upon the Trojan war, and another on the return of Ulysses to Ithaca, from which compositions Homer copied the greater part of his Iliad and Odyssey, when he visited Memphis, where they were deposited. See Chiron.

LITERATURE.

CHIRON, a famous personage of antiquity, who flourished during this period, styled by Plutarch, in his dialogue on music, the wise Centaur. He is said to have been born in Thessaly, among the Centaurs, who were the first Greeks that had acquired the heart of breaking and riding horses; whence the

poets, painters, and sculptors, have represented them as compounds of man and horse; and perhaps it was at first imagined by the Greeks, as it was by the Americans, when they first saw cavalry, that the horse and the rider constituted the same animal.

Chiron was represented by the ancients as one of the first inventors of medicine, botany, and *chirurgery*, a word which some etymologists have derived from his name. He inhabited a grotto at the foot of Mount Pelion, which, from his great knowledge, became the most frequented school throughout Greece. Almost all the heroes of the time were fond of receiving his instructions, and Xenophon enumerates the following among his disciples. Cepalus, Æsculapius, Melampus, Nestor, Amphiaraus, Peleus, Telamon, Meleager, Theseus, Hippolitus, Palamedes, Ulysses, Mnestheus, Diomedes, Castor, Pollux, Machaon, Podalirius, Antilochus, Æneas, and Achilles. From this catalogue it appears, that Chiron frequently instructed both fathers and sons; and Xenophon has given a short eulogium on each, which redounds to the honour of the preceptor. The Greek historian, however, has omitted several others of his scholars, such as Bacchus, Phœnix, Cocytus, Aristæus, Jason, Medeus, Ajax, and Protesilaus. It is pretended that Bacchus was the favourite scholar of the Centaur; and that he learned of this master the revels, orgies, bacchanalia, and other ceremonies of his worship. Plutarch says, that Chiron taught Hercules music, medicine, and justice, though Diodorus Siculus tells us, that Linus was the music master of this hero. But among all the heroes who have been disciples of this Centaur, no one reflected so much honour upon him, as Achilles, whose renown he in some measure shared; Apollodorus tells us, that he taught him music, as a bridle to the impetuosity of his temper. One of the best remains of antique painting now existing, is a picture dug out of the ruins of Herculaneum, in which Chiron is teaching young Achilles to play on the lyre. The death of this philosophic musician was occasioned, at an extreme old age, by an accidental wound in the knee with a poisoned arrow, shot by his scholar Hercules at another. He was placed after his death by Musæus among the constellations, in gratitude for the great service which he had rendered the people of Greece. Sir Isaac Hewton says, that the constellations were formed by Chiron and Musæus for the use and honour of the Argonauts; as a proof of which, nothing later than the expedition was delineated on the sphere; and he adds, that Chiron was then eighty eight years old, and lived till after the Argonautic expedition, in which he had two grandsons. The ancients attribute to him several writings, among which, according to Suidas, *precepts*, in verse, composed for the use of Achilles; and a medical treatise on the *diseases incident to horses* and

other quadrupeds. Habricus gives a list of the works attributed to Chiron; discusses the claims which have been made for others to the same writings; and gives him a distinguished place in his catalogue of ancient literati.

HISTORY.

SANCHONIATHON, a Phœnician historian, born at Berytus, or according to others, at Tyre. He flourished a few years before the Trojan war, and wrote in the language of his country, an history in nine books, in which he amply treated of the theology and antiquities of Phœnicia, and the neighbouring places. It was compiled from the various records found in cities and the annals which were usually kept in the temples of the gods among the ancients. This history was translated into Greek by Philos, a native of Byblus, who lived in the reign of the emperor Adrian. Some few fragments of this Greek translation are extant. Some, however, suppose them to be spurious, while others contend that they are true and authentic.

DARES, a Phrygian, who lived during the Trojan war, in which he was engaged, and of which he wrote the history in Greek. This history was extant in the age of Ælian; the Latin translation now extant, is universally believed to be spurious, though it is attributed by some to Cornelius Nepos.

DICTYS, surnamed Creterius, or the Cretan, from his country, a very ancient historian, who served under Idomeneus king of Crete, in the Trojan war, and wrote the history of that expedition in nine books. Tzetzes tells us, that Homer formed his Iliad upon the plan of that history. The Latin history of Dictys, which has come down to us, is supposed to be spurious.

MEDICINE.

ÆSCULAPIUS, the famous physician of antiquity, who makes a conspicuous figure in the heathen mythology, is supposed to have lived a short time before the Trojan war.

MACHAON, an illustrious hero and physician, who, with his brother Podalirius, accompanied the Grecian army in the expedition against Troy, and performed great services among the troops. These two persons were deemed the sons of Æsculapius; and Machaon appears to have been the elder brother. Machaon appears to have been most highly esteemed by the great officers of the army. It was he who administered to Menelaus when wounded by Tyndarus, first wiping the blood from the wound, and then applying emollient remedies, after the manner of his father. It was Machaon, also, who cured the lameness of Philoctetes, occasioned by dropping an arrow dipped in the gall of the Lernean Hydra, bequeathed him by Hercules,

on his foot. It appears, too, from the writings of the poets, that Machaon was a brave and active soldier; for he is mentioned as engaged in some of the most dangerous enterprises, with the other celebrated leaders. Homer tells us, of a wound which he received in the shoulder, in one of the sallies of the Trojans; and Virgil and Hyginus inform us, that he was one of the brave warriors who entered the wooden horse, from which, according to the former, he was the first to descend. He is said to have lost his life in single combat with Nereus. It is asserted by Pausanias, that the remains of Machaon were preserved by Nestor, and conveyed to Messenia, where they were buried. Machaon married Anticlea, daughter of Diocles, king of Messenia, by whom he had two sons, Nichomachus and Gorgasus, who resided at Pheræ, and possessed the territory of their grandfather, until the Heraclidæ, on their return from Troy, made themselves masters of Messenia, and the rest of the Peloponnesus. Machaon is supposed to have been a king, either in his own right, or that of his wife, since Homer in two or three places, calls him "Pastor of the people," a title which he gives to Agamemnon and the other kings. Pausanias mentions three other sons of Machaon, namely, Sphyrus, Alexanon, and Polemocrates, who are supposed to have been the fruit of another marriage.

PODALIRIUS, an illustrious physician, and reputed son of Æsculapius is celebrated by Homer as having accompanied the Grecian army in the Trojan war, together with his brother Machaon. He appears to have been the younger brother, and to have been on the whole less distinguished than Machaon, though, like him, he was married to the daughter of a king. On his return from the siege of Troy, he was shipwrecked on the coast of Caria, where he was hospitably received by a shepherd, who, having learned that he was a physician, took him to king Damætus, whose daughter had accidentally fallen from the top of the house. Podalirius bled her in the arms, after which she recovered, which so delighted the king, that he gave him his daughter in marriage, with the Chersonesus as a portion. Here Podalirius built two cities, the one of which he called Syrnum, from his wife Syrma, and the other Bybassus, which was the name of the shepherd who had received him when shipwrecked. Among other children, he had a son, called Hippolochus, from whom, in a direct line, Hippocrates considers himself as descended.

MELAMPUS, a physician, was enumerated among the early civilizers of Greece, who taught that it was necessary to travel into Egypt to qualify themselves for the high employments at which they aspired in their own country. Orpheus proceeded thence a legislator and philosopher; and Melampus, who had

different views, commenced at his return, a physician and diviner, arts which in Egypt were possessed together. Apollodorus says, that he was the first who cured diseases by medicinal potions. Physic had its miraculous powers during the infancy of the art as well as music; and life and health being esteemed more precious and solid blessings than the transient pleasures of the ear, bore a much higher price; for though bards were often distinguished by royalty, and their talents recompensed by gifts and honours, yet we do not find in ancient records that any of them ever experienced such munificence as Melampus. It is related by Pausanias, that having cured the daughter of Prætus, king of Argos, of an atrabilarious disorder with hellebore, he was rewarded with one of his royal patients for a wife, and a third part of her father's kingdom in dowry.

PERIOD VI.

FROM SAUL TO AHAB.

[B. C. 1120.]

REMARKABLE FACTS, EVENTS, AND DISCOVERIES.

B. C.
1104 The expedition of the Heraclidæ into Peloponnesus, the migration of the Dorians thither, and the end of the kingdom of Mycenæ.
1102 The kingdom of Sparta commenced.
1070 The kingdom of Athens ended, and Archons established.
1051 David besieged and took Jerusalem.
1044 Migration of the Ionian colonies, Smyrna built.
1008 The temple built and dedicated by Solomon.

In this period, the kingdom of Judea, under king David, approached its utmost extent of power. In its most flourishing condition, however, it never was remarkable for the extent of its territory. According to the accounts given in scripture, however, the magnificence of Solomon was superior to that of the most potent monarch then on earth. This extraordinary wealth was owing partly to the spoils amassed by David in his various conquests, and partly to the commerce with the East Indies, which Solomon had established. Of this commerce he owed his share to the friendship of Hiram, king of Tyre, a city in Phœnicia, whose inhabitants were now the most famed for commerce, and skill in maritime affairs of any in the world.

After the death of Solomon, which happened about 975 B. C. the Jewish empire began to decline, and soon after many powerful states arose in different parts of the world.

The first shock given to the Jewish grandeur was the division of the kingdom into two, through the imprudence of Rehoboam.

About this time the Syrians had become a considerable people, and were bitter enemies both to the kings of Israel and Judah; constantly seeking the conquest of both their nations.

On the authority of Geoffrey of Monmouth, the biography of Britain first appears. In this period we have slight notices of the dawnings of philosophy, literature, astronomy, and painting.

SAUL, the son of Kish, of the tribe of Benjamin, was the first king of the Israelites. Kish having lost his she asses, sent his son Saul to seek them. After he had in vain travelled over a considerable country, and was on the point of returning to

Gibeah to his father, a servant who was with him, said here is a very famous prophet hard by, let us consult him, so they went to Ramah, where they learned that the prophet Samuel was. Saul asked him where the seer or prophet lived? Samuel answered, it is I who am the seer; and Samuel made Saul and his servant enter the room where the feast was kept, placed them at the head of the table, and by way of distinction, served up to Saul the shoulder of the sacrifice. After supper, Samuel conducted Saul to his lodging on the terrace of the house, and on the next morning he brought him down, and came with him below the city of Ramah. Afterwards he anointed him, kissed him, and told him of the kingdom to which he was divinely appointed; of the certainty of which he gave him several signs. All that Samuel had foretold him was fulfilled that same day, and God changed him into another man. All those who saw him, said with wonder, what has happened to the son of Kish? Is Saul also among the prophets? And this afterwards became a kind of proverb.

Some time after this, Samuel assembled the people at Mizpeh to give them a king, as they had desired. He cast lots on all the tribes of Israel, and the lot fell on the tribe of Benjamin. He cast them on all the families of this tribe, and it fell on the family of Matri. Lastly, he cast them on the family of Kish, and the lot fell on the person of Saul. He was immediately sought for, but could not be found; they took him, however, from his concealment, and when he was among the people, he appeared taller than the rest by the whole head. The people shouted, and cried, God save the king! and Samuel declared before the people, the laws and conditions of the kingdom, and then dismissed the assembly. Saul returned to Gibeah, accompanied by a part of the army, consisting of men whose hearts the Lord had inclined to his interests. Others despised Saul, and said, how shall this man save us? But Saul affected not to hear them.

About a month afterwards, Nahash, king of the Ammonites, besieged the city of Jabesh-Gilead; and messengers were sent from Jabesh to Gibeah, to acquaint the people, that the king of the Ammonites had attacked the city, and threatened to put out every man's right eye, and to make it a reproach to Israel. Saul happening to return from the field, and seeing the people weep, he asked the reason of it; then he took his oxen, and cut them in pieces, and sent them into all Israel, saying, thus shall it be done to the oxen of whoever will not follow Saul and Samuel. Saul attacked the Ammonites in three places at once, killed a great number of them, and so dispersed them, that hardly two could be found together. After this, all the people returned to Gilgal, where they renewed the inauguration of king Saul. This happened in the first year of Saul. 1 Sam. xiii. 1—3, &c.

We shall not follow Saul through his whole history, but merely refer to the Scripture for the rest. His rash sacrifice in the absence of Samuel, his equally rash curse, his victories over the Philistines and Amalekites, his sparing of king Agag, with the judgment denounced against him for it, his jealousy and persecution of David, his barbarous massacre of the priests and people of Nol, his repeated confessions of his injustice to David, his consultation of the witch of Endor, with his defeat and suicide, are recorded in 1 Sam. ix.—xxxi. He reigned forty years, and died B. C. 1055.

AGAG, a king of the Amalekites, equally cruel and effeminate, who was spared by Saul, notwithstanding the express command of the Almighty, and deservedly slain by Samuel, because his sword had made many women childless. His cowardly dread of death, recorded in 1 Sam. xv. affords a proof, of which there are many recorded in history, that those persons who put no value on the lives of others, are generally most anxious to preserve their own.

NAHASH, a tyrant of the Ammonites, whose disgraceful terms offered to the people of Jabesh, gave occasion to the first great victory obtained by king Saul. 1 Sam. xi.

JONATHAN, the son of Saul, king of Israel, one of the greatest and most distinguished heroes recorded in history, sacred or prophane. His courage and patriotism in venturing into the host of the Philistines, accompanied by no one but his armour-bearer, by which he began and accomplished a most important victory over the enemies of his country, 2 Sam. xiv. have hardly been equalled, much less excelled, by any of the boasted heroes of ancient or modern times. But his astonishing affection for David, the man whom human pride and ambition might have been expected to have led him to detest and persecute, as his rival in the kingdom, is so entirely without a parallel, that it can be accounted for only from those powerful principles, of firm faith in the Almighty and implicit submission to his will, which appear to have been the ruling motives of this prince's actions. He was at last killed in battle, fighting bravely against the Philistines, B. C. 1055.

ISHBOSHETH, is the same as Ishbaal, the man of Baal. Ishbosheth, or Ishbaal, was the son and successor of Saul. Abner, Saul's kinsman, and general, so managed that Ishbosheth was acknowledged king by the greater part of Israel, whilst David reigned at Hebron over Judah. Ishbosheth resided at Mahanaim, beyond Jordan. He was forty-four years old when he began to reign, and he reigned two years tolerably peaceful. Afterwards, there was war between the house of David and that of Saul; but whilst the former continued to increase in strength, the latter became weaker every day, 2 Sam. ii. 8., &c.

Saul had had a concubine named Rizpah. Abner was accused of having made too free with her. Ishbosheth, therefore, said to Abner, "Why hast thou come near my father's concubine?" Abner, provoked at this reproach, swore he would endeavour to transfer the crown from the house of Saul to David, but he was treacherously killed by Joab. When Ishbosheth was informed of the death of Abner, he lost courage, and all Israel fell into great disorder. Ishbosheth also at the same time was assassinated in his own house by two captains of his troops, who coming into his palace, while he was sleeping on his bed, during the heat of the day, stabbed him with their poniards. Then cutting off his head, they came and presented it to David at Hebron, thinking to receive a considerable reward. But he commanded these two murderers to be killed, and their hands and feet to be cut off, and hung up near the pool in Hebron. He placed the head of Ishbosheth in Abner's sepulchre at Hebron. With Ishbosheth ended the royalty of Saul's family.

RIZPAH, was daughter of Aiah, concubine to king Saul. That prince having put to death a great number of the Gibeonites, on what occasion is not known, God, to punish this massacre, sent a famine into the land of Israel, which lasted three years. 2 Sam. xxi. 1—3, &c. To expiate this, David, who was then king, gave up to the Gibeonites Armoni and Mephibosheth, two sons of Saul by Rizpah, the daughter of Aiah; also five sons of Michal, the daughter of Saul, by Adriel, the son of Barzillai, or rather by Phaltiel. 1 Sam. xxv. 44. These they hanged on the mountain near Gibeah, at the beginning of barley harvest.

Rizpah, the daughter of Aiah, took a sackcloth and spread it upon the rock; and continued there from the beginning of the harvest, till water from heaven fell on them; or till the Lord sent his rain on the earth, and restored its former fertility. She hindered the birds from tearing the bodies by day, and the ravenous beasts from devouring them by night. When this action of Rizpah was related to David, he was moved with compassion, and sent to fetch the bones of Saul and Jonathan, which were at Jabesh-gilead, brought them to Gibeah, and put them in the tomb of Kish, the father of Saul; together with the bones of the seven men who had been executed by the Gibeonites.

Soon after the death of Saul, Abner, the general of his army, fell in love with Rizpah, and took her. Ishbosheth, son of Saul, who reigned at Mahanaim beyond Jordan, and who was supported in his regal state, only by the credit of Abner's valour, resented this, and upbraided him with it. Abner was so provoked at this reproach, that he vowed the ruin of Ishbo-

sheth, and leagued with David, to bring over to his interest all the adherents of Ishbosheth. 2 Sam. iii. 7. 11.

MEPHIBOSHETH, son of Saul, and of his concubine Rizpah, was delivered up by David to the Gibeonites, and to be hanged before the Lord. 2 Sam. xxxi. 8, 9.

GOLIATH, a famous giant of Gath, who presented himself between the armies of the Philistines, encamped between Shochoh and Azekah, and defied the Hebrews. He was six cubits and a span high, about twelve feet and a half, reckoning the cubit at twenty-one inches; or, as Mr. Parkhurst thinks, nine feet six inches. His armour was suitable to his stature. At length, David coming to his camp, to bring provisions to his brothers, declared that he would encounter this giant. Accordingly, David marched against Goliath, and slung at him with a stone, which struck the giant with such force, that he fell down, David running upon him, drew the giant's sword, and cut off his head. Goliath was descended from Avapha; that is the old Rephaim. An author who has examined the weight of his armour, finds, that allowing a proportionable weight to each part, it must have been two hundred and seventy-two pounds thirteen ounces.

ABIMELECH, the priest who gave to David Goliath's sword which had been deposited in the temple, and some of the shew-bread, at the time this prince fled from the persecutions of Saul. 1 Sam. xxi. 1.

ADRIEL, the son of Barzillai, married Merab, the daughter of Saul, who had been first promised to David. 1 Sam. viii. 19. She bare to Adriel five sons, who were delivered to the Gibeonites, to be put to death before the Lord, in revenge for the cruelty which their grandfather Saul had exercised towards the Gibeonites. The text of the second book of Samuel, xxi. 8. imports, that these five were the sons of Michal and Adriel; but it appears extremely probable, that the name of Michal is put for that of Merab, or that Michal had adopted the sons of her sister Merab.

MERAB, was the eldest daughter of king Saul. She was promised to David in marriage, in reward for his victory over Goliath; yet Saul gave her to Adriel, the son of Barzillai, the Meholathite. 1 Sam. xiv. 49. xviii. 17—19. Merab had by him six sons, who were delivered to the Gibeonites, and hanged.

DAVID, king of Israel, and an Hebrew poet, was born at Bethlehem in 1085, and died B. C. 1014: after having reigned seven years and a half in Hebron, and thirty-two in Jerusalem. No hero, whose actions are recorded in sacred or prophane history, exhibits a more striking contrast of character than David, or a more surprising mixture of the most eminent virtues and the most fervent piety, with the greatest crimes and vices.

Both are fully and impartially related in the Scriptures. And while the former have led many well-meaning Christian authors almost to idolize the royal psalmist as a saint, the latter have given occasion to infidel writers to degrade him to a level with Nero and the worst of tyrants, and to ridicule revealed religion for styling such a character "the man after God's own heart." Neither the one party nor the other seem to have adverted, that this expression relates only to David's government of the kingdom, in establishing purity of worship, and preserving the Israelites from those idolatries to which they were so prone. In this sense, and this alone, David was never equalled by any of his successors either in Israel or Judah. The context, Acts xiii. 21, 22. shows plainly, that it was in that sense only that David "fulfilled all God's will." We find an expression nearly similar, used by the Almighty, upon a similar occasion, to a monarch much less eminent for piety, and whom no one ever supposed to deserve the character of a man according to God's own heart, though in this instance he acted properly. "Thou hast done well," said the Lord to Jehu, 2 Kings x. 30. upon his extirpating the idolatrous worship of Baal, "in executing that which is right in mine eyes, and hast done according to all that was in mine heart." But to return to David, we may observe that Jesse, his father, was descended from Boaz and Ruth, and held a respectable rank in the Hebrew nation, but not so elevated as to afford him the least room to expect that the brows of any of his descendants would be encircled with a crown. However, it pleased Providence to confer that honour on his youngest son.

We read in the history of the kings of Israel, that Saul, the first sovereign of that people, having so highly offended the theocratic head of the Jewish empire, by disobeying his commands relative to the destruction of the Amalekites, as to make him form the resolution of taking the kingdom from him; the prophet Samuel was directed by divine inspiration to go to Bethlehem, to anoint one of the sons of Jesse, in order that he might become the successor of Saul, when the train of events which were to render such an event necessary, should be completed.

Samuel naturally thought that the eldest of Jesse's sons was to be the object of choice, not only on account of the priority of his birth, but the superior dignity of his person to any of the others. But God, who judgeth not as man judgeth, by the outward appearance, preferring the mental qualifications and integrity of the youngest, directed the prophet to fix on him; and David was accordingly anointed after the usual form.

Notwithstanding, this young man did not equal his eldest brother in the height of his stature, and majesty of his deportment, yet he wanted no personal or mental endowment that

could render him worthy of the honour intended him. His person was formed after one of nature's most perfect models, such as we see delineated by the pencil of Coreggio; and that both his natural and acquired accomplishments were far above the level of the times, appears from every circumstance of his life.

In the following, the observation is remarkably conspicuous. Soon after David's selection to the future sovereignty of Israel, Saul being attacked with strange melancholy complaints, it was proposed by his physicians, as the most effectual remedy they could point out for the cure of his perturbed mind, that a person should be sought for, who was skilful in playing upon the harp, and in reciting hymns, in order to perform before the king. Upon this occasion, when it is rational to suppose the most able judges directed the choice, David, though the youngest son of a person at a distance from the royal residence, and whose usual employment it was to tend his father's sheep, was fixed on, in preference to all others, for the purpose; a certain proof that his abilities in that line were of the first rate. And we find he exerted them so happily, that whenever the evil spirit became turbulent, the melody of his voice, aided by the sweet reverberations of his harp, restored the mind of Saul to its usual placidity.

But what raised David so high in the estimation of his countrymen, and served as the foundation of his future glory, was his combat with Goliath, which, for its singularity, requires more than a cursory recital.

The Philistines having with a great army invaded the country of the Israelites, Saul marched with the forces to oppose them. While the two armies lay encamped on two hills opposite to each other, one of the Philistines, named Goliath of Gath, came daily into the valley between the two camps, defying any one of the Israelites to meet him, and decide the contest by single combat. "If," exclaimed Goliath, "the man you shall choose vanquishes me, then will we be your servants; but if I prevail against him, and kill him, then shall ye be our servants, and serve us." And this he continued to do for forty days, to the great terror of Saul and his troops, not a man daring to accept the challenge on account of his gigantic size, he being above four cubits in height, clad in complete armour, and bearing weapons proportionable to his enormous bulk.

About the expiration of this time, it happened that Jesse sent his son David to the camp, to carry some refreshments to his three elder brothers, who were with the army, and to enquire after their welfare; from whence we must conclude, though there appears to be a chasm in the history here, that as soon as Saul's disorder had been removed by the musical exertions of

David, he returned to his former occupation of tending his father's flocks.

Just as David arrived at the camp, the Philistine came to his wonted station, and repeated aloud his defiance and reproaches. On hearing so glaring an insult offered to his countrymen, the young man found his indignation aroused; and he instantly declared, that he would accept the challenge of this vaunting infidel. Nor could the discouragement he met with from his eldest brother on making this declaration, who, despising his youth and want of military skill, reproved him for his presumption, and bid him return to his flocks, deter him from adhering to his resolution. Impelled by that invisible Power who was planning his future elevation, he was not to be silenced, but continued publicly to express his design, till at length it attracted the attention of the king.

As soon as Saul received the information, he ordered David to be brought before him, and interrogated him relative to the truth of the report, upon which David thus addressed him. "Be not dismayed, O king! at the insolence of this uncircumcised Philistine, for I will go down and meet him; and I trust, although there is such a vast disproportion in our strength and stature, that I shall be able to rid thee of so troublesome an enemy."

Saul admired the spirit of the young man; but reflecting on the disparity of the age, size, and military knowledge of the two combatants, would have dissuaded him from undertaking the combat. "How canst thou," said the king, "attempt so hazardous an encounter, who art but a stripling, and thy opponent not only a man exceeding all others in strength and bulk, but one that has been a warrior from his youth?"

"Judge not of my abilities by my appearance, O king!" replied David, while firmness, tempered by modesty, beamed from his engaging countenance; "for, not long ago, as I kept my father's flock, an hungry lion rushed from the thicket, and carried off a lamb. Although unarmed, I instantly pursued him, and rescued the bleating animal from his savage gripe; upon which he turned to attack me, when I seized him by the beard, and, having overpowered him by dint of strength and resolution, slew him. A bear, likewise, upon another day, seized one of my flock, and I vanquished him with the same ease. Thy servant, O king! slew both the lion and the bear; and God, in whose strength I go to meet this uncircumcised Philistine, will, I trust, enable me to vanquish him with the same facility I did the two wild beasts. He who delivered me out of their power, can likewise deliver me out of his."

David appearing thus resolute, Saul armed him with his own warlike accoutrements, and permitted him to meet the Philistine; but the armour proving cumbersome to the young hero, he laid

it aside; and taking his staff in his hand, went to a neighbouring brook, from whence he chose five smooth stones, which he put into his scrip; and with these and his sling only, advanced towards his gigantic adversary.

Goliath seeing David approach with such trivial weapons, and the bearer of them such a stripling, he condemned and ridiculed him, saying, "Am I a dog, that thou comest against me with staves?" After which he cursed him by his gods. But the son of Jesse, not in the least intimidated, marched boldly on, and, as he came near him, thus said: "Thou comest towards me with a sword, a spear, and a shield; but I meet thee in the name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defied; and this day will he most assuredly deliver thee into my hands, and the whole of the army to which thou belongest also into the hands of my countrymen; and we will give your carcases to the fowls of the air, and to the wild beasts of the earth, that all the world may know there is a God in Israel, who saveth not with the sword and the spear, but by His mighty power."

Having said this, David moved on; and taking one of the pebbles from his scrip, slung it with so much strength and dexterity, that it entered the forehead of the vaunting Philistine, and, sinking deep into his skull, brought his gigantic body to the ground. As soon as he fell, his conqueror took the sword which belonged to him, having brought none of his own, and with it severed the head from the body.

The Philistines no sooner saw that their champion, whom they thought invincible, was overcome, than they were struck with a sudden panic, and fled with great precipitation. The Israelitish army, taking advantage of their dismay, fell instantly upon them, and having totally overthrown them, pursued them with great slaughter into their own dominions. Thus, by the unexpected, but providential interference of this young shepherd, was Saul delivered from the adversaries he had lately so much dreaded.

From that moment, a friendship, founded on a similarity of temper and manners, took place between David and Jonathan, the son of king Saul, a young man of the most amiable disposition and virtuous sentiments. "The soul of Jonathan," as emphatically expressed in sacred writ, "was knit with the soul of David, and Jonathan loved him as his own soul." And so rapid was the progress of this intellectual union, that the very day after the battle, they entered into a solemn covenant with each other, as a confirmation of their sincerity, in which Jonathan presented his new friend with the robe he then wore, together with all his habiliments, even to his sword, his bow, and his girdle; gifts esteemed the surest token of cordial affection.

The friendship of Nisus and Euryalus, which the pen of Virgil has immortalized, does not appear to have been more sincere, or more fervent than that which now subsisted between Jonathan and David. And on every occasion, where the former could promote the interest of the latter, or soften the resentment which was soon after generated in the bosom of his father against him, he did it with the utmost alacrity, and with unabated perseverance.

The war being thus happily concluded, Saul would not permit the conqueror of Goliath to return to his pastoral employment, but took him with him, and having conferred many favours upon him, appointed him to a post of considerable importance in his armies.

But the unhappy disposition of the king did not suffer this pleasing reverse of David's fortune to remain long undisturbed; for, even while the army marched back from the overthrow of the Philistines, Saul became exasperated against him, through an incident which arose from his merit, and the esteem he was held in by the people.

According to the custom of those times, the women came out of the cities and towns near which the troops passed, to welcome their victorious defenders. Upon these occasions they sung responsively the martial deeds of those whom they thus honoured, accompanying their voices with their cymbals, tabrets, and other instruments of music. Unfortunately for David, they ascribed to him, in their songs, the greatest degree of merit, saying, "Saul has slain his thousands, and David has slain his ten thousands."

This partiality in favour of David, excited in the breast of Saul a jealousy, which was never after eradicated. From thence forward he beheld him with an envious eye; and he took every step in his power, without drawing on himself the censure of the people, to bring about his destruction. Instead of bestowing his eldest daughter Merab upon him, agreeable to a proclamation he had caused to be issued out when the gigantic Philistine daily insulted him, she was given to another; and after he had learned that his daughter Michal loved David, he would not consent to their union, but on condition of his undertaking an enterprize against the Philistines, which would be attended with extreme hazard. David, however, completed it in safety; and the king being now unable to form a further pretext for withholding the fulfilment of his daughter's promise, their marriage was soon after solemnized.

The more prudently and uprightly David acted, and the more popular he became thereby, so much more Saul's rancour and jealousy increased, till at length it arrived at so great a height, that he enjoined his son Jonathan and his principal

chieftans to put him to death, whenever a favourable opportunity should offer.

But Jonathan, whose friendship for David increased with the knowledge of his worth, on receiving the sanguinary mandate, thus remonstrated with his father in behalf of his friend: "Let not the king, my father, be thus incensed against his servant David. His conduct has not deserved such treatment at thy hands. Did he not venture his life beyond any other, for the service of thee and thy people, when he combated the gigantic Philistine? Was it not entirely through his success in that encounter, that their army was afterwards totally overthrown? And has not the whole of his conduct since, in the stations to which thou hast raised him, been perfectly conformable to rectitude and prudence? Has he not, by repeated acts of valour, arrived at the honour of being thy son-in-law? Why, then, wilt thou so soon make thy daughter a widow? Reflect a moment, my father, and I have no doubt you will see the impropriety of your commands."

Saul, overcome by these affectionate remonstrances, yielded to the wishes of his son, and promised to lay aside his resentment towards David, confirming it with an oath. Jonathan no sooner received this favourable declaration, than he flew with transport to his friend, and communicated to him the joyful tidings; nor would he rest satisfied, till he had led David to his father, and brought about an apparent reconciliation between them. The Philistines having some time after made a fresh irruption into the Hebrew territories, Saul gave the command of his army to David, and sent him against them. In this expedition he was likewise successful. He defeated them with great slaughter, and returned once more crowned with honour.

This success reviving the jealous apprehensions of the king, he again sought to destroy David! and he found an early opportunity of attempting it; for a paroxysm of his melancholick complaint returning, he sent to David to play and sing before him as usual, and while he was engaged in his employment, seized a spear which stood by him, and threw it at him with all his might. David, however, being aware of the king's design, dexterously avoided the weapon, and hastily retired from the royal presence.

From this time, David became the object of Saul's persecution; nor was it in the power of Jonathan to mitigate, save for a few intervals, his father's enmity against him. David was consequently constrained to seek for shelter in several distant places, and continued in exile for some years. During that period, various adventures befel him; but our limits not permitting a recapitulation of them, we must refer those who wish to trace

him through every movement, to the First Book of Samuel, and to Josephus.

The following proofs of David's moderation must not however be omitted; as they tend to show, that he harboured no inveteracy against Saul, notwithstanding his unmerited persecution, but, on the contrary, that his heart was stored with loyalty and forbearance to an uncommon degree.

At Engedi was a cave of some considerable extent, in which David and some few attendants, had secreted themselves, when Saul came into it to rest, or for some other temporary purpose. His men now urged David by every consideration of justice and propriety, to avail himself of this complete committal of their common enemy into his hand. David advanced toward the mouth of the cave, and cut away a part of Saul's outer robe, but strictly forbad his men to touch the person of the king. When Saul had withdrawn, he presented himself with this irresistible proof of his forbearance before the rival troops. Addressing Saul with the utmost respect, and appealing to God for the pureness of his motives, he again subdued the guilty conscience of the king before the voice of truth and reason; until Saul acknowledged, with an ill-founded humiliation, the superiority of David's character, and his conviction that he would ultimately possess the throne.

We soon after read, that on another occasion, nearly a similar circumstance happened at a place named Hachilah, while Saul was again in pursuit of his exiled son-in-law. Here David entered the camp of Saul, just before the morning dawned, and, making his way to the royal tent, found the king and his principal officers asleep. But, being actuated by the same moderation, and the same veneration for the Lord's anointed, as when Saul lay at his mercy before, he only carried off his spear and his cruse of water, which stood by his bed-side, without offering any injury to his person, as a proof of his having possessed the power of acting otherwise. A reconciliation now likewise took place, but of the same weak tenure as the former.

After this, we find, that David, so closely was he pursued by Saul, was obliged to take refuge in the territories of the Philistines, where Achish, king of Gath, gave him a village, named Ziklag, for the residence of himself and his companions. And here he abode for a year and four months; about the expiration of which time, the kings of the Philistines united themselves together, and made an inroad into the Hebrew dominions.

And now the period arrived when the denunciations against Saul that he should be cut off from his kingdom and people, and be succeeded by the man he persecuted, were to be accomplished. Saul collected all his forces, and marched to repel the invaders, but without success. The two armies met, and the Israelites, being overpowered, were defeated with great slaughter.

Jonathan, with two other of the king's sons, were among the slain. As for Saul himself, being sorely wounded, and finding the event of the day greatly in his disfavour, he requested his sword-bearer to dispatch him, lest he should fall into the hands of his enemies, and they should treat him in an ignominious manner before they slew him. But his attendant being unwilling to embrue his hands in his master's blood, the king fell upon his own sword; and, as soon as he had done so, his armour-bearer followed his example.

This sad catastrophe was made known to David, who still resided at Ziklag, the third day after it had happened. But, far from rejoicing at the death of the man that had so long and so unjustly persecuted him, he felt the sincerest sorrow at the melancholy event, and lamented the loss of him and his sons, particularly of his beloved friend Jonathan, in such pathetic and expressive langnage, as plainly spoke the reality and magnitude of his woe. Some of the sentences uttered by him on this occasion have been handed down to us, and contain all the flowery beauties of the Eastern poetry.

After the death of Saul, David left the dominions of the Philistines, and returned with his small band of faithful adherents to his own country. And when he arrived in the city of Hebron, the principal men of Judah came to him, and chose him for their king. This was a capital step to David's exaltation, but it was upwards of seven years, through the opposition he met with from a surviving son of Saul, before he attained the throne of Israel. At the expiration of that time he mounted it, amidst the acclamations of a united people, and reigned over Judah and Israel more than forty years. At the commencement of his reign, he conquered from the Jebusites the city of Jerusalem, together with the strong fortress of Sion that commanded it, to which he gave the name of the city of David, whither he transferred the seat of government, and constituted it the metropolis of the kingdom of Israel. Afterwards he was at different periods involved in war with the Philistines, the Moabites and Edomites, the Ammonites and Syrians, over whom he obtained the most brilliant victories, and not only recovered the territories which the imbecility of the preceding reign had lost to the Jewish crown, but obtained such accessions of dominion and wealth, as raised him to a high and distinguished rank among the monarchs of the east. While these glorious scenes were transacting, he appears on one occasion to have been so far intoxicated by prosperity, that his passions obtained the complete mastery over him, and led him to the commission of complicated crimes, which must ever continue a dark stain on his character and memory. We refer to the affair of Bathsheba and Uriah, in which, from a wicked indulgence to his loose desires, he was first led to commit adultery,

and afterwards, to conceal the consequences of his crime, gave directions for the treacherous murder of an innocent, faithful, and deserving subject. Notwithstanding the sincere repentance which he discovered when awakened to a sense of guilt by Nathan's elegant parable of the ewe lamb, the sacred history has very properly left those transactions on record, in the most odious colours, in testimony at once of the veracity of its narrative, and of the indignation with which vice ought ever to be spoken of, even when discovered in the occasional transgressions of the most illustrious characters. Some time afterwards he was severely punished for his crimes, by the fatal effects which an indulgence to the passions of lasciviousness and revenge produced in his own family. Amnon, one of his sons, had the wickedness to deflower by violence one of his sisters, by another mother, and was killed by Absalom, her maternal brother, out of revenge for a crime which David's weakness prevented him from punishing as its enormity deserved. And when time had in some measure allayed his grief at these afflictive events, and he had suffered himself to be reconciled to Absalom, that unworthy son embittered his father's peace still farther, by breaking out into open rebellion, and assuming to himself the ensigns of royalty. The effects of the desertion of many whom he esteemed his friends, which David experienced on this occasion, and the distress to which for a time it reduced him, are pathetically related in the sacred writings; as is also the account of his poignant grief, when, among other circumstances attendant on the extinction of that rebellion, he found that Absalom had been put to death. This rebellion was followed by an insurrection under Sheva, a Benjamite, who had been probably one of Absalom's commanders, which was soon suppressed, and every obstacle to David's repossession of his throne and dignity removed. The most memorable circumstances during the remainder of his reign, excepting the premature attempt of his son Adonijah to secure to himself the succession to the crown, were fresh conquests over the Philistines, and a dreadful pestilence which carried off 70,000 of the Israelites. The latter appears to have been inflicted on them as a punishment for their luxury and vices; and it was also a seasonable check to the ambitious views with which their late victories seem to have inspired them, and into which David appears fully to have entered, by the command which he issued out for numbering the people. Various are the opinions of the ablest expositors in explaining the criminality that was connected with this act of state, which it does not fall within our province to discuss and settle. The last days of David were disturbed by an attempt of Adonijah to obtain the crown, which he effectually crushed by causing his son Solomon to be consecrated, and proclaimed king with all the usual solemnities, during his life-time.

As an author and poet the merits of David have long been universally acknowledged, both by Jews and Christians. It may possibly be objected, that there can be but little merit in an author whose works are the immediate effects of divine inspiration. To this objection we can make no reply, as we do not mean to combat the principle upon which it is founded. But those who deny, that there has ever been such a thing as any inspiration or divine revelation, given by the Almighty to his creatures, in any age or country, would do well to study the Psalms of David, and compare them with the writings of the most celebrated authors in the pagan world, and see if there is any thing equal to them in point of grand and sublime conceptions of the Deity, to be found in the best of the heathen authors. Upon such a comparison, the ideas given by Homer himself of his deities, will be found quite puerile and contemptible. Let those who then deny revelation, account for this phenomenon, how a man born in an early age and a barbarous country, where the arts had made little progress, and the sciences much less, and bred up in one of the lowest stations of life, though afterwards raised to the highest, should have been capable, in the midst of much persecution, vicissitude of fortune, and cares of government, if not inspired, of composing a set of poems, which, in sublimity of sentiment, and just conceptions of the Deity, far excel the most admired productions of Greece and Rome, in their highest periods of refinement?

Such was David. Brave and skilful in war, the habit of his soul was peace; successful as a commander, he is most conspicuous for his pious dependence upon God; as a friend his attachment to Jonathan never was surpassed; as an enemy his conduct to Saul is matchless; born in obscurity, he left his son the richest prince of his age; nursed in adversity, his counsels were remembered and practised by the wisest and most prosperous of men. "In youth a hero, in manhood a monarch; in age a saint." He died at Jerusalem, aged seventy.

MICHAL, was the daughter of king Saul. The Hebrews think that she was also named Eglah, and was mother of Ithream, 2 Sam. iii. 5, but this opinion has no foundation. Michal falling in love with David, and her father Saul being informed, he was not a little glad, saying, I will give her to David for a wife, that he may fall by the hands of the Philistines. Saul therefore bid his confidants insinuate to David to improve his good fortune. David at first declined, but finding his valour might serve instead of a dowry, he doubled what Saul required as proofs of his victory over the Philistines, and Saul gave him his daughter Michal.

Some time after, Saul sent his guards after David, to seize him in his house during the night, and to bring him with them on the morrow. But Michal let him down through a window,

and he escaped. Michal then took a figure, and laid it in David's bed, and put a pillow of goat's hair for its bolster, and covered it with a cloth. Saul sent next morning to take David, and gave orders that he should be brought in his bed; but they found nothing except a figure, and Michal excused herself by saying, that David threatened to kill her if she did not favour his escape. Some time after, Saul gave Michal to Phalti, or Phaltiel, son of Laish of Gallim.

David, when he came to the crown, caused Michal to be restored to him; and this was one condition that he stipulated with Abner. Then David sent messengers to Ishbosheth, who sent her back to David, and Phaltiel never came near Michal, who in strictness could not be his wife, since she never had been divorced from David. Some maintain that Michal had five sons by Phaltiel, whom the Gibeonites executed, 2 Sam. xxi. 8, 9.

David, from the very beginning of his reign, had formed a design of translating the ark of the covenant from Shiloh to Jerusalem, where he had fixed his habitation. This pious design he executed with great pomp and ceremony; he himself leaping and dancing for joy in this solemnity. Michal observing this at a window, where she had placed herself to see the procession, conceived no small contempt for king David; and when he returned to his palace, she upbraided him with descending to such meannesses, as to dance and play among his servants, acting rather like a buffoon than a king. David vindicated himself by telling her, that he would dance and appear still more vile before the Lord, who had preferred him to be king of Israel, before her father and all his family. Michal bare no children to her hushand, which the Scripture seems to impute to these reproaches made to David. The time of Michal's death is not known.

BATHSHEBA, or BATHSHUA, the daughter of Eliam Ammiel, was wife of Uriah the Hittite. While her husband was employed at the siege of Rabbah, she happened to bathe herself in her garden; and was noticed by David from the top of his adjacent palace, who, after enquiring who she was, sent for her to his bed. Proving pregnant, she informed David thereof, that he might devise how to conceal their guilt; upon which he sent for Uriah, as if he wished to know something concerning the siege, though his design was, that Uriah might be with his wife, and so be reputed the father of the child. Uriah came, and after a few questions respecting the army, the king ordered him home to his house, and sent a collation from his own table after him. But Uriah, determined by heaven, thought it below him to riot in pleasure while his fellow soldiers were encamped in the field; and so slept with the soldiers at the palace gate. David next day called him to his table, and

made him drink heartily, and then ordered him home; but Uriah again slept with the guards, and excused himself to the king, by alleging that it was improper for him to indulge in pleasures while Joab and the army, nay the ark of God, were encamped in the open field. Thus disappointed, David sent him back to the army with a letter, directing Joab to place him in the front of the army, where the battle was the hottest, that he might be slain. Bathsheba, quickly hearing of her husband's death, and having mourned for him after the ordinary manner, was sent for by David, who married her. Besides the child of adultery, which died soon after its birth, Bathsheba was honoured to bear David four other sons, of whom Solomon and Nathan are reckoned in the genealogy of Jesus Christ.

PHALTI or PHALTIEL, son of Laish. He married Michal, after Saul had taken her from David; but David afterwards took her away from Phalti, 1 Sam. xxv. 44; 2 Sam. iii. 15. It appears from 2 Sam. xxi. 8, that Michal had children by Phalti, as it is certain she had none by David. See 2 Sam. vii. 23.

MEPHIBOSHETH, son of Jonathan, otherwise named Meribbaal. Mephibosheth was very young, when his father Jonathan was killed in the battle of Gilboa, 2 Sam. iv. 4. His nurse was in such consternation at this news, that she let the child fall, who from this accident was lame all his life. When David found himself in peaceable possession of the kingdom, he sought for all that remained of the house of Saul, that he might be kind to them in consideration of the friendship between him and Jonathan. He learned that there was a son of Jonathan's called Mephibosheth, in the care of Ziba, a servant of Saul. The king sent for him, and told him that for the sake of Jonathan his father, he would show kindness to him, that he should have his grandfather's estate, and eat always at his table. At the same time he told Ziba, that he had given Mephibosheth all that belonged to Saul, 2 Sam. ix. 1, &c. Mephibosheth left a son named Micah. The time of his death is not known, 1 Chron. viii. 34. For a fuller account of Mephibosheth see the next article Ziba.

ZIBA, was a servant to Saul. 2 Sam. ix. 2, 3, &c. King David having resolved to show kindness to some descendants of Saul, for the sake of Jonathan, he asked Ziba if there was any remaining of his house? Ziba mentioned one of Jonathan's sons, named Mephibosheth, who was lame, and dwelt at the house of Machir, at Lodebar. David sent for him, and gave him the privilege of his table all the rest of his life. He said to Ziba, I have given to Mephibosheth all that belonged to Saul; therefore make the best of his estate, that your master may have sufficient subsistence. Ziba replied, my Lord, your servant will obey your commands; and Mephibosheth shall be

served at my table, when he shall please to be there, as one of the king's sons. Now Ziba had fifteen sons, and twenty servants, who were employed to attend Mephibosheth, and to make the best of his estate. But Mephibosheth eat at the king's table, though he dwelt with Ziba.

Some years after, (2 Sam. xvi. 1, 2, &c.) when David was expelled from Jerusalem by his son Absalom, Ziba went to meet David, with two asses loaded with provisions. The king asked him, what do you mean by these? Ziba answered, the asses are to mount some of the king's officers, and the provisions are for those that attend you. David then asked him, where is Mephibosheth? Ziba replied, he continues at Jerusalem, saying, the house of Israel will now restore me to the kingdom of my father. The king then said to Ziba, I will give you all that belongs to Mephibosheth.

After the defeat of Absalom, Ziba came to meet the king, with his fifteen sons and twenty servants. Mephibosheth also came to meet the king, and in such a plight as sufficiently showed his trouble for the king's absence. For from the time of David's flight, he had neither washed his feet, nor trimmed his beard, nor taken any care of his dress. David asked Mephibosheth, why he did not go with him, but stay at Jerusalem. Mephibosheth replied, My Lord, my servant Ziba deceived me, for being, as you know, lame of my feet, I bid him prepare me an ass to follow you; but, instead of that, he went himself to accuse me falsely. The king interrupted him, and said, Say no more, what I have determined shall stand; you and Ziba divide the estate.

NABAL, was a very rich, but very churlish man, of little understanding, of the tribe of Judah, and the race of Caleb. His ordinary dwelling was probably at Maon, one of the most southern cities of Judah, and he had a great number of flocks upon Mount Carmel, not far from Maon. This Carmel is very different from the Mount Carmel on the coast of the Mediterranean sea, between Dora and Ptolemais. While David, fearing Saul, was obliged to hide himself in the wilderness of Paran, and near to Carmel, he always took care that none of his followers should injure Nabal, but rather assist his shepherds and herdsmen. Being therefore informed, that Nabal was come thither to shear his sheep, he sent ten young men of his company to compliment him, and to ask him civilly for something to refresh himself and followers. But Nabal answered them, Who is David; who is the son of Jesse? We are pestered every day with servants that run away from their masters. Shall I take the flesh of my sheep, and the provisions I have brought for my own servants, and give them to strangers? The men whom David had sent went back, and acquainted him with Nabal's churlish answer.

Then David, in his anger, caused four hundred of his people to arm themselves, and went with a resolution to put Nabal and all his family to the sword. But in the mean time, one of Nabal's servants, having acquainted his wife Abigail with what had passed, who was a wise and prudent woman, and having justified also David's people, she presently prepared provisions and refreshments, with which she met and appeased David. Abigail then returned to Nabal, and found him in his house making a feast, as it were for a prince. His heart swelled with joy, and he was quite drunk. Abigail said nothing to him till next morning; but after he had slept, she told him of the danger in which he had been. This account had such an effect upon him, that he became as immoveable as a stone; and his heart was so struck with fear, that he died in ten days. 1 Sam. xxv. 25, &c.

ABIGAIL, wife of Nabal, averted, by her submissive demeanour, the vengeance which her husband's insolence towards David had brought upon him. The monarch, struck with her beauty, married her after Nabal's death, B. C. 1057.

AHITHOPHEL, a native of Giloh, one of king David's counsellors, and highly esteemed for his political sagacity. He was undoubtedly the Machiavel of his age both for wisdom and wickedness. His advice to Absalom, who followed the wicked part of it, but left the wise part unaccomplished, together with the deserved tragical end of this disappointed politician, who is the first recorded in history that committed suicide, are well known. It is indeed astonishing, that in a country favoured with divine revelation, any monster of a politician should have been found, capable of giving such horrid counsel. It is still more so, that the darling son of a fond father should have been so monstrously depraved as to follow it; and that such a numerous body of Israelites should have been willing, after such a flagrant and public breach of morality, to risk their lives in so iniquitous a cause as to make the incestuous monster king. But it is a circumstance still more astonishing, that among ten women, holding nearly the highest rank in the kingdom, being in reality, a sort of secondary queens, not one should have been found so virtuous as to resist. If only one of the ten had been possessed of but half the courage and virtue of Lucretia, she would have put an end to the rebellion at once, and preserved the lives of thousands of her countrymen. See 2 Sam. xv. xvi. xvii.

HUSHAI, the Archite, David's friend, who being informed of Absalom's rebellion, and that David was obliged to flee from Jerusalem, met his king and his friend upon an eminence without the city, with his clothes rent, and his head covered with earth. David told him, that if he went with him he would be a burden to him, but that he might render him important service,

if he remained, and pretended to be in Absalom's interest, in order to defeat the counsel of Ahithophel.

Hushai, therefore, returned to Jerusalem, and saluted Absalom as king. Absalom said, "Do you use your friend in this manner? Why are you not with David?" Hushai answered, "I will be with him whom the Lord has chosen; whom this people, even all Israel, have acknowledged." After this, Hushai, by opposing the counsel of Ahithophel, and gaining time for David, to whom he sent advice, was the cause of Ahithophel's suicide, and of Absalom's miscarriage.

OBED-EDOM, son of Jeduthun, a Levite, and father of eight sons, one of which was Joab. He had a numerous family, says the Scripture. 1 Chr. xvi. 38. and xxvi. 4. "for God blessed him." The reason of this blessing is recorded in 2 Sam. vi. 10—12. and 1 Chr. xiii. 13, 14. Afterwards Obed-edom and his sons were appointed keepers of the doors of the temple. 1 Chr. xv. 18. 21. In 2 Sam. vi. 10. he is called the Gittite, probably because he was of Gathrimmon, a city of the Levites beyond Jordan. Jos. xxi. 24, 25.

JOAB, a brave general of the Israelites under king David, son of Zeruiah, David's sister, and brother of Abishai and Asahel. His defeat of the army under Abner, his capture of the fort of Zion from the Jebusites, and his victories over the Moabites, Philistines, Edomites, Syrians, Ammonites, and the rebels under Absalom and Sheba; as well as his intercession for Absalom, and his judicious advice to David against mourning for his death, and against numbering the people, are recorded in 2 Sam. ii.—xxiv. He was a faithful adherent to his royal uncle, in his adversity as well as in his prosperity, and seems to have merited a more grateful return than he met with on several occasions. In one instance, indeed, he served David rather too faithfully, by procuring the murder of the brave Uriah. But his disobedience to David's orders respecting Absalom, by putting to death that ungrateful monster, was certainly an act of public justice, as well as of mercy to his deluded followers. Joab's greatest crimes appear to have been his treacherously murdering Abner and Amasa; for there seems to have been nothing criminal or treasonable in his joining the party of Adonijah, the heir apparent; and for these murders he was justly put to death by Solomon's order, B. C. 1014.

ABISHAI, son of Zeruiah, and brother of Joab, was one of the most valiant warriors of his time, and a principal general in the armies of David. His military exploits are recorded in 2 Sam. xxi. 17. xxiii. 18.; but the time and manner of his death are not known.

ASAHEL, one of the sons of Zeruiah, David's sister, and the younger brother of Joab. He was one of David's thirty heroes, and was remarkable for his swiftness. At the battle of

Gibeon, he pursued Abner with so much obstinacy, that he was obliged to kill him in self defence, though it would appear with reluctance. 2 Sam. ii. 19—23.

ARAUNAH or ORNAN the Jebusite, a public-spirited husbandman, under David king of Israel, who generously offered the king a free gift of his threshing floor, wheat, oxen, and field, when he heard of David's intention of purchasing them to build an altar and sacrifice unto the Lord, that the calamity then raging in consequence of the royal folly might cease. The king however, refused his offer in these remarkable words, "Nay, but I will verily buy it for the full price, for I will not take that which is thine for the Lord, nor offer burnt offerings without cost." He accordingly paid Ornan 600 shekels of gold for the field, and fifty shekels of silver for the threshing floor, cattle, &c.

REZON, or RAZON, son of Eliadah, revolted from his master Hadadezer, king of Zobah, while David made war against him, and heading a band of robbers made excursions into the country about Damascus [1 Kings xi. 23.] He at last became master of this city, and was acknowledged king.

NATHAN, a faithful prophet and historian of Israel, under David and Solomon; supposed to be the author of the 2nd book of Samuel, and of the latter part of the first book: be that as it may, we are certain, that he wrote the history of David and Solomon. (1 Chron. xxix. 29; 2 Chron. ix. 29.) Nathan's affecting parable of the ewe-lamb, his bold reproof of David for his crimes, his prohibition of his building the temple, and his seasonable advice, whereby the usurpation of Adonijah was overthrown, are recorded in 2 Sam. vii. xii.; and 1 Kings i.

ASAPH, the son of Berachiah, a Gershomite, and a famous musician and psalmist under David king of Israel. Twelve of the Psalms bear his name.

AMNON, the eldest son of David king of Israel, by Ahinoam of Jezreel. His ungovernable passion for his sister Tamar, his incestuous rape committed upon her, his sudden and unaccountable aversion to her afterwards, with his deserved death, had it been performed by the sword of justice, instead of the murderous hands of his parricidal brother Absalom's menial assassins, are all that we know of his history, and are fully narrated in 2 Sam. xiii. These events happened B. C. 1030 and B. C. 1028.

ABSALOM, the son of David, by Maacha, a man as depraved in mind, as he was beautiful in person. His murder of his brother Amnon, the least of his crimes, in revenge for the injury done to his sister Tamar; his political manœuvres to gain popularity, his hypocrisy in pretending a religious vow, his unnatural rebellion against his kind father, his shocking incest with his father's concubines, and his deserved death, are particularly recorded in the second book of Samuel; as well as

David's partial fondness for, and lamentations over him; which would surely have been much better bestowed on his deluded followers, who were slaughtered in his iniquitous cause. He died B.C. 1030.

AMASA, the son (by some supposed illegitimate), of Abigail, the sister of David, by Jether. He joined his cousin Absalom in his rebellion, and was general of the rebel forces against David; notwithstanding which, his royal uncle not only forgave him, but made him general of his army, in place of his loyal nephew, Joab, who had crushed the rebellion, restored the kingdom, and saved his life! The murder of Amasa that took place soon after his promotion, 2 Sam. xx. 10, no person will justify, and much less the treacherous manner in which Joab committed it. But in a rude and barbarous age, wherein human life was held in very little esteem, we cannot be surprised, that a general degraded by the sovereign, whose life and kingdom he had preserved, should have taken the advantage, which the accident, as it would seem, of his sword dropping out of his sheath, afforded him, of cutting off so formidable a rival as his cousin Amasa.

NATHAN, a son of David by Bathsheba, probably named after the prophet, the lineal ancestor of our Saviour by the maternal line.

SHIMEI, son of Gera, a kinsman of Saul's, who when David was obliged to retire to Jerusalem, began to curse him, and throw stones, &c. 2 Sam. xvi. 5—8, &c.

But when David returned to Jerusalem, after the defeat and death of Absalom, Shimei hastened with the men of Judah, and with a thousand men of Benjamin, to come before David; he threw himself at his feet, desiring him to forget and forgive his fault. Abishai, the son of Zeruiah, expostulated in an angry manner; but David disapproved of Abishai's zeal, and promised Shimei, with an oath, that he would not put him to death. And in truth he suffered him to exist in peace, while he himself lived; but before his death, he recommended to Solomon, not to let Shimei go entirely unpunished, but to exercise his discretion upon him.

When Solomon therefore ascended the throne, he confined Shimei to Jerusalem, where he dwelt three years, till some of his slaves ran away from him, and took sanctuary with Achish, king of Gath. Shimei went after them, and brought them to Jerusalem. The king being informed of this, caused Shimei to come before him, and said to him, "Did not I assure you, that the day you quitted your confinement, you should be put to death?" So he gave orders to Benaiah, the son of Jehoiada, to slay him.

SHEBA, the son of Bictrii, a Benjamite, who attempted to raise a rebellion, after the days of Absalom; but was pur-

sued by Joab, and beheaded by the people of Abel-Beth-maacha, to whom he had fled, and who delivered his head to Joab, who thereupon raised the siege of the city.

GAD, a prophet who attended David during his persecution by Saul, and gave him various admonitions afterward. He wrote a history of David's life, which is lost.

BAANAH, the son of Rimmon, a Benjamite, who, with his brother Rechab, being officers under Ishbosheth, treacherously murdered the young monarch, and carried his head to David, in hopes of a handsome reward, but received from him the reward justly due to their villainy, being both instantly executed for the murder, and their hands and feet cut off. 2 Sam. vi.

AMASAI, the son of Elkanah, a principal officer under Saul, who with a number of his friends, joined David in his exile. 1 Chron. xii. 15.

ACHISH, king of Gath. His hospitable entertainment of David, and his followers, for sixteen months, his present of Ziklag to them, with their deceitful and bloody transactions during that period, are recorded in 1 Sam. xxix.

BARZILLAI, a Gileadite of Rogelim, who supplied David and his few faithful friends with provisions, while they lay at Mahanaim during the usurpation of Absalom. 2 Sam. xvii. 27—29.

HANUN, son of Nahash king of the Ammonites, is famous for his insult to David's ambassadors, who came to compliment him after his father's death, 2 Sam. x.; 1 Chron. xix. David, exasperated at this dishonourable treatment, declared war against the Ammonites, and sent Joab against them. The Ammonites procured assistance from Syria, and from beyond the Euphrates; but Joab, giving part of the army to his brother Abishai, attacked the Syrians, while Abishai fought the Ammonites. They conquered the enemy on both sides. David being informed of this success, passed the river Jordan in person, with the rest of his troops, and defeated the Syrians in a pitched battle.

The year following, David sent Joab to besiege Rabbah, their capital. During this siege, David committed the sin of adultery with Bathsheba, and procured the death of Uriah by the Ammonites. When the city was reduced to extremities, Joab informed David, who came with the rest of Israel, took the city, enslaved the inhabitants, and carried off a great booty.

HADAD, son to the king of East Edom, was carried into Egypt by his father's servants, when Joab, general of David's troops, extirpated the males of Edom. Hadad was then a child. The king of Egypt gave him a house, lands, and every necessary subsistence, and married him to the sister of Tah-

penes, his queen. By her he had a son, named Genubath, whom queen Tahpenes educated in Pharaoh's house with the king's children. Hadad being informed that David was dead, and that Joab was killed, desired leave to return into his own country. Pharaoh wished to detain him, but at last permitted his return to Edom. Here he began to raise disturbances against Solomon; but the Scripture does not mention particulars.

Josephus says, that Hadad did not return to Edom till long after the death of David, when Solomon's affairs began to decline, by reason of his impieties. He also observes, that not being able to engage the Edomites to revolt, because of the strong garrisons which Solomon had placed there, Hadad got together such people as were willing, and carried them to Razon, then in rebellion against Hadadezer, king of Syria. Razon received Hadad with joy, and assisted him in conquering part of Syria, where he reigned, and from whence he insulted Solomon's territories.

PHARAOH, who gave protection to Hadad, son of the king of Edom, who gave him to wife the sister of his own queen, enriched him with lands, and brought up his son Genubath in his own court. 1 Kings xi. 17—22.

BENAIAH, son of Jehoiada, one of David's heroes, and captain of his guards. Having adhered to Solomon, in opposition to Adonijah, he was appointed general instead of Joab. He appears also to have been appointed public executioner, an office, it would seem, not held dishonourable in those days; we find him ordered to put to death Joab and Adonijah. His personal prowess, in killing the lion, the Egyptian, and the two Moabitish champions, is recorded in 2 Sam. xxiii. 20.

OBADIAH, a valiant man of David's army, who came to join him in the wilderness, with several others of the tribe of Gad, 1 Chron. xii. 9.

ABISHAG, a beautiful young virgin, who cherished David in his old age, and was afterwards coveted by his son, Adonijah.

ADONIJAH, son of David by Haggith, and the fourth prince born in Hebron. His splendid preparations for royalty, his father's previous partial indulgence to him, his fruitless attempt to be established on the throne before his father's death, his forgiveness for that attempt, with his unfortunate application for Abishag, which was made the pretence for the bloody order issued by his brother Solomon, are fully narrated in 1 Kings i. ii. As it does not appear that Adonijah meant to dethrone his father, but only to get himself established as his colleague and successor, in preference to his younger brother, and as there was nothing criminal in his asking permission to

marry the young Shunamite, the death of this prince must be considered as a deliberate murder committed by royal authority.

AHITUB, the son of Phineas succeeded his grandfather Eli, as high-priest of Israel.

AHIJAH, the son of Ahitub, and great grandson of Eli, the high-priest of Israel under King Saul.

AHIMELECH, the son of Ahitub, and brother of Ahijah. whom he succeeded in the high-priesthood. At that time, the tabernacle was at Nob, where Ahimelech, with other priests, dwelt. David finding it necessary to retire from Saul, went to Nob, to the high-priest Ahimelech, who was very much surprized to see him, and said, "Why art thou alone, and no man with thee?" David pretended urgent business which belonged to the king, and persuaded the priest to give him the shew-bread, recently brought from the sacred table in the holy place, Ahimelech having no other in his house. David also took the sword which he had won from Goliath, and of which he said, "There is none like that, give it me?" Afterwards, David fled to Achish, king of Gath. It happened that Doeg the Edomite was at Nob, when David went thither, 1 Sam. xxi. 1. &c. Sometime after, when Saul was complaining to his officers, that no one was affected with his misfortune, or informed him of what was carrying on against him, Doeg related what had happened when David came to Ahimelech the high priest. Immediately Saul sent for Ahimelech and the other priests, and said to Ahimelech, "Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast enquired of God for him." Ahimelech, in vindication, answered the king, "Who is so faithful among all thy servants, as David, which is the king's son-in-law, and goeth at thy bidding, and is honoured in thine house? Did I then begin to enquire of God for him?" By this last interrogation Ahimelech meant, that he had often before enquired of God for David. Saul commanded his guards that were about him to slay the priests; but they refused to commit so barbarous an action, as to kill the priests of the Lord. However, Doeg, who had been their accuser, by the king's command became their executioner, and with his sacrilegious hand slew eighty-five of them, though the Septuagint and the Syriac version read three hundred and fifty. He afterwards went to Nob, and put to the sword men, women, children, and cattle, but one of Ahimelech's sons, by name Abiathar, escaped the slaughter, and retired to David, 1 Sam. xxii. 8, &c. This happened B. C. 1060.

ABIATHAR, son of Ahimelech, was the high priest of the Jews, and the friend of David. After that monarch's death, he espoused the cause of Adonijah, in consequence of which

he was deposed by Solomon and sent into banishment, B. C. 1014.

ZADOK, or SADOC, son of Ahitub, high priest of the Jews, of the race of Eleazer. From the time of Eli, the high-priesthood had been in the family of Ithamar, but was restored to the family of Eleazer, in the time of Saul, in the person of Zadok, who was put in the place of Ahimelech, slain by Saul in the year of the world 2944. 1 Sam. xxii. 17, 18. While Zadok performed the functions of the priesthood with Saul, Ahimelech performed it with David; so that till the reign of Solomon, there were two high priests in Israel, Zadok of the race of Eleazer, and Ahimelech of the race of Ithamar. 2 Sam. viii. 7.

When David was forced to quit Jerusalem, on account of the rebellion of his son Absalom, Zadok and Abiathar would have accompanied him with the ark of the Lord. 2 Sam. xv. 24. But David would not permit them. To Zadok he said, "O seer, return into the city with Ahimaaz, your son, and let Abiathar and his son Jonathan return also. I will conceal myself in the country, till you send me news of what passes." Zadok and Abiathar returned therefore to Jerusalem; but their two sons Ahimaaz and Jonathan hid themselves near the fountain of Rogel; and when Hushai, the friend of David, had defeated the counsel of Ahithophel, they communicated this to David.

After the defeat of Absalom, David sent word to Abiathar and Zadok to persuade the elders of Judah to shew their zeal for the king, by making haste to come and invite his return into his metropolis. 2 Sam. xix. 11, 12.

The high priest Zadok did not engage in the party of Adonijah, who aspired at the kingdom to the exclusion of Solomon. 1 Kings i. 5, 10, &c.; and David sent Zadok with Nathan, and the chief officers of his court, to give the royal unction to Solomon, and to proclaim him king instead of his father.

After the death of David, Solomon excluded Abiathar from the high-priesthood, because he had espoused the party of Adonijah, and made Zadok high-priest alone. 1 Kings ii. 35. It is not very well known when he died; but his successor was his son Ahimaaz, who enjoyed the high-priesthood under Rehoboam.

PHARAOH, who gave his daughter in marriage to Solomon, 1 Kings iii. 1. Having taken Gezer, he set it on fire, drove the Canaanites out of it, and gave it for a present to Solomon, in lieu of a dowry for his daughter. 1 Kings ix. 16.

SOLOMON, a king of the Jews, eminently distinguished for his wisdom, wealth, and extent of territory, was the son of David by Bathsheba, formerly the wife of Uriah, and born in

the year B. C. 1033. By the influence of Bathsheba, and the recommendation of Nathan, Zadok, and other friends, who thought it necessary to counteract the views and measures of Adonijah, David's eldest son, he was proclaimed the destined successor of his father before his death. When this event took place, B. C. 1015, he ascended the throne of all Israel, not only without opposition, but amidst the acclamations of the people. For his greater security, he cruelly ordered Adonijah and Joab, who was attached to his interest, to be put to death. As soon as he was confirmed in his kingdom, he contracted an alliance with Pharaoh, king of Egypt, and married his daughter, whom he brought to Jerusalem, and for whom he afterwards built a sumptuous palace, receiving for her dowry the city of Gezer, which had been taken from the Canaanites. About this time he led his troops, and all Israel, to Gibeon, where he offered a thousand burnt offerings upon the brazen altar. In the following night he is said to have been favoured with a vision, in which God promised to grant him whatsoever he desired; and as the object of his prayer was wisdom for discharging the duties of his office, his request was fully granted. Upon his return to Jerusalem, he offered a great number of sacrifices on the altar, before the ark of the Lord, and made a great feast for his servants. As an instance of his wisdom, he decided a dispute between two mothers, who claimed the same child. 1 Kings iii. 16—28. In token of the acceptableness of his petition, he also obtained, more than he asked for, a gratuitous donation, on the part of God, of riches and honour; which were amply displayed in the magnificence of his court, the amount of his revenues, the multitude of his subjects, the number of his civil and military establishments, and a variety of other circumstances, which rendered him one of the most celebrated monarchs of the East. His reign was peaceful and prosperous; Judah and Israel were united and secure, and his neighbours either formed an alliance with him, or paid him tribute. His dominions extended from the Euphrates to the Nile; and his reputation for wisdom was spread through all nations.

As soon as Hiram, king of Tyre, heard of his accession to the throne of Israel, he deputed ambassadors to congratulate him; and with the acknowledgment of this message, he requested to be supplied with wood, and able artificers to assist in constructing the temple at Jerusalem, which, in deference of his father's vow, he had undertaken to execute. The completion of this magnificent edifice conferred singular celebrity on the reign of Solomon. It was begun in the fourth year of his reign, and the second after the death of David, B. C. 1012, and 480 years after the Exodus. In the various departments of this great work, he employed no less than 183,000 persons.

This wonderful structure was completed in the eleventh year of Solomon, or in the short space of seven years; and it was solemnly dedicated on Friday, Oct. 30, B. C. 1000 years. Solomon afterwards built two palaces, one for himself and another for his queen; and the constructions of the temple and palaces occupied a period of twenty years. He also built the walls of Jerusalem; and he repaired and fortified a great number of cities. The great expence which he thus incurred was defrayed by a commerce which he carried on from Ezion-Geber and Elath, on the Red Sea, to Ophir.

Hiram, king of Tyre, furnished him with mariners, who instructed the subjects of Solomon. They performed this voyage in three years, and brought back abundance of curiosities, and great riches in gold and other things.

Solomon, however, notwithstanding the wisdom which rendered him so famous, had not sufficient fortitude for resisting the temptations that accompanied his prosperity. He was betrayed, in the most culpable and disgraceful manner, into the vices attendant on luxury and sensuality. Besides 700 wives, he had 300 concubines; and in his declining age, though he had erected a temple for Jehovah the true God, and was thus implicitly pledged to preserve the religion of the Jews pure and uncorrupted, the influence of those heathen women caused him to degenerate into the most inexcusable idolatry, setting up as objects of worship, Ashtoreth, goddess of the Sidonians, Moloch, the idol of the Ammonites, and Chemosh, the god of the Moabites, and building for them temples on the Mount of Olives, over-against the east of Jerusalem. As a just punishment of his culpable conduct, the sovereigns of Edom and Syria were excited against him, and he saw, before his death, the commencement of that revolt which terminated in the division of the kingdom.

Solomon closed his life and reign in the year B. C. 975, at the age of 58, having reigned 40 years.

MAKEDA, or Balkis, queen of Sheba, or Seba, a country of Arabia Felix or Abyssinia. In the reign of king Solomon this queen, hearing of that monarch's fame for wisdom and riches, waited on him personally, accompanied by a numerous train of attendants, and bringing a vast quantity of costly presents, as recorded in the tenth chapter of 1 Kings. According to the Abyssinian historians, this lady was a pagan at the time this journey was undertaken; but being struck with admiration at the sight of Solomon's grandeur, and the wisdom he displayed, she became a convert to the true religion. Another part of her history, by no means inconsistent with the character of Solomon, is, that she returned in a state of pregnancy, and within a year was delivered of a son, named David by Solomon, but by his mother *Menilek*, *Menilech*, or *Meneleheck*; that is,

another self. When he grew up, he was sent to be educated at the court of his father Solomon; where having staid some time, he was accompanied home by many doctors of the law, and other Israelites of distinction, particularly Azariah, the son of Zadok the high priest. By these the Jewish religion was established in Abyssinia, where it continued till the introduction of Christianity. The Abyssinian historian further informs us, that the young prince Menilek was anointed and crowned king in the temple of Jerusalem, before he returned to his own country; that Azarias was constituted high priest; that he brought with him an Hebrew transcript of the law; and though this book is now lost, having been burnt along with the church of Axùrn, the office is still continued in the line of Azarias, whose successors are styled, *Nebrits, high priests, or keepers of the church,* in that city; both church and state being modelled after that of Jerusalem.

The compilers of the Universal History are of opinion, as well as Mr. Bruce, that the queen of Sheba was really sovereign of Ethiopia. "Ethiopia, say they, is more to the south of Judea, than the territory of the kingdom of Saba in Arabia Felix; consequently had a better claim than that country for the dominions of the princess, whom our Saviour calls the Queen of the South. Ethiopia is styled the remotest part of the habitable world by Herodotus and Strabo; and therefore better agrees with what our Saviour has said of the queen of Sheba, that she came from the uttermost parts of the earth, than Arabia. Nor can it be deemed a sufficient reply to this argument, that Arabia Felix was the uttermost part of the earth in respect to Judea, since it was bounded by the Red Sea; for that not only Egypt, but Ethiopia, regions beyond that sea, were known to, and had a communication with the Jews both before and in our Saviour's time, is indisputably clear. Lastly, from what has been suggested, it appears no improbable conjecture, that Judaism was not only known, at least in a part of Ethiopia, but nearly related to the established religion there, at the beginning of the apostolic age, if not much earlier. After all, these two opinions, so contrary in appearance, may be made consistent without great difficulty; since it is agreed, that Arabia and Ethiopia have anciently borne the same name, been included during certain intervals in one empire, and governed by one prince. Part of the Arabs and Ethiopians had the same origin, and very considerable numbers of the Abaseni transported themselves from Arabia Felix into Ethiopia; a circumstance which sufficiently proves the intercourse that formerly subsisted between the Cushites or Ethiopians of Asia and Africa."

AHIMAAZ, the son of Zadok, the high-priest. He succeeded his father under the reign of Solomon, B. C. 1004.

He rendered David very important services during the war with Absalom; for whilst his father Zadok was in Jerusalem with Hushai, the friend of David, Ahimaaz and Jonathan remained without the city near En-rogel, or the fountain of Rogel, whither a maid-servant came to tell them the resolutions of Absalom's counsel. They immediately departed to give the intelligence to the king; but being discovered by a young man who informed Absalom, they were pursued. Ahimaaz and Jonathan fearing to be taken, retired to the house of a man of Bahurim, in whose court-yard was a well, in which they concealed themselves. Upon the mouth of this well a woman spread a covering, and on the covering corn ground, or rather parched; when Absalom's people came and inquired after Ahimaaz and Jonathan, the woman answered, "They are over the little water, being in great haste." Deceived by this equivocation, the pursuers passed over a brook at no great distance, but not finding them, returned to Jerusalem. Afterwards Ahimaaz and Jonathan continued their journey to David. Sam, xx. 29., &c.; xvii. 17, &c.

After the battle of Joab and Abishai, in which Absalom was slain, Ahimaaz desired leave of Joab to carry the news to David; but Joab first sent Cushi, and afterwards at his repeated entreaty, Ahimaaz, who went by the way of the plain, and out-ran Cushi. The sentinel, who kept watch upon the roof over the gate, seeing him, gave notice to the king, and said, "the running of the foremost messenger is like the running of Ahimaaz, the son of Zadok." The king said, "he is a good man, and bringeth good tidings." Ahimaaz coming near, called and said, "All is well;" and he fell down to the earth on his face before the king, and spoke as follows: "Blessed be the Lord thy God, who hath delivered up the men that lift up their hand against my lord the king!" The king said, "Is the young man, Absalom, safe?" Ahimaaz, from prudence, or real ignorance, or unwillingness to declare the truth, replied only, "When Joab sent the king's servant, I saw a great tumult, but I knew not what it was." The king said, "Turn aside, and stand here," 2 Sam. xviii. 19, 20, &c. He was succeeded in the high-priesthood by his son Azariah. 1 Chron. vi. 9.

ABIJAH, one of the descendants of Eleazer, the son of Aaron. He was chief of one of the four-and-twenty companies of priests whom David distributed into so many classes. (1 Chron. xxiv. 10.)

HIRAM, a king of Tyre, contemporary with Solomon, whom he supplied with cedar, gold, silver, and many other materials for building the temple. He died B. C. 1000.

HIRAM, an artist of Tyre, who assisted in the erection of

Solomon's temple, and other public buildings at Jerusalem, flourished, B. C. 1015.

JEROBOAM, son of Nebat, who made Israel to sin, is often characterised in Scripture as the author of the schism and idolatry of the ten tribes. He was the son of Nebat, and of a widow named Zeruah, and was born at Zereda in Ephraim. Jeroboam was bold and enterprising; and Solomon gave him a commission to levy the taxes of Ephraim and Manasseh. As Jeroboam was going alone one day out of Jerusalem into the country, he was met by the prophet Ahijah wearing a new cloak, (1 Kings xi. 29.) Only these two were in the field. Ahijah rent his cloak in twelve pieces, and said to Jeroboam, take ten to thyself; for the Lord will rend the kingdom of Solomon, and give ten tribes to thee. Jeroboam, who was already disaffected, began to excite the people to revolt; but Solomon being informed of his designs, Jeroboam fled into Egypt, where he continued till the death of Solomon. Rehoboam, who succeeded, behaved in a haughty and menacing manner, and ten of the tribes separated from the house of David. Jeroboam returning from Egypt, these ten tribes invited him among them to a general assembly, in which they appointed him king over Israel. He fixed his residence at Shechem, and died after a reign of twenty-two years, and was succeeded by his son Nadab.

PHARAOH, or Shishak, who entertained Jeroboam in his dominions, when he fled from Solomon. He also declared war against Rehoboam, besieged and took Jerusalem, and carried away the king's treasures, and those of the house of God, particularly the golden bucklers which Solomon had made. Some think he was the brother of Solomon's queen, and that he did this to revenge the neglect of his sister by Solomon.

REHOBOAM, the son of Solomon, king of Israel, succeeded his father about B. C. 975. By his folly in totally refusing the people any redress of grievances, he occasioned the revolt of the ten tribes. (1 Kings xii. 1—24.) After an unfortunate reign of seventeen years, during which his capital was invaded and his temple plundered of its treasures by Shishak, king of Egypt, he died B. C. 958.

ABIJAH, the son of Jeroboam, who was the first king of the ten tribes of Israel. Abigail predicted, that he would be the only person of his family who should receive funeral honours. (1 Kings xiv. 13.)

ADORAM, or Hadoram, one of the principal tax-gatherers under king Rehoboam, who seems to have rendered himself very unpopular, by the vigorous exercise of his office, as he was stoned to death by the revolting tribes, when sent to treat with them; a fate from which, however much he might deserve it,

otherwise his character, as an ambassador, ought to have preserved him.

AHIJAH, an inhabitant of Shiloh, and an inspired prophet of Israel, who tore Jeroboam's new garment in twelve pieces, and gave him ten of them, as an emblem that the ten tribes, over which he foretold that Jeroboam should reign, would be rent from the house of David. He also foretold the death of Jeroboam's son, and wrote a history of the reign of Solomon, which is lost. He flourished B. C. 958.

SHEMAIAH, an inspired prophet of Judah, in the reign of Rehoboam, who prevented a civil war between Israel and Judah, and prevailed on Rehoboam's new raised army of 180,000 warriors to disband, by assuring them that the division of the kingdom which had just taken place, was ordained by the Almighty. (1 Kings xii. 21—24.) He delivered other two messages to the king and to the people. Shemaiah was also an author, and wrote the History of Rehoboam, which is quoted in 2 Chron. xii. 5. 7. 15.

ABIJAH, or Abijam, was the name of a king of Judah, who succeeded Rehoboam. After a reign of three years, during which he imitated the impiety and bad conduct of his father, he died B. C. 955.

ASA, king of Judah, succeeded his father Abijam. He abolished idolatry, restored the worship of the true God, and, with the assistance of Benhadad, king of Syria, took several towns from the king of Israel. He died B. C. 914, and was succeeded by his son Jehoshaphat.

HANANI, a prophet who came to Asa, king of Judah, and said (2 Chron. xvi. 7.) Because thou hast put thy trust in the king of Syria, and not in the Lord; the army of the king of Syria is escaped out of thine hands. We know not on what occasion the prophet spake thus; but Asa ordered him to be seized and imprisoned. Some suppose, that this Hanani was father to the prophet Jehu; but this does not appear clear from Scripture. Jehu prophesied in Israel; Hanani, in Judah. Jehu was put to death by Baasha, king of Israel, who died B. C. 929; and Hanani reproved Asa, king of Judah, who reigned from B. C. 955, to B. C. 914.

BENHADAD I., the son of Tabrimon, king of Syria, bribed by Asa, king of Judah, broke his league with Baasha, king of Israel, ravaged the northern parts of his kingdom, and built market places, or rather citadels in Samaria. 1 Kings xv. 18.

AMASA, the son of Hadai, one of the four princes of Ephraim, who seconded the human advice of the prophet Obed, to restore the 200,000 captive women and children, whom the troops of Pekah had carried off from Judah; and whose kind-

ness and attention to these prisoners are to their honour recorded. 2 Kings xxviii. 15.

BAASHA, the son of Ahijah, and the third king of Israel, after its separation from Judah; one of the many monarchs who have waded through blood to a throne. His murder of his predecessor, Nadab, his extirpation of the whole family of Jeroboam, his wars with king Asa, his idolatries, and the judgments denounced and executed against his house, are recorded in 1 Kings xv. and xvi. He died in the twenty-fourth year of his reign.

ELAH, the son of Baasha, the fourth king of Israel after the separation of the ten tribes from Judah. He was murdered while he was in a state of intoxication by Zimri, when he had reigned only two years.

OMRI, was general of the army of Elah, king of Israel. Being at the siege of Gibbethon, and hearing that his master Elah was assassinated by Zimri, who had usurped his kingdom, he raised the siege of Gibbethon, and, being elected king by his army, marched against Zimri, attacked him at Tirzah, and forced him to burn himself and all his family in the palace in which he had shut himself up. Zimri reigned only seven days. 1 Kings xvi. 9.

After the death of Zimri, half of Israel acknowledged Omri for king; the other half adhered to Tibni, the son of Ginath. This division continued four years. When Tibni was dead, the people united again in acknowledging Omri as king of all Israel, who reigned twelve years; six years at Tirzah, and six at Samaria.

Till that time Tirzah had been the chief residence of the kings of Israel. But when Omri purchased the hill of Shemer (1 Kings xvi. 24.), B. C. 924, for two talents of silver (684*l.*); he there built a new city, which he called Samaria, from the name of the first possessor Shemer, and in which he fixed his royal seat. From this time Samaria was the capital of the kingdom of the ten tribes.

Omri did evil before the Lord, and his crimes exceeded those of his predecessors. He walked in all the ways of Jeroboam, the son of Nebat. He died at Samaria, B. C. 918.

ELIJAH, or ELIAS, was one of the most distinguished of the Jewish prophets. He commenced the exercise of the prophetic office about 920 years B. C. and his first commission was directed against Ahab, whose impious character and encouragement of idolatry merited reproof. The sovereign, however, was incensed, and the prophet was obliged to withdraw from the threatened effects of his indignation. During his retirement, providence miraculously afforded him the means of subsistence. In the mean time the country was visited with a famine, as a token of Divine displeasure; and at the termina-

tion of this distress, which lasted three years, the prophet made another attempt, under Divine admonition, to reclaim Ahab from the profligacy of his conduct. The first interview produced mutual recrimination; but Elijah determined to evince to the full satisfaction of the assembled Israelites the absolute nullity of those Sidonian deities, in whom Ahab confided. The contest between the prophet and the priests of Baal is beautifully narrated in the Sacred Writings; the result, however, was the complete triumph of the former, and the ignominious defeat of the latter, who became victims to the indignation of the people whom they had deluded into the practice of idolatry, and the violation of the divine law. The dominion of Jehovah, as the only true God, was signally displayed; and Elijah manifested his divine commission, by the succeeding event. The country was delivered from the distress occasioned by a severe drought; for in answer to the prayers of the prophet, and in fulfilment of his promise, rain fell in great abundance. Jezebel, Ahab's wife, was enraged, and Elijah was obliged to withdraw into the kingdom of Judah, and to conceal himself for some time in the wilderness, depending for his support on the extraordinary interpositions of Providence. Such interpositions, in an age of miracles, were suitable to the character of one who stood almost alone against an empire.

> " Among innumerable false, unmov'd,
> Unshaken, unseduc'd, unterrified,
> His loyalty he kept, his love, his zeal!
> Nor number, nor example, with him wrought
> To swerve from truth, or change his constant mind,
> Though single."———

Elijah was afterwards employed in various commissions, which he executed with a fidelity and fortitude very honourable to his character. His companion in the closing scenes of his life was Elisha, who was selected to be his successor in the prophetic office and who was permitted to be witness of his miraculous translation, by which he was exempted from the common lot of mortality. This event took place B. C. 896.

ELISHA, a Hebrew prophet, was the son of Shaphat, and selected by Elijah, from the pursuits of agriculture, to be his successor in the prophetic office. Many instances occur in the abstract of his history, contained in the sacred writings, which evince the miraculous powers with which he was endowed, and which served as testimonies to his prophetic commission. To the Scriptures we shall refer the reader for an account of them. Elisha's life and office were continued to a very advanced age, and terminated about the year 830 B. C. See 1 Kings xix. 2 Kings ii—ix. xiii.

GEHAZI, Elisha's servant, who almost continually attended

that prophet, and was concerned in whatever happened to him, till, being overcome by avarice, he went in the prophet's name, as if the prophet had sent him, and solicited from Naaman a talent of silver, and two changes of raiment; (2 Kings v. 20, &c.) Naaman gave him two talents. When Gehazi returned, Elisha demanded of him whence he came? Gehazi answered, he had been no where. Elisha said to him, Went not my heart with thee, when thou didst receive money and garments? The leprosy, therefore, of Naaman shall cleave unto thee, and unto thy seed for ever. Immediately, Gehazi was seized with a leprosy, and from that time quitted Elisha. The king of Israel would sometimes cause Gehazi to relate the wonders which God had wrought by Elisha (2 Kings viii. 4, 5, &c.)

We now proceed to prophane history.

BRUTUS or BRUTE, according to the ancient history of England by Geoffrey of Monmouth, was the first king of Britain, and reigned about eleven hundred years before the Christian era. He is said to have been the son of Sylvius, and grandson of Ascanius the son of Æneas, and born in Italy. Having accidentally killed his father, he fled into Greece, where he took king Pandarus prisoner, who kept the Trojans in slavery, whom he released on condition of providing ships, &c. for the Trojans to emigrate with them. Being advised by the oracle to sail west beyond Gaul, he after some adventures, landed at Totness in Devonshire. Albion was then inhabited by a remnant of giants, whom Brutus destroyed; and he called the island after his own name Britain. He built a city called Troja Nove, or Trognovant, now London; and having reigned twenty-four years, at his death divided the island among his three sons; Locrinè had the middle, called Lœgria, now England; Camber had Cambria, now Wales; and Albanact Albania, now Scotland. Brutus having thus determined and settled his worldly affairs, he died in his capital in the twenty-fourth year after his arrival in this island, and was there interred with great honours, and deplored by his people. The reader should be apprized that the history of Geoffrey has not obtained much credit.

CODRUS. The 17th and last king of Athens, is celebrated for the noble act of sacrificing his life for his country. He was the son of Melanthus, and had reigned twenty years, when the Heraclidæ made war against Athens. On this occasion the Delphic oracle was consulted, who declared that victory would decide for that people whose sovereign was slain in battle. The enemy gave strict charge to spare the life of Codrus; but the monarch, resolving to enrol his name among the benefactors of his people, disguised himself as a peasant, and was slain in combat. When this was known to the Heraclidæ, they, dreading the accomplishment of the prediction, broke up the camp and

retreated. From this period, the Athenians regarded Codrus as the father of his country, and to pay the highest possible regard to his memory, they resolved that no man was fit to reign as king after him; the monarchy was accordingly abolished, and the government placed in the hands of elective magistrates, entitled archons, of whom the first was Medon, son of Codrus, who sustained the office twenty years.

MEDON, son of Codrus the 17th and last king of Athens, was the first archon that was appointed with regal authority, B. C. 1070. In the election, Medon was preferred to his brother Neleus, by the oracle of Delphi, and he rendered himself popular by the justice and moderation of his administration. His successors were called from him Medontidæ, and the office of archon remained more than 200 years in the family of Codrus under twelve perpetual archons.

NELEUS, the 2nd son of Codrus, the patriotic king of Attica, who, after the abolition of monarchy at Athens, led a colony of Ionians to Asia, where he built Ephesus, Miletus, Prien, Colophon, Myus, Feos, Lebedos, Clazomenæ, &c.

AGIS, the son of Eurystheus, the 2nd king of Lacedæmon, of the race of the Heraclidæ, was contemporary with David king of Israel, and Medon the first archon of Athens.

LATINUS, the fifth king of the Latins, was the son of Æneas Sylvius, and grandson of Æneas the Trojan by Lavinia. He succeeded his father, in the kingdom of Latium, and was succeeded by his son Alba.

DAN, a king of Denmark, flourished about B. C. 1050. Almost all historians agree that he was the son of Humble, a native of Zealand. His possessions and influence were very considerable, not only in Zealand, but in the islands of Langland and Mona. It was his courage, and skill in the art of war, that induced the inhabitants of Denmark to choose him for their king. He was called to the assistance of the Jutlanders upon an irruption of the Saxons upon their territories, and promised the sovereignty of the country if he drove out the enemy. On this he raised an army, gained a complete victory over the Saxons, and obliged them to leave the country, and he was accordingly elected king.

LAOBOTAS, or LABOTAS, a Spartan king, of the family of the Agidæ who succeeded his father Echestratus, B. C. 1023. During his reign war was declared against Argos, by Sparta. He sat on the throne for thirty-seven years, and was succeeded by his son Doryssus.

PHILOSOPHY.

LOKMAN, a philosopher in considerable estimation among the eastern nations, to whom is attributed a collection of maxims

and fables, which are calculated to display the moral doctrines of the ancient Arabians. There have been many hypotheses concerning the country in which he lived, and the period at which he flourished, but the greater part of the Mussulman doctors make him contemporary with David and Solomon. It has been supposed that he was a native of Ethiopia or Nubia, and in rather a servile condition; that he had been a slave in different countries, that he was at length sold among the Israelites. His wisdom has been ascribed to divine inspiration, which he received in the following manner. While asleep at noon-day, angels came to the place where he was reposing, saluted him, without rendering themselves visible, and declared that God would make him a monarch and his lieutenant on earth. He signified his submission to the will of his Maker, but would rather have preferred to remain in a low condition. On account of this answer, God bestowed upon him wisdom in so eminent a degree, that he was enabled to instruct mankind by a great variety of maxims, sentences, and parables, amounting to ten thousand in number. The anecdotes which are recorded concerning the life of Lokman are found scattered in the writings of several of the orientals; of these we shall notice only a few. As he was once seated in the midst of a circle of auditors, a man of high rank asked if he was not that black slave whom he had before seen attending upon the flocks in the field; he replied, he was; how then, said the other, have you attained to such wisdom, and so high reputation; "By following exactly," said Lokman, "these three precepts; always to speak the truth; to keep inviolably the promises made; and never to meddle with what does not concern me." It was Lokman who said, that "the tongue and the heart were both the best and the worst parts of man." Mahomet frequently refers to the authority of Lokman in support of his own opinions and doctrines, and he is still regarded by the followers of the Mahometan religion as a saint and a prophet. They represent him to have been as virtuous and pious as he was wise, and on that account was peculiarly blessed of God. Some writers assert that he embraced the Jewish religion, and entered into the service of king David, who entertained a high esteem for him, and that he died at a very advanced age. The scanty relics of the fables of Lokman were published by Erpenius, in Arabic and Latin, and Tanaquil Faber gave an edition of them in elegant Latin verse.

POETRY.

LAMIRAS, a famous poet and musician of Thrace, who, according to some authors, was the inventor of the Dorian

mode. He lived before Homer, and is said to have been the first musician who united the voice to the sound of the cithara.

LITERATURE.

THERSIPPUS, an Athenian dramatic writer, who died B. C. 954.

ASTRONOMY.

TCHEOU-KONG, a celebrated Chinese astronomer, who flourished about 1000 years before the Christian era, and is said to have invented the mariner's compass. He erected a tower in the city of Ho-nan for an observatory; and there is still to be seen in it an instrument which he made and used for finding the shadow at noon, and determining the latitude.

PAINTING.

CLEANTHUS, one of the first inventors of painting in Corinth. He is said to have learned the art from one Ardices, his countryman, and was one of those painters who were styled monochromists, because their art extended to no farther than to draw the simple outline of the figure, and fill it up with one colour only. Strabo, however, describes some large compositions of this master. The period of Cleanthus is doubtful; but he probably lived about this time.

PERIOD VII.

FROM AHAB TO JEROBOAM II.

[B. C. 949.]

REMARKABLE FACTS, EVENTS, AND DISCOVERIES.

B.C.
886 Homer's Poems brought from Asia into Greece.
884 Lycurgus reforms the constitution of Lacedæmon.
869 Scales and measures invented by Phidon.
864 The city of Carthage enlarged by Dido.

In this period we perceive liberty and laws paving the way for the appearance of those great men, of whom the world has reason to be proud. Fabulous divinities and barbarous heroes begin to retire, that more interesting characters may occupy their space.

In this period, poetry and music make a respectable figure.

AHAB, the son of Omri, the king of Israel, succeeded his father, B. C. 918. Of this monarch, it is difficult to determine, whether his wickedness and impiety, in establishing idolatry, and persecuting the true prophets of the Almighty, notwithstanding repeated warnings and extraordinary visitations both of judgment and mercy from heaven, or his weakness and folly in being thus led to his destruction by the advices of a beautiful but abandoned woman, were greatest. His marriage with Jezebel, his multiplied idolatries; the repeated warnings he had from Elijah and other prophets; the extraordinary famine of three years' continuance; the still more extraordinary circumstance attending the restoration of fertility and plenty; the insolent messages sent him by the haughty Benhadad; his repeated and signal victories over the proud boaster, notwithstanding his numerous forces, and the combination of kings that accompanied him; his ill judged mercy to, and covenant with, that late imperious and now cringing tyrant; his discontent at Naboth's refusing to sell his patrimonial vineyard, with the dreadful judgments denounced against the royal family in consequence, and the complete execution of the threatened vengeance by the extirpation of the whole race, are recorded in the first and second books of Kings and Second of Chronicles,

and are well known to every reader of the Scriptures. The history of the prince affords a useful lesson both to sovereigns and subjects. To the latter it exhibits a dreadful picture of an arbitrary government, where the most innocent are not secure of either life or property; and to the former a no less striking warning of the fatal consequences of the abuse of power, by oppressing the innocent. Ahab was slain at Ramoth Gilead, B. C. 887.

JEZEBEL, was daughter of Ethbaal, king of the Zidonians, and wife to Ahab, king of Israel. 1 Kings xvi. 31. This princess introduced into the kingdom of Samaria the public worship of Baal, Astarte, and other Phœnician deities, which God had expressly forbidden; and with this impious worship a general prevalency of all those abominations which had formerly incensed the Lord against the Canaanites, and procured their utter extirpation. Jezebel was so zealous for the honour of this false religion, that she fed at her own table four hundred prophets belonging to the goddess Astarte; and her husband, Ahab, in like manner kept four hundred of Baal's prophets as ministers of his false gods. 1 Kings xviii. 1., &c. Jezebel seems to have undertaken the utter abolition of the worship of the Lord in Israel, by persecuting his prophets; and she would have destroyed them all, had not a part been saved by some good men. Elijah, who lived at this time, having brought fire from heaven on his burnt-offering in sight of Ahab and all Israel, assembled at Mount Carmel, and the people having killed four hundred and fifty of Baal's prophets, Jezebel sent to Elijah, and declared that the next day he should be dispatched. On hearing this he fled. 1 Kings xix. 1., &c.

Some time after, Ahab was desirous of buying Naboth's vineyard, but met with a refusal from Naboth. Jezebel, therefore, wrote in the king's name to the principal men of Jezreel, and required them to accuse Naboth of blaspheming God and the king, and to punish him capitally. These orders were too punctually executed. Ahab returning from Jezreel, was met by Elijah, who threatened his destruction in the name of God; and that Jezebel, who had been the cause of this evil, should be eaten by dogs in the portion of Jezreel, or, according to the Hebrew, by the outward wall of Jezreel. The predictions were verified, when Jehu, son of Nimshi, rebelled against Ahab. Jehu coming to Jezreel, Jezebel painted her eyes with antimony, to make them appear larger and blacker, decked her head with all her ornaments, and looking out of a window, which was in the apartment over the city-gate, and seeing Jehu as he entered riding in his chariot, she cried out, "Had Zimri peace who slew his master?" Jehu, lifting up his head, asked who was there? Immediately, two or three eunuchs appeared, and Jehu bid them throw her down. They threw her out of

the window, and she fell into the inclosure of the outward wall, where she was eaten by dogs. Jehu afterwards said, "Go, see what is become of this unhappy woman, and bury her, for she is a king's daughter." They went and found only her skull, her feet, and the palms of her hands.

NAAMAN, a brave Syrian general, of whose miraculous cure of a leprosy, by washing in the Jordan, upon the advice of Elijah, a very interesting account is recorded in 2 Kings v. The Rabbies have a tradition, that it was Naaman who drew the bow at a venture, and killed Ahab. 1 Kings xxii. 34.

AMON, governor of Samaria, whom Ahab ordered to imprison the prophet Micaiah, till he should return safe from the battle of Ramoth Gilead, which he never did. 1 Kings xxii. 26.

BENHADAD II, king of Syria, the son and successor of Benhadad I., was a still more terrible scourge to the Israelites. His barbarous ravages of that country in the reign of Ahab; the insolent demand of that monarch; the subsequent defeat of his powerful army by a small number of Israelites; his folly in thinking that the God of Israel was only the god of the hills; his second terrible defeat, wherein 100,000 of his forces were slain on the spot, and 27,000 more, who fled, were killed by the walls of Aphek falling on them; his dastardly supplication to Ahab for his life; his subsequent ingratitude in making war upon Ahab's son; and besieging his capital, till the famine became more dreadful than any almost recorded in history; his sudden flight, sickness, consultation of the prophet Elisha, and deserved death, though treacherously executed, are fully narrated in 1 Kings xx.—xxii. and 2 Kings v. 8.

MICAIAH, the son of Imlah, an Ephraimite, a faithful prophet of Israel, under Ahab, who predicted the death of that monarch. 1 Kings xxii. 8—28.

OBADIAH, the prophet, is believed to have been the same with the governor of Ahab's house, mentioned in the first book of Kings, xviii. 3, &c. who hid and fed the hundred prophets whom Jezebel would have destroyed; and some say, that he was that Obadiah whom Josiah made overseer of the works of the temple. 2 Chron. xxxiv. 12. The truth is, that when he lived or prophesied is uncertain; though most writers place him about this time.

JEHOSHAPHAT, king of Judah. He was the son and successor of Asa, king of Judah. His mother was Azabah, the daughter of Shilhi. Jehoshaphat ascended the throne at the age of thirty-five years. He gained an advantage over Baasha, king of Israel; and he placed good garrisons in the cities of Judah and of Ephraim, which had been conquered by his father. He demolished the high places and groves. In the third year of his reign, he sent some of his officers, with

priests and Levites, through all the parts of Judah, with the book of the law, to instruct the people. The Philistines and Arabians were tributary to him. He built several houses in Judah in the form of towers, and fortified several cities. He generally kept an army of eleven hundred thousand men, without reckoning the troops in his strong holds. This number seems prodigious for so small a state as that of Judah; but, probably, these troops were only an enrolled militia. Jehoshaphat died after a reign of twenty-five years, and was buried in the royal sepulchre; and his son, Jehoram, reigned in his stead, B. C. 889.

JEHORAM, son and successor of Jehoshaphat, king of Judah, was born B. C. 924. 2 Kings iii. 2, 3, &c. His father associated him in the kingdom, B. C. 892. He began to reign alone, after the death of Jehoshaphat, B. C. 889, and died, according to Usher, B. C. 886. He married Athaliah, daughter of Omri, who engaged him in idolatry and sins, which caused all the misfortunes that attended his reign. Jehoram being settled in the kingdom, commenced his reign with the murder of all his brothers, whom Jehoshaphat had removed from public business, and placed in the fortified cities of Judah, with good pensions. God, to punish Jehoram's impiety, permitted the Edomites, who, since the reign of David, had been subject to the kings of Judah, to revolt, in the year B. C. 888. 2 Kings viii. 20, 21; 2 Chron. xxi. 8, 9. Jehoram marched against them, and defeated their cavalry; but the Edomites from that time continued free from the Hebrew yoke.

About this time Libnah, a city of Judah, also rebelled. The Philistines and Arabians ravaged the territories of Judah, plundered the king's palaces, carried away his wives and his children, and none remained except Jehoahaz, the youngest. It is also related that God smote Jehoram with an incurable disease in his bowels, and he died after a sore sickness of two years. The people refused to pay him the same honours that they had paid his predecessors, by burning spices over their bodies. He was buried in Jerusalem, but not in the royal sepulchre.

ATHALIAH, the daughter of Ahab, king of Israel, by Jezebel, and wife of Jehoram, king of Judah. She was worse, if possible, than her worthless parents, for she not only followed their idolatrous example, but added murder and parricide to her other crimes. Hearing that Jehu had slain her son Ahaziah, along with the rest of Ahab's posterity in Israel, she usurped the royal power, and to secure herself in it contributed to complete the vengeance denounced against her father's house for the murder of Naboth, by extirpating all the blood-royal of Judah, not sparing her own grand-children; all of whom she murdered except the infant prince Joash, who was rescued

from his grandmother's ambitious fury, by his aunt Jehosheba, and hid by her and her husband Jehoiada, for six years in the temple, during the usurpation of this woman. In the seventh year, Jehoiada, the high-priest, engaging the leading men of the kingdom in his interest, produced the young prince in a public assembly, in the court of the temple; caused the people to take an oath of fidelity to him; and engaged both them and their king to serve the Lord. Among the Levites and other friends, with weapons deposited in the temple, he appointed one part of them to guard the royal person; the rest to secure the gates of the sacred courts; he next brought forth the young prince, crowned him and proclaimed him king. Alarmed with the shouts of the people, Athaliah ran to the temple, when shocked with the sight of the king on his throne, she rent her clothes and cried, "Treason, treason." By Jehoiada's orders, the guards carried her out and slew her.

AHAZIAH, king of Judah, the son and successor of Jehoram, by Athaliah the daughter of Ahab, came to the crown, B. C. 886, and reigned only one year. During this short period, however, he gave sufficient evidence of his being more inclined to follow the bad example of his mother, and her idolatrous and bloody house, than the good one set by his paternal grandfather Jehoshaphat; but he was stopped in his career, and mortally wounded by Jehu, king of Israel, the avenger of the blood of Naboth.

JORAM, or JEHORAM, king of Israel, the best monarch of Ahab's bloody house. His abolition of the worship of Baal, though he still adhered to the political idolatry of Jeroboam I. his alliance with Jehoshaphat, his conferences with Elisha and Gehazi, and other transactions, are recorded in 2 Kings ii—x. He was killed by Jehu, B. C. 884.

JOASH, the son of Ahaziah, king of Judah, the only one of the blood-royal who was preserved from his grandmother's bloody massacre. His preservation, coronation, relapse into idolatry, and ungrateful murder of his cousin Zechariah, the son of his benefactors, with his consequent misfortunes, and merited death, B. C. 843, are recorded in 2 Kings xi. xii. and 2 Chron. xxiii. xxiv.

AMAZIAH, the eighth king, and including the usurper Athaliah, the ninth monarch of Judah, succeeded his father Joash. He is one of the few sovereigns of that people who are said to have done right in the sight of God; although not in every thing, for he certainly erred in challenging Joash, king of Israel, and he suffered accordingly; being taken prisoner, and his capital plundered and dismantled by that monarch. The particulars of that challenge and defeat, as well as of his victory over the Edomites, his folly in adopting their idols, and his obedience to the prophet, in dismissing the

Ephraimites; with the conspiracy against him, his flight to Lachish, and murder there, in the 29th year of his reign, and 54th of his age, are recorded in 2 Kings xiv. and 2 Chron. xxv.

JEHU, son of Jehoshaphat, and grandson of Nimshi, captain of the troops of Joram, king of Israel. He slew Joram, and was himself made king. He reigned twenty-eight years over Israel, and was succeeded by his son Jehoahaz. 2 Kings x. 35, 36. The four descendants of his family who governed after him, were Jehoahaz, Joash, Jeroboam II., and Zechariah. The reign of Jehu was perplexed with war against Hazael, king of Syria.

JEHOAHAZ, son of Jehu, king of Israel, succeeded his father in the year B. C. 856, and reigned seventeen years. 2 Kings xiii. He did evil in the sight of the Lord, like Jeroboam, the son of Nebat. Therefore, the anger of the Lord delivered Israel during all his reign to Hazael, king of Syria, and Benhadad, the son of Hazael. Jehoahaz, overwhelmed with so many misfortunes, prostrated himself before the Lord, and the Lord heard him, and sent him a saviour in Joash, his son, who re-established the affairs of Israel, and secured his people from the kings of Syria. Of all his soldiers Jehoahaz had only fifty horsemen left, and ten chariots, and 10,000 foot; for the king of Syria had defeated them, and made them like the dust of the threshing-floor.

HAZAEL, an officer belonging to Benhadad, king of Syria, who caused that prince to be put to death, and reigned in his stead. He defeated Joram, Jehu, and Jehoahaz, kings of Israel: and after his death was succeeded by Benhadad his son.

JOASH, the son of Jehoahaz, king of Israel. Though he copied the political idolatry of Jeroboam I., he seems to have had an uncommon respect for Elisha. His last visit to that prophet, and his repeated victories over the Syrians, and over Amaziah, king of Judah, with his pillage of Jerusalem, are recorded in 2 Kings xiii. xiv. and 2 Chron. xxv. He died B. C. 826, and was succeeded by Jeroboam II.

BENHADAD, the son of Hazael. Joash, king of Israel, recovered from Benhadad all that Hazael had taken from Jehoahaz, king of Israel, his predecessor. 2 Kings xiii. 3, 24, 25. Joash defeated him three times, and compelled him to surrender all the country beyond Jordan, that is, the lands belonging to Gad, Reuben, and Manasseh, which Hazael had taken in the foregoing reigns.

Josephus calls those princes Hadad, who, in Scripture, are denominated Benhad, that is, son of Hadad. He adds, that the Syrians of Damascus paid divine honours to the last Hadad, and Hazael, in consideration of the benefits of their govern-

ment, and partieularly because they adorned the eity of Damaseus with magnifieent temples.

We now proeeed to prophane history.

DIDO or ELISSA, a daughter of Belus king of Tyre, who married Siehæus of Sicharbas her unele, priest of Hercules. Her brother, Pygmalion, who sueceeded Belus, murdered Siehæus to get possession of his immense riehes; and Dido, disconsolate for the loss of her husband, whom she tenderly loved, and by whom she was equally esteemed, set sail in quest of a settlement with a number of Tyrians, to whom the eruelty of the tyrant beeame odious. Aceording to some aeeounts, she threw into the sea the riches of her husband, which Pygmalion so greedily desired, and by that artifiee compelled the ships to fly with her that had eome by order of the tyrant to obtain the riches of Sichæus. But it is more probable that she carried the riches along with her, and by their powerful influence prevailed on the Tyrian tars to follow her. During her voyage, Dido visited the eoast of Cyprus; where she earried away fifty young women, and gave them as wives to her Tyrian followers. A storm drove her fleet on the Afriean eoast, where she bought of the inhabitants as much land as could be surrounded by a bull's hide cut into thongs. Upon this land she built a citadel called Byrsa; and the inerease of population, and the rising commerce among her subjects, soon obliged her to enlarge her city and the boundaries of her dominions. Her beauty as well as the fame of her enterprize, gained her many admirers; and her subjects wished to eompel her to marry Jarbas, king of Mauritania, who threatened them with a dreadful war. Dido begged three months to give her decisive answer; and during that time she ereeted a funeral pile, as if wishing by a solemn sacrifiee to appease the manes of Siehæus, to whom she had promised eternal fidelity. When all was prepared, she stabbed herself on the pile in presence of her people; and by this uneommon action obtained the name of Dido, "valiant woman," instead of Elissa. According to Virgil and Ovid, the death of Dido was eaused by the sudden departure of Æneas, of whom she was deeply enamoured, and whom she could not obtain as a husband. This poetical fietion represents Æneas as living in the age of Dido, and introduces a violent anaehronism. This chronological error proceeded not from the ignorance of the poets, but from a voluntary fiction. While Virgil describes, in a beautiful episode, the desperate love of Dido, and the submission of Æneas to the will of the gods, he traces the origin of the hatred whieh existed between the republics of Rome and Carthage, from their very first foundation, and pretends that it was kindled by a more remote eause than the jealousy and rivalship of two flourishing empires. Dido after her death was honoured as a deity by her subjects.

LYCURGUS, the celebrated legislator of Sparta, supposed to have been born about the year B. C. 926, was son of Eunices, king of that country, and brother to Polydectus. He might have succeeded to the throne himself on the death of Polydectus, but knowing that the deceased king's widow was pregnant, he publicly declared that he would now hold the crown in trust for the child, provided it should prove a son. The queen, ambitious of retaining her place and dignity, proposed to marry Lycurgus, and destroy the infant before its birth. Lycurgus took measures to prevent the completion of her wicked proposals; she was, in due time, delivered of a son, which being brought to him, as he was sitting at the tables with the magistrates, he took it in his arms, placed it in the chair of state, and exclaimed, "Here, Spartans, is your king." Lycurgus faithfully discharged the duty as regent and guardian during the minority of his nephew Charilaus; and as soon as the young prince came to years of maturity, he readily resigned all authority into his hands, left Sparta, and travelled into several foreign countries, with the view of obtaining a knowledge of their laws and customs. He first visited Crete, at that time governed by the laws of Minos. These laws he studied most carefully, and contracted a friendship with Thales, whom he persuaded to settle at Sparta. He thence passed over to Asia, making observations on the principal Ionian cities, which were overwhelmed in luxury and effeminacy. Here he met with the works of Homer, which he transcribed and brought into Greece. The confusion which followed his departure from Sparta, made his presence again necessary, and he returned home at the earnest solicitation of his countrymen. Perceiving that the disorders of the state admitted no other effectual remedy than a total change of the laws and constitution, he prepared to give a new legislative system to Sparta. He took care to fortify his authority with the sanctions of religion, and obtained from the oracle of Delphi a declaration, that the constitution he was about to establish, would be the most excellent in the world. His principal object, as a patriot, was to render his country great and respectable among surrounding nations; this he attained, and Sparta, under the laws of Lycurgus, became a nation of invincible warriors, who, for a series of years, bore the greatest sway in the affairs of Greece, and were the bulwark of their friends, and the dread of their foes. Lycurgus has been compared to Solon, the legislator of Athens. The office of Lycurgus demanded resolution, and he showed himself inexorable and severe. The Lacedæmonians showed their respect for this great legislator, by annually celebrating a festival to his honour, at which his praises were reiterated, and which was continued several ages. It is not agreed in what manner, or when he died; according to Plutarch, he voluntarily put an

end to his life by abstinence, while he was yet of an age to enjoy it. Lucian says he died at the age of eighty-five. The laws of Lycurgus were abrogated by Philopœmen in the year B. C. 188; but the Romans very soon re-established them.

AGESILAUS I. king of Lacedæmon, was contemporary with Lycurgus, the famous Spartan legislator.

CHARILAUS, a son of Polydectes king of Sparta, educated and protected by his uncle Lycurgus. He made war against Argos, and attacked Tegea. He was taken prisoner, and released on promising that he would cease from war, an engagement he soon broke. He died in the 64th year of his age.

ANNA, the daughter of Belus, king of Tyre and sister of Dido, whom she accompanied in her flight. She was worshipped, as a goddess, by the ancient Romans, under the title of Anna Perenna, and sacrifices were offered to her both publicly and privately.

PYGMALION, king of Tyre, son of Belus, and brother of Dido, who founded Carthage. He succeeded his father, but became odious by his avarice and his cruelty; and among others murdered Sichæus the husband of Dido, in a temple of which he was priest, on which Dido fled with her husband's treasure. He died in his 51st year, and 47th of his reign.

PHIDON, a man who enjoyed the sovereign power at Argos, and is supposed to have invented scales and measures, and coined silver at Ægina. He died B. C. 854.

CHEOPS, or CLEOPHES, an ancient king of Egypt, is placed by Herodotus next in the list to Rhampsinitus. Diodorus, who calls him Chemmis, places him the eighth from that king. He is said to have begun his reign with forbidding the Egyptians to offer any sacrifices to the gods; and then to have sent vast numbers of them to dig stone in the quarries of Arabia, and transport it into Egypt, where he built the largest of the three great pyramids. Herodotus tells an improbable story, that having exhausted all his treasures, he obliged his daughter to prostitute herself for money; and that by demanding a stone from each of her gallants, she herself raised a small pyramid. The reign of Cheops is asserted to have lasted fifty years. He flourished B. C. 825.

MYCERINUS, king of Egypt. He was the son of Cheops, but of a character opposite to that of his father. So far from walking in his steps, he detested his conduct, and pursued quite different measures. He again opened the temples of the gods, restored the sacrifices, did all that lay in his power to comfort his subjects, and make them forget their past miseries; and believed himself set over them for no other purpose but to exercise justice, and to make them taste all the blessings of an equitable and peaceful administration. He heard their complaints, dried their tears, eased their miseries, and thought

himself not so much the master as the father of his people. This procured him the love of them all. Egypt resounded with his praises, and his name commanded veneration in all places.

It might naturally have been concluded, that so prudent and humane a conduct, must have drawn down on Mycerinus the protection of the gods. But it happened far otherwise. His misfortunes began from the death of a darling and only daughter, who formed all his felicity. He ordered extraordinary honours to be paid to her memory, which were still continued in Herodotus's time. This historian informs us, that in the city of Sais exquisite odours were burnt, in the day time, at the tomb of this princess, and that it was illuminated with a lamp by night.

He was told by an oracle, that his reign would continue but seven years. And as he complained of this to the gods, in enquiring the reason, why so long and prosperous a reign had been indulged his father and uncle, who were equally cruel and impious; whilst his own, which he had endeavoured so carefully to render as equitable and mild as it was possible for him to do, should be so short and unhappy, he was answered, that these were the very causes of it; it being the will of the gods to oppress Egypt during the space of one hundred and fifty years, to punish its crimes; and that his reign, which was appointed like those of the preceding monarchs to be of fifty years' continuance, was shortened on account of his too great lenity. Mycerinus likewise built a pyramid, but much inferior in dimensions to that of his father.

ASYCHIS, king of Egypt. He enacted the law relating to loans, which forbid a son to borrow money, without giving the dead body of his father by way of security for it. The law added, that in case the son took no care to redeem his father's body, by restoring the loan, both himself and his children should be deprived for ever of the rights of sepulture.

He valued himself for having surpassed all his predecessors by the building a pyramid of brick, more magnificent, if this king was to be credited, than any hitherto seen. The following inscription, by its founder's order, was engraved upon it. "COMPARE ME NOT WITH PYRAMIDS BUILT OF STONE; WHICH I AS MUCH EXCEL AS JUPITER DOES ALL THE OTHER GODS."

AXYLUS, an ancient hero of Arisba, celebrated by Homer for his hospitality, which gained him the appellation of the "Friend of Mankind;" a title which few of those celebrated for their heroism, either in ancient or modern times, have merited.

CREOPHILUS, a Samian, who hospitably entertained Homer, from whom he received a poem in return. Some say that he was that poet's master.

SARDANAPALUS, the last king of Assyria, whose character is one of the most infamous in history. He is said to have sunk so deep in depravity, that as far as he could, he changed his very size and nature. He cloathed himself as a woman, and spun amidst companies of his concubines. He painted his face, and behaved in a more lewd manner than the most lascivious harlot. In short, he was immersed in the most unbounded sensuality. Having grown odious to his subjects, a rebellion was formed against him by Arbaces, the Mede, and Belesis, the Babylonian. They were attended, however, with very bad success at first, being defeated with great slaughter in three pitched battles. With great difficulty Belesis prevailed upon his men to keep the field only five days longer, when they were joined by the Bactrians, who had come to the assistance of Sardanapalus, but had been prevailed upon to renounce their allegiance to him. With this reinforcement they twice defeated the troops of Sardanapalus, who shut himself up in Nineveh, the capital of his empire. The city held out for a year; at the end of which, Sardanapalus dreading to fall into the hands of an enraged enemy, retired into his palace, in a court of which he caused a vast pile of wood to be raised; and heaping upon it all his gold and silver, and royal apparel, and at the same time inclosing his eunuchs and concubines in an apartment within the pile, he set fire to it, and thus destroyed himself and all together, B. C. 820.

ARBACES, a governor of Media, under Sardanapalus. Seeing him spinning among a company of his women, he stirred up his people to revolt, and dethroned Sardanapalus, who thereupon burnt himself in his palace. Arbaces being crowned, began the monarchy of the Medes, which lasted 317 years under nine kings, till Astyages was expelled by Cyrus. Arbaces reigned twenty-two years.

BALADAN, the Scripture name for a king of Babylon, (Isa. xxxix. 1. 2 Kings xx. 12.) called by prophane authors Belesis, or Nanybrus, and said by ancient historians to have been the founder of the Babylonian empire, and in conjunction with Arbaces the Mede, to have put an end to the kingdom of the Assyrians, by the defeat and death of Sardanapalus. Belesis is represented both as a hero, and a crafty knave by historians. It is said he was base enough to circumvent Arbaces, his colleague and friend, in the most shameful manner, by pretending he had in the midst of the war, made a vow to his god Belus, that if the event was successful, and the palace of Sardanapalus was consumed, as it then was, he would be at the charge of removing the ashes to Babylon, where he would heap them up into a mound near the temple of his god, to stand as a monument to all who should navigate the Euphrates, of the subversion of the Assyrian empire.

He previously had been informed by a eunuch, of the immense treasure which had been consumed in the conflagration at Nineveh; and knowing it to be a secret to Arbaces, not only granted him his request, but appointed him king of Babylon, with an exemption from all tribute. Belesis thus carried a prodigious treasure with him to Babylon; but when the secret was discovered, he was called to an account, and tried by the other chiefs who had assisted in the war, and who, upon his confession, condemned him to lose his head. But Arbaces, a magnificent and generous prince, freely forgave him, left him in possession of the treasure, and also the independent government of Babylon, saying, the good he had done ought to serve as a veil to his crime: and thus he became at once a prince of great wealth and dominion. Under the successor of Arbaces, he became a man of dress, show, and effeminacy, unworthy of the kingdom he held. Understanding a certain robust Mede, called Parsondas, held him in the utmost contempt, and had solicited the emperor of the Medes to divest him of his dominions, and to confer them upon himself, he offered a very great reward to the man who should take Parsondas, and bring him to him. Parsondas hunting near Babylon with the king of the Medes, and straggling from the company, happened to fall in with some of the servants of Nanybrus, who were purveyors to the king; and Parsondas being thirsty, asked a draught of wine, which they not only granted, but prevailed upon him to take a meal with them. As he drank freely, suspecting no treachery, he was easily persuaded to pass that night with some beautiful women, brought on purpose to detain him. But, while he was in a profound sleep, the servants of Nanybrus bound him, and carried him to their prince, who reproached him for endeavouring to estrange the king of the Medes from him, and by that means place himself in his room on the throne of Babylon. Parsondas did not deny the charge, but with intrepidity owned, that he thought himself more worthy of a crown, than such an indolent and effeminate prince as he was. Nanybrus, highly provoked, swore by the gods Belus and Mylitta, that Parsondas himself should soon become so effeminate as to reproach none with effeminacy. Accordingly he ordered the eunuch who had the charge of his music women, to shave, paint, and dress him after their manner, and, in short, to transform him as much a possible into a music woman. His orders were obeyed; and the manly Parsondas soon exceeded the fairest female in singing and playing, and other arts of allurement. In the mean time, the king of the Medes, having in vain sought after his favourite servant, though he offered great rewards for any information concerning him, concluded that he had been destroyed by some wild beast in the chase. At length after seven years, the Mede was informed of his condition by a

eunuch, who being cruelly scourged by Nanybrus's orders, fled, at the instigation of Parsondas, into Media, and there disclosed the whole to the king, who immediately despatched an officer to demand him. Nanybrus pretended to know nothing of any such person; upon which another officer was sent by the Mede, with a peremptory order to seize on Nanybrus if he persisted in the denial, and lead him to immediate execution. Upon this the Babylonian owned what he had before denied, and promised to comply with the king's demand; invited the officer to a banquet, at which one hundred and fifty women, among whom was Parsondas, made their appearance, singing and playing upon various instruments. Nanybrus enquiring of the Mede which he liked best, he immediately pointed at Parsondas. At this, the Babylonian falling into an immediate fit of laughter, told him who the person was whom he thus preferred to all the fine ladies; adding, that he could answer for what he had done before the king of the Medes. The officer was less surprised at such an astonishing change, than his master afterwards, when Parsondas appeared before him. The only favour Parsondas begged of the king, for all his past services, was, that he would avenge on the Babylonian the base and injurious treatment he had met with. The Mede marched accordingly to Babylon, and notwithstanding the remonstrances of Nanybrus, urging, that Parsondas had, without the least provocation, endeavoured to deprive him of both his life and kingdom, declared that in ten days he would pass sentence on him as he deserved, for presuming to act as judge in his own cause, instead of appealing to him. But Nanybrus having bribed Mitrophernes, the Mede's favourite eunuch, the king was by him prevailed upon to sentence the Babylonian only to a fine, which made Parsondas curse the first discoverer of gold, for the sake of which he was to live the derision of an effeminate Babylonian.

Sir Isaac Newton supposes Baladan to have been the son of Pul, king of Assyria, and to have had Babylon for his portion.

LEAR, a British king, said in ancient chronicles to have succeeded his father Bladud, about B. C. 844. The story of this king and his three daughters, is well known from Shakspeare's excellent tragedy founded upon it.

POETRY.

PRONAPIDES, an ancient Greek poet of Athens, who was preceptor to Homer. He also first taught the Greeks to write from the left to the right, as they formerly wrote in the oriental manner from right to left.

HOMER, justly celebrated as the prince of poets, flourished, according to Blair, about nine hundred years before the Christian era, though Priestley and others place this event half a century later. Seven cities disputed the glory of having given him birth, viz. Smyrna, Rhodes, Colophon, Salamis, Chios, Argos, and Athens; but the probability is, that he was born either on the continent of Lesser Asia, or upon one of the islands near it. We have nothing certain respecting the life of this poet; critics have usually thrown aside as spurious and fabulous the life of Homer, said to have been written by Herodotus. There seems no doubt, that notwithstanding the high reputation and vast celebrity which he has enjoyed for nearly three thousand years, he spent his life in poverty, wandering about from city to city, and from the court of one prince to that of another, obtaining temporary patronage from the recital of his poems. If he were blind, he probably became so in his old age. The origin and composition of the poems attributed to Homer, are involved in as much obscurity as the facts relating to his birth-place and life. In his celebrated poems, entitled, the Iliad and Odyssey, the poet has displayed the most consummate knowledge of human nature, and rendered himself immortal by the sublimity, the fire, the sweetness, and elegance of his poetry. In his Iliad, Homer has described the resentment of Achilles, and its fatal consequences in the Grecian army before the walls of Troy. In the Odyssey, the poet has for his subject the return of Ulysses into his country, with the many misfortunes which attended his voyage after the fall of that city. These poems are each divided into twenty-four books, the same number as there are letters in the Greek alphabet, and though the Iliad claims an uncontested superiority over the Odyssey, yet the same force, the same sublimity and elegance prevail, though divested of its more powerful fire; and the great author of the "Sublime" compares the Iliad to the mid-day, and the Odyssey to the setting sun; and adds, that the latter still preserves its original splendour and majesty, though deprived of its meridian heat. Whether they were epic poems in the sense now attached to the word, primarily formed upon a determinate plan, and constituting a whole;—whether they were a fortuitous assemblage of detached parts, connected by some later hand, by means of an assumed subject; or, lastly, whether these rhapsodies were the work of one author or of several, are questions which have exercised, and which still continue to exercise the ingenuity of critics. There is no doubt that the constituent parts of these poems long wandered separately through the principal cities of Greece, and the whole of them are said by Plutarch to have been brought from Asia to Greece by Lycurgus; and their first arrangement, in the order we now have

them, is ascribed to Pisistratus. But whatever doubt these circumstances might throw upon the original plan of their composition, it is contended that all the parts so manifestly conspire to that general purpose which is proposed in the Exordium, that they must have flowed from uniform design. The difficulty of conceiving how such long works could be accurately transmitted by memory through ages, previously to the use of writing, increases the intricacy of the question; but in answer to this it has been observed, that the poetry of Homer was so universally admired, that, in ancient times, every man of learning could repeat with facility any passage in the Iliad and Odyssey. These poems, it appears, from the very earliest times, were consulted as authorities for local claims, and controversies were decided respecting boundaries and prerogatives, by lines from the catalogue of Homer's ships. Modern travellers have been astonished to behold the different scenes which the poems of Homer described 3000 years before, still existing in the same unvaried form; and the navigator who steers his course along the Ægean sea, finds all the promontories and rocks which appeared to Nestor and Menelaus, when they returned victorious from the Trojan war. By the ancients Homer was venerated and worshipped as a god. The inhabitants of Chios celebrated vestals in his honour every fifth year; and the people of Cos considered it as their greatest glory that the poet of Greece was buried in their island. Alexander was so much attached to the works of Homer, that he usually placed them under his pillow, with his sword; and he deposited the Iliad in one of the richest and most valuable caskets of Darius, observing, that the most perfect work of human genius ought to be preserved in a box the most valuable and precious in the world.

The best editions of Homer are those of Barnes, Clarke, and Heyne. Pope has translated Homer into rhyme; and Cowper, into blank verse. Pope's translation will always be popular, while Cowper's will never be read.

HESIOD, an ancient Greek poet, supposed to have been a contemporary with Homer, though some have dated the era in which he flourished a century later. He was probably born at Cinna, in Æolia, but removed in his infancy with his father to Ascra, a small town in Bœotia. Those who contend that he was a contemporary of Homer affirm, that he even obtained a poetical prize in competition with him. He is, at any rate, the first that is known to have written a poem on agriculture. This is entitled "The Weeks and Days," being a kind of calendar rival of occupations; but besides the instructions which are given to the cultivator of the ground, the reader is gratified by a variety of moral reflections worthy of a Socrates or a

Plato. His "Theogony" is a miscellaneous narration, executed without much art or judgment; yet it has been highly esteemed for the faithful account it gives of the gods of antiquity. "The shield of Hercules" is but the fragment of a much larger poem, in which it is imagined the author gave an account of the most celebrated heroines among the ancients. Hesiod is said to have written several other works which are lost. He is admired for the elegance of his diction, and the sweetness of his poetry. Pausanius says, that in his age the verses of Hesiod were written on tablets, in the temple of the muses of which the poet was a priest. Virgil, in his celebrated Georgics, has imitated the manner of Hesiod, though he has gone far beyond the model in every kind of excellence. The Greeks were so partial to the poetry and moral instruction of Hesiod, that they ordered their children to commit them to memory. Hesiod, being accused of assisting in a rape, was murdered by the sons of Gangetor of Nampactum, and his body thrown into the sea.

The best editions of Hesiod are that of Milan, 1493, fol.; Grævius, Amst. 1667; Gr. et Lat. and Loesner, Leips. 8vo. 1778. There is an English translation of this author by Cooke, 1729.

SYAGRUS, an ancient Greek poet, who flourished in the same age with Homer, to whom he was a rival, being the first who wrote on the Trojan War. Diogenes calls him Sagaris.

MUSIC.

THALETAS, of Crete, a famous Lyric, celebrated by all antiquity as a *medical* musician, is said to have delivered the Lacedæmonians from the pestilence by the sweetness of his lyre; but credulity in the powers of music must be very strong indeed, in those who could believe it possible for music to drive away the pestilence. Thaletas, however, was universally believed to have possessed this power; but it is impossible to render the fact credible, without qualifying it by several circumstances omitted in the relation. In the first place, it is certain that this poet was received among the Lacedæmonians during the plague, by command of an oracle; that by virtue of this mission, all the poetry of the hymns which he sung, must have consisted of prayers and supplications, in order to avert the anger of the gods against the people, whom he exhorted to sacrifices, expiations, purifications, and many other acts of devotion; which, however superstitious, could not fail to agitate the minds of the multitude, and to produce nearly the same effects as public fasts, and, in Catholic countries, processions, at present, in times of danger, by exalting courage, and by ani-

mating hope. The disease having probably reached its highest pitch of malignity when the musician arrived, must afterwards have become less contagious by degrees; till, at length, ceasing of itself, by the air wafting away the seeds of infection, and recovering its former purity, the extirpation of the disease was attributed by the people to the music of Thaletas, who had been thought the sole mediator, to whom they owed their happy deliverance. This is probably what Plutarch means, who tells the story; and what Homer meant in attributing the cessation of a plague among the Greeks, at the siege of Troy to music.

> "With hymns divine the joyous banquet ends,
> The pæans lengthen'd till the sun descends,
> The Greeks restored, the grateful notes prolong,
> Apollo listens, and approves the song."
>
> POPE'S HOMER.

For the poet in this passage seems only to say, that Apollo was rendered favourable, and had delivered the Greeks from the scourge with which they were attacked, in consequence of Chryseis having been restored to her father, and of sacrifices and offerings. Thaletas was contemporary with Lycurgus the Spartan.

SIMICUS, an ancient Greek musician, said to have been a great improver of music. He lived after Homer. According to Pliny, Simicus added an eighth string to the lyre of Mercury.

PERIOD VIII.

FROM JEROBOAM II., TO JOSIAH.

[B.C. 821.]

REMARKABLE FACTS, EVENTS, AND DISCOVERIES.

B.C.
814 The kingdom of Macedon begins.
801 The city of Capua in Campania built.
799 The kingdom of Lydia began.
786 The ships, called Triremes, invented by the Corinthians.
779 The race of kings in Corinth ended.
776 The era of the Olympiads begin.
760 The Ephori established at Sparta.
758 Syracuse built by Archias of Corinth.
754 The government of Athens changed to a republic.
748 Rome built by Romulus, which gives rise to a new æra.
747 The era of Nabonassar commenced on the 1st day of Thoth, or the 26th of February.
746 The government of Athens changed into a republic.
743 The first war between the Messenians and Spartans.
724 Mycenæ reduced by the Spartans.
723 A colony of the Messenians settled at Regium.
720 Samaria taken; the kingdom of Israel ended, and the ten tribes carried captive by Salmaneser.
718 Gela in Sicily built.
703 Corcyra built by the Corinthians.
685 The second Messenian war under Aristomenes.
670 Byzantium built by a colony of Athenians.
666 The city of Alba destroyed.

While the Eastern nations, during this and the former period were weakening and destroying each other, the foundations of very formidable empires were laid in the West. The Grecian states became more civilized, and their history becomes less obscure. The institution, or rather the revival and continuance of the Olympic games, in 776, B. C. also greatly facilitated the writing not only of their history, but that of other nations; for as each Olympiad consisted of four years, the chronology of every important event became indubitably fixed by referring it to such and such an Olympiad. In 748, B. C. or the last year of the 17th Olympiad, the foundation of Rome was laid by Romulus.

In this period we have six classes, viz. Government, Religion, Philosophy, Poetry, Music, Painting, Architecture, and Sculpture.

GOVERNMENT.

Under this head will be placed all characters in any way connected with government. As it is not desirous to multiply the divisions unnecessarily, miscellaneous characters, such as cannot well be included under the other general heads, will also be placed in this class.

JEROBOAM II., king of Israel, was son of Jehoash, and succeeded his father in the year B. C. 821. He reigned forty-one years. He walked in the ways of Jeroboam, the son of Nebat. 2 Kings xiv. 23. Yet, he restored the kingdom of Israel to its splendour, from which it had fallen under his predecessors; he re-conquered those provinces and cities which the kings of Syria had usurped; and he extended his authority over all the countries on the other side Jordan, to the Dead Sea.

Under Jeroboam II., the prophet Hosea, Amos, and Jonah, prophesied. It is evident from their writings, that in his reign, idleness, effeminacy, magnificence, and injustice corrupted Israel; that the licentiousness of the people with regard to religion was extreme; that they frequented not only Dan and Bethel, the golden calves, but Mizpah in Gilead, Beersheba, Tabor, Carmel, Gilgal, and almost all the high places in Israel, and wherever God had, at any time, appeared to the Patriarchs. They did not always worship the idols there; but they exposed themselves to disorders, by frequenting assemblies of so much hilarity, gaiety, and pleasure.

BENHADAD III., the son of Hazael, king of Syria, was contemporary with Joash and Jeroboam II. kings of Israel, who repeatedly defeated him in various pitched battles, and forced him to restore what the tyrants who preceded him had taken from the Israelites; as recorded in 2 Kings xii. xiv.

AZARIAH, or UZZIAH, king of Judah, began to reign at sixteen years of age, and reigned fifty-two years at Jerusalem. 2 Kings xv. His mother's name was Jecholiah. He did right in the sight of the Lord, but did not destroy the high places. This prince, who is called Uzziah, 2 Chron. xxvi. 16, 17, presuming to offer incense in the temple, an office peculiar to the priests, was struck with a leprosy, and continued without the city, separated, to his death. Josephus says, that on this occasion a great earthquake was felt; that the temple opened at the top, and a ray of light darted on the forehead of the king, who was instantly struck with a leprosy. He adds, that the earthquake was so violent, as to divide the mountain west of Jerusalem, and the earth moving along a space of four

furlongs, (500 spaces) till it met the mountain east of the city, closed up the high way, and covered the king's gardens. We know, indeed, that there was a great earthquake in the reign of Uzziah; it is expressly mentioned in Amos, (i. 1.) Zechariah, (xiv. 5.) Kings, and Chronicles. But that it happened at the very time when Uzziah presumed to offer incense, is very uncertain. The beginning of Uzziah's reign was very happy; and he obtained great advantage over the Philistines, Ammonites, and Arabians. He added to the fortifications of Jerusalem, and had an army of 307,500 men, with great magazines of arms for attack or defence. He was a great lover of agriculture, and employed numerous husbandmen in the plains, vine dressers in the mountains, and shepherds in the vallies. He died in the year of the world 3246, and before the Christian era 758. As he was a leper, he was not buried in the royal sepulchres, but in an adjacent field.

ZACHARIAH, king of Israel, succeeded his father Jeroboam II., in the year B. C. 758. He reigned but six months, and did evil in the sight of the Lord, 2 Kings xiv. 29. Shallum, the son of Jabesh, conspired against him, killed him in public, and reigned in his stead. Thus was fulfilled what the Lord had foretold to Jehu, that his children should sit on the throne of Israel to the fourth generation, 2 Kings xv. 8—11.

MANAHEM, or MENAHEM, was the sixteenth king of Israel, and son of Gadi. He revenged the death of his master Zachariah, by that of Shallum, son of Jabesh, who usurped the crown of Israel, in the year of the world 3232, 2 Kings xv. 13, &c. Manahem, general of the army of Zachariah, was at Tirzah when he received the news of his master's death. He immediately marched against Shallum, who had shut himself up in Samaria, slew him, and reigned in his stead. He returned to Tirzah, but that city shutting its gates against him, he vented his passion on Tipshah, a town in the neighbourhood of Tirzah, and probably a sharer in its revolution. Afterwards he took Tirzah, ruined it entirely, and exercised many barbarities in it. He reigned in Samaria ten years, and did evil in the sight of the Lord.

PHUL, or PUL, king of Syria; a renowned warrior. He invaded Israel in the reign of Manahem, who became tributary to him, and paid him 1000 talents of silver as the price of a peace.

PEKAHIAH, son and successor of Manahem, king of Israel, 2 Kings xv. 22, 23, in the year B. C. 761, reigned only two years. He did evil before the Lord, and followed the steps of Jeroboam, the son of Nebat, who made Israel to sin. Pekah, the son of Remaliah, conspired against him, and slew him in his own palace.

PEKAH, son of Remaliah, was general of the army of Pekahiah, king of Israel. He conspired against his master, 2 Kings xv. 25, in the year B. C. 759; attacked him in the tower of his royal palace of Samaria; and being seconded by Argob and Arieh, and by fifty men of Gilead, he slew him, and reigned in his place twenty years. Perhaps Argob and Arieh may here signify the cities of Argob and Areopolis, beyond Jordan, which were parties in the conspiracy of Pekah. Pekah did evil before the Lord, and followed the wicked example of Jeroboam, the son of Nebat, who made Israel to sin. Under the reign of Pekah, came Tiglath-pileser, king of Assyria, into the country of Israel, and took Ijon, Abel-beth-maachah, Janoah, Kedesh, Hazor, Gilead, and all the country of Naphtali, and carried away all the inhabitants into Assyria. At last Hoshea, son of Elah, formed a conspiracy against Pekah, slew him, and reigned in his stead.

JOTHAM, son and successor of Uzziah, otherwise Azariah, king of Judah. Azariah having been smitten with a leprosy for attempting to offer incense, 2 Chron. xxvi. 16, 17, &c. the government was committed to Jotham, his son, in the year B. C. 783. He governed twenty-five years; he then assumed the title of king, and reigned alone till the year B. C. 742. Hence it appears that he governed Judah forty-one years; sixteen alone, and twenty-five during the life of his father. He did right in the sight of the Lord, and imitated the piety of his father Uzziah. Yet he did not destroy the high places. He built the great gate of the temple, and other works on the walls of Jerusalem, in Ophel. He caused forts and castles to be erected upon the mountains, and in the forests of Judah. The Ammonites, who had been brought into subjection by Uzziah his father, having shown an inclination to revolt, he defeated them, and imposed on them a tribute of a hundred talents of silver, and ten thousand measures of wheat, with as many of barley. Towards the end of his reign, the Lord sent against him Rezin, king of Syria, and Pekah, king of Israel. It appears from Isaiah i. 1, 2, 3, 4, that the land of Judah was in a very melancholy condition in the beginning of the reign of Ahaz, the son and successor of Jotham.

AHAZ, the son of Jotham, king of Judah, succeeded his father, B. C. 742, and during his short reign of sixteen years, proved to be one of the worst princes that had reigned in that state, from the first conversion of the commonwealth into a monarchy. He not only imitated the neighbouring monarchs in their idolatrous worship, but had the barbarity to copy the very worst part of it, by sacrificing his son to Moloch, by fire. The various judgments that followed his thus establishing idolatry, and abolishing the true religion; the repeated invasions of his kingdom, by Pekah, king of Israel, and Rezin, king of

Syria; the dreadful slaughter of 120,000 of his men in one day, the capture of 200,000 men, women, and children, by these tyrants; with the restoration at the request of the prophet Oded; the ravages committed by the Edomites and Philistines; his bribing Tiglath-pileser with the gold of the temple to assist him against them, the consequent death of Rezin and the destruction of his kingdom, with the other particulars of his unfortunate and infatuated reign, and his death, B. C. 726, are recorded in 2 Kings xv. and xvi. 2 Chron. xxvii. and Isaiah vii.

ABIJAH, was the name of the wife of Ahaz, the mother of Hezekiah, king of Judah. She was the daughter of Zechariah, and was thought by some to be the person who was killed by the command of Joash, between the temple and the altar. 2 Chron. xxiv. 21.

TIGLATH-PILESER, or TIGLATH-PILNESER, king of Assyria, was son and successor of Sardanapalus; he began to reign at Nineveh, in the year B. C. 747. 1 Chron. v. 6; 2 Kings xv. 29; xvi. 10. He restored the kingdom of Assyria, after the dismembering it by Belesis and Arbaces.

Ahaz, king of Judah, finding himself pressed by Rezin, king of Syria, and Pekah, king of Israel, and unable to oppose them, sent ambassadors to Tiglath-pileser, to desire his assistance against these kings. 2 Kings xvii. 7—9, &c. At the same time he sent him all the gold and silver found in the treasuries of the temple, and of the palace. Tiglath-pileser marched against Rezin, slew him, plundered Damascus, and transported the inhabitants to places on the river Cyrus. Ahaz went to meet this prince at Damascus, 2 Chron. xxviii. 20, 21. Tiglath-pileser was not satisfied with the presents of Ahaz, but entered Judea, where he found no opposition, and ravaged the whole country.

He did the same in Samaria, carried away the tribes of Reuben and Gad, and the half tribe of Manasseh, and transplanted them to Halah, Habor, and Hara, upon the river Gozan. 1 Chron. v. 26. He took also the cities Ijon, Abel-bethmaachah, Janoah, Kedesh, Hazor, Galilee, and the countries of Gilead, and Naphtali, and carried away the inhabitants into Assyria. 2 Kings xv. 29. Tiglath-pileser reigned nineteen years at Nineveh; he died in the year B. C. 728. His successor was his son Salmaneser.

REZIN, or RASIN, king of Syria, agreed with Pekah, son of Remaliah, king of Israel, to invade Ahaz, king of Judah, and to make an irruption into his kingdom, in the year B. C. 742. 2 Kings xv. xvi. 5, 6. 2 Chron. xxviii. 5—7. The first year of his reign they besieged Jerusalem; but not being able to take it, they laid waste the country round about, and went away. The year following they returned into Judah, and

took the army and the country of Ahaz. After this they separated their armies; and that of Rezin plundered every where, and carried away captives to Damascus.

About the same time, Rezin took Elath on the Red Sea; he drove out the Jews, and settled the Idumeans in their room, who, probably, had engaged him to undertake this war.

Ahaz finding himself not strong enough to withstand Rezin and Pekah, applied to Tiglath-pileser, king of Assyria, and with a very large sum of money bought his assistance. Tiglath-pileser marched against Damascus, took the city, and slew Rezin; he also carried away his people to Kir, probably the river Cyrus in Iberia. 2 Kings xvi. 9.

HOSEA, or HOSHEA, son of Elah, was the last king of Israel. Having conspired against Pekah, son of Remaliah, king of Israel, he slew him, in the year of the world 3265, and before Jesus Christ 739. However, the elders of the land seem to have taken the government into their hands; for Hoshea was not in possession of the kingdom till nine years after, 2 Kings xv. 30. xvii. 1. Hoshea did evil in the sight of the Lord, but not equal to the kings of Israel who preceded him; that is, say the Jewish doctors, he did not restrain his subjects from going to Jerusalem to worship, if they desired; whereas the kings of Israel, his predecessors, had forbidden it, and had placed guards on the road to prevent it.

Salmaneser, king of Assyria, being informed that Hoshea meditated a revolt, and had concerted measures with Io, king of Egypt, to shake off the Assyrian yoke, marched against him, and besieged Samaria. After a siege of three years, in the ninth year of Hoshea's reign, the city was taken, and was reduced to a heap of ruins, in the year of the world 3282. The king of Assyria removed the Israelites of the ten tribes to countries beyond the Euphrates.

SALMANESER, or SALMANEZER, the son of Tiglath-pileser, king of Assyria, succeeded his father, B. C. 728. He took Samaria, put an end to the kingdom of Israel, and carried the Israelites into captivity, B. C. 720. He was afterwards defeated by the Tyrians, and died about B. C. 714. He was succeeded by his son Sennacherib.

HEZEKIAH, or EZEKIAS, one of the best kings of Judah, succeeded his father Ahaz, B. C. 726. His reformation of his subjects from idolatry; his grand and solemn celebration of the passover; his invitation to the Israelites to assist in it; his throwing off the Assyrian yoke; his miraculous deliverance from the invasion by Sennacherib, after the blasphemous defiance of Rabshakeh; his mortal disease, prophetic prayer, and miraculous recovery, with the fatal consequences of his vanity after it, are recorded in 2 Kings xviii. xx. 2 Chron. xxix. xxxii. and Isaiah xxxv. xxxix. He collected a part of Solo-

mon's Proverbs. See Prov. xxvi. Upon the miraculous retrogression of the shadow of Ahaz's dial, we need say little. Those who doubt the existence of a Deity, or deny his power over the material world, will not be convinced by any arguments. But those who believe that the Almighty, when he gave existence to matter, and subjected it to certain laws, did not thereby limit his own infinite power, will not think it more incredible, that he who created light by his word, should invert the shadow of the gnomon, so as to make it appear to have gone ten degrees backward, than that a watch-maker should turn back the hour or minute hand of a clock in a direction contrary to the natural motion which he himself has given it. How this was done, whether by a momentary retrograde motion given to the terrestrial globe, or only by an inversion of the usual motion of the solar rays upon the gnomon, it is neither necessary nor possible to determine. The latter supposition seems most probable. Upon the former supposition it must have been observed over one half of the globe. That it was however observed by the Chaldean astronomers at Babylon, seems evident from Merodach-Baladan's congratulatory embassy on Hezekiah's recovery. Hezekiah died in the 54th year of his age, and 27th of his reign, B. C. 697.

MERODACH-BALADAN, was son of Baladan, king of Babylon. On receiving information that Hezekiah, king of Judah, had been sick, and was recovered in a miraculous manner, he sent ambassadors to Hezekiah with letters and presents. The king of Judah, extremely pleased with the arrival of those ambassadors, showed them the riches and beauties of his palace. Afterwards God sent Isaiah to inform Hezekiah that every thing in his palace, with the sight of which he had entertained these foreigners, would be carried to Babylon, 2 Kings xx. 1, 2, &c.

PHARAOH, king of Egypt, with whom Hezekiah made a league against Sennacherib, king of Assyria, B. C. 714. He is probably the same whom Herodotus names Sethon, priest of Vulcan, who came to meet Sennacherib before Pelusium, and to whose assistance Vulcan was believed to have sent an army of rats, which gnawed the bowstrings and thongs of the bucklers of Sennacherib's soldiers.

TIRHAKAH, king of Ethiopia, is of the land of Cush, bordering on Palestine and Egypt. This prince, at the head of a powerful army, attempted to relieve Hezekiah, then attacked by Sennacherib, 2 Kings xix. 9, in the year B. C. 713. Sennacherib was then engaged in the siege of Lachish; yet he raised the siege, and went out to him. But the angel of the Lord smote his army that night, and killed of them to the number of 185,000 men. It does not appear that this prince had given Tirhakah battle; his army was routed before he

came up to him. Tirhakah is called Thearchon by Strabo. This geographer quotes Megasthenes, who related that this prince had carried his conquests as far as Europe, and even to the pillars of Hercules.

SENNACHERIB, king of Assyria, succeeded his father Salmaneser, about B. C. 714. Hezekiah, king of Judah, having refused to pay him tribute, though he afterwards submitted, he invaded Judæa with a great army, took several forts, and after repeated insolent and blasphemous messages, besieged Jerusalem; but his army was suddenly smitten with a pestilence, which cut off 185,000 men in the night, he returned to Nineveh, where he was murdered in the temple of Nisroch by his sons Adrammelech and Sharezer, and was succeeded by his other son, Esar-haddon. 2 Kings xviii. and xix. Herodotus tells us, that he also attempted to invade Egypt, but was defeated by an army of rats.

ESARHADDON, or ASSAR-ADDAN, the son of Sennacherib, and his successor in the kingdom of Assyria. He united the kingdoms of Nineveh and Babylon; conquered Ethiopia and Syria; and sent a colony to Samaria. He made the conquest of Jerusalem, and his generals took king Manasseh, and carried him in chains to Babylon. He reigned twenty-nine years at Nineveh, from A. M. 3394 to 3322; and thirteen at Babylon, in all forty-two years. He died B. C. 668, and was succeeded by Saosduchinus.

ADRAMMELECH, one of the sons of Sennacherib, king of Assyria, who joined with his brother Sharezer, in murdering the superstitious old tyrant as he worshipped Nisroch, one of his gods. If any thing can vindicate the parricide, it is the probability that they did it in self-defence, to prevent their father from sacrificing them to his idols; a circumstance which is rendered extremely credible by their flight immediately afterwards to Armenia; as this proves, at least, that ambition, which has caused so much royal, as well as plebeian blood, to flow in all ages, had no share in the sanguinary deed.

SHEBNA, was secretary under king Hezekiah. 2 Kings xviii. 18.

RABSHAKEH, was sent by Sennacherib, king of Assyria, to summon Hezekiah, which he did. Rabshakeh spoke to him in a very haughty and insolent manner, and told him in Hebrew that he ought not to put any confidence, either in the king of Egypt, or the Lord, who had ordered Sennacherib to march against Judea. 2 Kings xviii. 17.

After this Rabshakeh returned to his master, who had quitted the siege of Lachish to meet the king of Egypt, then coming to assist Hezekiah. But in this march the destroying angel slew 185,000 of the army of Sennacherib; and he was obliged

to hasten back to Nineveh, where he was slain by his own sons. Isaiah xxxvii. 36, 37, &c. 2 Kings xix. 35—37.

MANASSEH, the fifteenth king of Judah, the son and successor of Hezekiah. His acts are recorded in 2 Kings xx, xxi. and 2 Chron. xxxiii.

AMON, son of Manasseh, king of Judah. His wicked and short reign of two years, with his murder of his own servants, and the vengeance taken of them by the people, are recorded in 2 Kings xxi. and 2 Chron. xxxiii.

We shall now introduce the Jewish prophets, &c. of this period, under the head of Religion.

RELIGION.

HOSEA, the prophet, lived in the kingdom of Samaria. He delivered his prophecies under the reign of Jeroboam II., and his successors, kings of Israel; and under the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. His principal design is to publish the gross idolatry of the people of Judah and Israel, to denounce the divine vengeance against them, and to foretel the captivity of Assyria. "His style," says Bishop Lowth, "exhibits the appearance of very remote antiquity; it is pointed, energetic, and concise. It bears a distinguished mark of poetical composition, in that pristine brevity aud condensation, which are observable in the sentences, and which later writers have in some measure neglected." This peculiarity has not escaped the observations of Jerome. "He is altogether," says he, speaking of this prophet, "laconic and sententious."

URIJAH, chief priest of the Jews under Ahaz, king of Judah. Ahaz, going to Damascus to meet Tiglath-pileser, king of Assyria, saw there an altar, whose form pleased him so much, that he sent a model of it to the high-priest Urijah, with orders to set up such a one in the temple of Jerusalem, which Urijah too well performed (2 Kings xvi. 10—12.) Ahaz also ordered the high-priest to remove the brazen altar from before the Lord; and on this new altar to offer the morning and evening sacrifices, &c. reserving to himself to dispose of the great brazen altar at his pleasure. Urijah obeyed the orders of this wicked king in every thing, in the year B. C. 740. Urijah succeeded Zadok the second, and was succeeded by Shallum.

ODED, a prophet of the Lord, who, being at Samaria when the Israelites returned from the war, with their king Pekah, together with 200,000 of the people of Judah, captives, by a seasonable admonition prevailed on the victors to restore their captive brethren to liberty, as recorded in 2 Chron. xxviii.

JONAH, the son of Amittai, and a native of Gathhepher, a

town belonging to the tribe of Zebulon, in Lower Galilee. It is related in the book of Jonah, that he was ordered to go and prophesy the destruction of the Ninevites; but that disobediently attempting a voyage another way, he was discovered by the rising of a sudden tempest, and cast into the sea, where he was swallowed up by a large fish. Having lodged three days and three nights in the belly of the fish, he was disgorged upon the shore; whereupon, being sensible of his past danger, and surprising deliverance, he betook himself to the journey and embassy to which he was appointed. Arriving at Nineveh, the metropolis of Assyria, he, according to his commission, boldly laid open to the inhabitants their sins and miscarriages, and proclaimed their sudden overthrow; upon which the whole city, by prayer and fasting, and a speedy repentance, happily averted the Divine vengeance, and escaped the threatened ruin. Jonah, instead of admiring the Divine clemency, was indignant under the apprehension that his veracity would be suspected, and that he would be deemed by the people to be a false prophet. Having retired from the city, he prepared for himself a booth, over which a plant sprung up miraculously in one night, which, by its spreading foliage, sheltered him from the burning heat of the sun. But the plant suddenly withering away, so that he was exposed to a suffocating wind and the sun's scorching beams, he again expressed his impatience, and his wish to die rather than to live in such circumstances of distress. At length, having been reproved for his impatient, querulous temper, and the conduct of Providence in sparing the Ninevites, having been justified to his full conviction, his complaints were silenced. Of his further history we have no authentic accounts.

AMAZIAH, the priest of Bethel, under Jeroboam II., king of Israel, and probably one of the time-serving priests, who found his advantage in keeping up the idolatrous worship of the golden calves, established by Jeroboam I., was an informer against the prophet Amos, and wished either to silence or banish him; for which a severe judgment was denounced against him and his family, as recorded in Amos vii. 17.

AMOS, the prophet, who in his youth had been a herdsman of Tekoa, a small town about four leagues south from Jerusalem, was sent to the king of Rasban, that is, to the people of Samaria, or the kingdom of Israel to bring them back to repentance, and amendment of their lives; whence it is thought probable that he was born within the territories of Israel, and only retired to Tekoa on his being driven from Bethel, by Amaziah the priest of the golden calves at Bethel. Amos was called to the prophetic office in the time of Uzziah, king of Judah, and Jeroboam, the second king of Israel.

The time and manner of this prophet's death are not known.

Some old authors relate that Amaziah, priest of Bethel, provoked by the discourses of the prophet, had his teeth broken, in order to silence him. Others say that Uzziah, the son of Amaziah, struck him with a stake upon the temples, knocked him down, and wounded him much, in which condition he was carried to Tekoa, where he died, and was buried with his fathers.

NAHUM, the seventh of the twelve minor prophets, was a native of Elhoshai, a little village of Galilee. The subject of his prophecy is the destruction of Nineveh, which he describes in the most lively and pathetic manner; his style is bold and figurative, and can hardly be exceeded by the most perfect masters of oratory. His prophecy forms a regular and perfect poem; the exordium is not merely magnificent, it is truly majestic; the preparations for the destruction of Nineveh, and the description of its downfall and desolation, are expressed in the most vivid colours, and are in the highest degree bold and luminous. This prophecy was verified at the siege of that city by Astyages, in the year of the world 3378, 626 years before Christ.

The time of Nahum's death is unknown; the Greek menologies and the Latin martyrologies place his festival on the first day of December.

ISAIAH, the first of the four greater prophets, was of the royal blood, his father Amoz being brother to Uzziah, king of Judah. The five first chapters of his prophecy relate to the reign of Uzziah: the vision in the sixth chapter happened in the time of Jotham; the next nine chapters to the fifteenth, include his prophecies under Ahaz; and those that were made under Hezekiah and Manasseh, are related in the next chapters to the end. Isaiah foretold the deliverance of the Jews from their captivity in Babylon by Cyrus, one hundred years before it came to pass. But the most remarkable of his predictions are those concerning the Messiah, which describe not only his descent, but all the principal circumstances of his life and death, so particularly, that he is justly styled the evangelical prophet. His style is noble, nervous, and sublime. Grotius calls him the Demosthenes of the Hebrews. He also wrote a history of king Uzziah's reign, 2 Chron. xxvi. 22. which is not extant. During the persecution under Manasseh, he was sawn asunder, about B. C. 685. after having prophesied ninety-six years, from the 28th of Uzziah to the 12th of Manasseh.

ZECHARIAH, the son of Barachiah, a prophet in the reign of Uzziah, whom he encouraged in well-doing, but opposed when he attempted to encroach on the priest's office, 2 Chron. xxvi. 5.

MICAH, the seventh of the twelve lesser prophets. He is cited by Jeremiah, and prophesied in the days of Jotham, Ahaz,

and Hezekiah. He censures the reigning vices of Jerusalem and Samaria, and denounces the judgments of God against both kingdoms. He also foretels the confusion of the enemies of the Jews, the coming of the Messiah, and the glorious success of the church.

JOEL, the son of Pethuel, the second of the twelve minor prophets. His style is figurative, strong, and impressive.

GOVERNMENT.

(CONTINUED.)

CARANUS, one of the Heraclidæ; the first who laid the foundation of the Macedonian empire, B. C. 814. He took Edessa, and reigned twenty-eight years, which he spent in establishing and strengthening the government of his newly founded kingdom. He was succeeded by Perdiccas.

CANDAULES, or MYRSILUS, son of Myrsus, was the last of the Heraclidæ who sat on the throne of Lydia. He exposed his wife naked to Gyges, one of his ministers; and the queen was so incensed, that she ordered Gyges to murder her husband, 718 years before the Christian era. After this murder Gyges married the queen, and ascended the throne.

GYGES, the minister and favourite of Candaules, king of Lydia, rebelled against his sovereign, and having slain him, ascended the throne in his stead. This event is placed about B.C. 718. He made war upon the people of Miletus and Smyrna, and conquered the whole district of Troas. He is said to have reigned 38 years. This is the account given by Plutarch. Gyges, by other authors, is made the subject of a fable, which gives him the possession of a magical ring that had the property of rendering the wearer invisible. This fact is alluded to by many of the best classical authors. Herodotus gave another account of the subject. He tells us that Candaules exposed the naked charms of his wife to Gyges, which, when she discovered, so enraged her, that she sent for the minister, and gave him the choice of losing his own life, or taking away that of his sovereign, and occupying his place on the throne and in her bed. He chose the latter, stabbed the king in his sleep, married the queen, and took possession of the kingdom, over which he was permitted to reign in peace after he had procured the sanction of the Delphic oracle.

TELECLES, or TELECLUS, a Lacedæmonian king, of the family of the Ægidæ who reigned 40 years.

ALCAMENES, one of the Ægidæ, king of Sparta, known by his apophthegms. He succeeded his father Teleclus, and reigned 37 years. The Helots rebelled in his reign.

POLYDORUS, son of Alcamenes, king of Sparta. He put an end to a war which had lasted 20 years between his subjects and the Messenians; and in his reign the Spartans planted two colonies, one at Crotoria, the other at Locri. He was highly respected, yet was assassinated by a villian named Polemarchus.

AUTOMENES, one of the Heraclidæ, king of Corinth. At his death, B. C. 779, annual magistrates were chosen at Corinth, which were called Prytanes; by whom the Corinthians were governed for 90 years, till Cypselus and his son Periander assumed absolute power.

ALCMÆON, the 13th and last perpetual archon of Athens, died B. C. 754, after reigning only two years.

ARISTODEMUS, a king of Messenia, who maintained a famous war against Sparta. After some losses, he recovered his strength, and so effectually defeated the enemy's forces, that they were obliged to prostitute their women to re-people their country. The offspring of this prostitution were called Partheniæ, and 30 years after their birth they left Sparta, and seized upon Tarentum. Aristodemus put his daughter to death for the good of his country; but being afterwards persecuted in a dream by her manes, he killed himself, after a reign of six years and some months, in which he had obtained much military glory, B. C. 724. His death was lamented by his countrymen, who did not appoint him a successor, but only invested Damis, one of his friends, with absolute power to continue the war, which was at last terminated after much blood shed and many losses on both sides.

ARCHIAS, a Corinthian descended from Hercules. He founded Syracuse, B. C. 732. Being told by an oracle to make choice of health or riches, he chose the latter.

PERDICCAS, the fourth king of Macedonia, B. C. 729, was descended from Caranus. He increased his dominions by conquest, and in the latter part of his life, he showed his son Argeus where he wished to be buried, and told him, that as long as the bones of his descendants and successors on the throne of Macedonia were laid in the same grave, so long would the crown remain in their family. These injuctions were observed till the time of Alexander, who was buried out of Macedonia.

NECHO I. king of Egypt, began to reign B. C. 690, and was killed eight years after by Sabacon, king of Ethiopia. Psammetichus his son succeeded him, and was the father, as Herodotus informs us, of Necho II.

ARISTOCRATES, grandson of Aristocrates, king of Arcadia, was stoned to death for taking bribes, during the second Messenian war, and being the cause of the defeat of his Messenian allies, B. C. 682.

ARISTOMENES, a famous general of Messenia, who encouraged his countrymen to shake off the Lacedæmonian yoke, under which they had laboured for about thirty years. He once defended the virtue of some Spartan women, whom his soldiers had attempted; and when he was taken prisoner and carried to Sparta, the women whom he had protected interested themselves so warmly in his cause, that they procured his liberty. He refused to assume the title of king, but was satisfied with that of commander. He acquired the sirname of Just, from his equity, to which he joined the true valour, sagacity, and perseverance of a general. He often entered Sparta without being known, and was so dextrous in eluding the vigilance of the Lacedæmonians who had taken him captive, that he twice escaped from them. As he attempted to do it a third time, he was unfortunately killed, and his body being opened, his heart was found all covered with hair. He died B. C. 671. It is said that he was author of some dramatic peices.

THEOPOMPUS, a king of Sparta, of the family of the Proclidæ, who succeeded his father Nicander, and distinguished himself by the many regulations he introduced. He created the Ephori, and died after a long and peaceful reign, B. C. 723. While he sat on the throne, the Spartans made war against Messenia.

DEJOCES, the first king of the Medes, raised to that honour from the rank of citizen, on account of his zeal in the administration of justice and equity among his countrymen. His influence as a private man was so great, that when he ceased to act, anarchy and confusion seemed always and immediately to prevail; he was, in consequence of this, chosen sovereign about the year B. C. 709. He soon obtained all the honours attaching to that rank in life, and did not fail to magnify the importance of his situation; and to excite in the minds of his subjects an awe of his person, he would not suffer himself to be seen by any but those of his immediate household. He transacted all his business through the medium of servants and ministers. By these means, and by employing a multitude of spies in all parts of his dominions, he established a perfect despotism, which he administered with judgment, and with some degree of severity. Prideaux and Usher suppose this prince to be the Arphaxad mentioned in the book of Judith, as Arphaxad is said to be that king of Media, who was the founder of Ecbatana. Calmet however maintains that Arphaxad is the same with Phraortes, the son of this king. Dejoces reigned fifty-three years, and at his death was succeeded by his son Phraortes.

PHRAORTES, the son of Dejoces, and the second king of the Medes, succeeded his father about B. C. 657, and reigned twenty-two years. He was killed in a fruitless attempt

on Nineveh, and was succeeded by his son Cyaxares I. Herodotus informs us, that Phraortes first subdued the Persians, and afterwards almost all Asia; but at last coming to attack Nineveh and the Assyrian empire, he was killed in the twenty-second year of his reign. If this be the Arphaxad of the book of Judith, he built Ecbatana; and was defeated in the plains of Ragan, which were probably about the city of Rages, in Media.

CYPSELUS, a man of Corinth, son of Eetion, and father of Periander. He destroyed the Bacchiadæ, and seized upon the sovereign power about 659 years before Christ. He reigned thirty years, and was succeeded by his son.

PSAMMETICHUS, a king of Egypt, was the son of Ecus, who was put to death by Sabbaco on the conquest of Egypt. He avoided his father's fate by flying into Syria; and after the death of king Sethen, was one of the twelve lords who assumed the government of the country, and divided it between them. This part was the sea coast, which being the least valuable, he was induced to cultivate commerce with the Phœnicians, Greeks, and other nations, by which he acquired wealth and foreign connections. His prosperity excited the envy of his colleagues, who made war upon him, but by the assistance of foreign mercenaries or allies, he proved superior to, and finally subdued them, and then made himself sole monarch of Egypt. This event is dated B. C. 670. He rewarded his allies with lands upon the Nile, and from this era a Grecian colony subsisted in Egypt, which maintained an intercourse with their countrymen, and rendered the transactions of that kingdom a part of genuine history. Psammetichus carried on war in Syria, where he beseiged the city of Azotus, which resisted his arms for the space of twenty-nine years. The preference which he gave to foreign soldiers caused a defection of a great body of his own subjects, who marched away into the confines of Ethiopia, where they formed a settlement. To repair this loss, he attended still more assiduously to the advancement of commerce, and opened his ports to all strangers. He also renewed his alliances with the Athenians and other Greeks. After a long and prosperous reign of fifty-four years Psammetichus died, and was interred in the temple of Bubastis at Sais. He was founder of several magnificent edifices, and is said to have introduced the culture of the vine in Egypt, and to have sent an expedition for discovering the sources of the Nile.

NEBUCHADNEZZAR, NEBUCHADRESOR, NEBUCHADONOSOR, &c. king of Assyria, otherwise called Saosduchinus, began to reign at Nineveh in the year B. C. 669. In the twelfth year of his reign, in a set battle he overcame Arphaxad, king of the Medes, in the plains of Ragan.

Nebuchadnezzer sent to Cilicia, Damascus, Mount Libanus, Phœnicia, Judæa, and the other nations adjoining, even to Ethiopia, to require them to acknowledge him as king, and to submit to his empire. But these people sent back his ambassadors with disdain, and slighted his menaces. Nebuchadnezzar, enraged, swore by his throne that he would be revenged; and in the thirteenth year of his reign he assembled his chief officers, and acquainted them with his resolution of bringing the whole earth under his own government. He appointed Holofernes his generalissimo, gave him his instructions, put large sums of money in his hands, and sent him with a great army to reduce all those nations.

HOLOFERNES, a lieutenant-general of the armies of Nebuchadonosor, king of Assyria, who, having in a remarkable encounter overcome Arphaxad king of the Medes, sent to all the neighbouring nations requesting them to submit to his empire, and pretending that there was no power capable of resisting him. At the same time he passed the Euphrates, at the head of a powerful army, entered Cilicia and Syria, and subdued almost all those provinces. Being resolved to conquer Egypt, he advanced towards Judea, little expecting any resistance from the Jews. But he was soon informed that they were preparing to oppose him. See the next articles, Achior and Judith.

ACHIOR was the name of the general of the Ammonites, who, in the expedition of Holofernes into Egypt, joined that commander's army with the auxiliary troops of his country. The inhabitants of Bethulia having shut their gates against Holofernes, and refused to execute his orders, he called the princes of Moab, and the commanders of the Ammonites, and in a great passion demanded of them who these people were that opposed his passage, for he thought the Moabites and Ammonites, who were neighbours to the Hebrews, could best inform him of the truth. Then Achior, general of the Ammonites, answered, "My lord, these people were originally of Chaldea; their ancestors dwelt first in Mesopotamia; and because they would not worship the gods of the Chaldeans, they were obliged to leave their country and settle in the land which they at present possess." He continued to relate to him Jacob's descent into Egypt; the miracles wrought by Moses for the deliverance of the Israelites; and their conquest of the land of Canaan. Lastly, he told him, that this people had been always invincible, and as long as they continued faithful to God, were visibly protected by him, but that as soon as they showed any infidelity, God never failed to punish them. Now, therefore, he added, learn whether these people have committed any fault against their God; if they have, attack them, for he will

deliver them into your hands; but if they have not, we shall not be able to conquer them, because God will undertake their defence, and cover us with confusion. Judith v. 2, 3, &c.

On hearing these words, the great men of Holofernes's army were inclined to kill Achior. Holofernes himself was transported with fury, and said to him, "Since you have undertaken the office of a prophet, and have told us that the God of Israel would be the defender of his people, to prove to you that there is no other god besides Nebuchadonosor, my master, after we shall have destroyed all these people with the edge of the sword, we will also kill you; and you shall understand, that Nebuchadonosor is lord of all the earth. That you yourself may experience the vanity of your own prophecy, I will cause you to be carried to Bethulia, where you shall undergo the same dangers with this people whom you consider as invincible." They carried him, therefore, through the hill countries, till they were pretty near the city, when they tied his hands behind him, and fastened him to a tree, that the people of Bethulia, who had come out against him, might take him, and carry him into the city. In the midst of the elders, and in a full assembly of the people of Bethulia, Achior declared to them what he had said, and what had befallen him. Then all the people of the city bowed their heads to the ground, and with great cries begged God's assistance, beseeching him to vindicate the honour of his name, and to humble the pride of their eneimes. After this, they comforted Achior; and Ozias, one of the leader's of the people, received him into his house, and entertained him splendidly. Judith vi. 2, 3, &c.

Achior continued in Bethulia as long as the siege lasted; but when God had delivered Holofernes into the hands of Judith, and she was returning to the city with his head, Achior was called. Seeing the head of Holofernes, he was so terrified that he fell with his face to the ground, and his spirits failed him; but recovering soon after, he abandoned the superstitions of the heathens, believed in God, was circumcised, and received into the number of the Israelites.

JUDITH, of the tribe of Reuben, daughter of Merari, and widow of Manasseh, was celebrated for the deliverance of Bethulia, besieged by Holofernes. Judith, after she became a widow, made a private chamber for herself on the top of her house, where she remained shut up with the young woman who attended her. She was of uncommon beauty, and great riches, and was much esteemed. Being informed that Ozias, who was the chief of Bethulia, had promised to deliver it up within five days to Holofernes, she sent for Chabris and Carmis, elders of the people, and said to them, "Who are you that have tempted God this day?" She added, "I am resolved to depart

this night out of the city with my maid servant; you shall stand at the city gate, and let me go, without enquiring my design, and some days hence I will return." Judith after this prayed, dressed herself in her best attire, and pretending to have fled from the city, went over to the camp of Holofernes. When that general saw her he was captivated; and his officers said, certainly the Hebrews are not so contemptible a people, since they have such beautiful women. Judith fell prostrate at the feet of Holofernes, who, ordering her to be raised, said, "Be of good courage, and fear not, for I never did any prejudice to any one who was willing to submit to Nebuchadonosor. Judith continued with Holofernes, but had the liberty of going out of the camp every night. On the fourth day, Holofernes sent Bagoas, his eunuch, to invite her to pass the night with him. Judith went decked with all her ornaments. She eat and drank, not at Holofernes's table, but what her maid had prepared for her; and Holofernes was so transported with joy at the sight of her, that he drank more wine than he had ever done at any entertainment in his life. Evening being come, his servants retired, and Bagoas shut the chamber doors, and departed. Judith was left there with her maid, and Holofernes, through excess of wine, slept very soundly. Judith, therefore, appointed her maid to stand without and watch. Then having put up her prayer to God, she took down Holofernes's sabre which hung on a pillar at his bed's head, and having drawn it out of the scabbard, she seized him by the hair of his head, and said, Strengthen me this day, O Lord. Then she struck him twice upon the neck, cut off his head, wrapped him up in the curtains of the bed, gave Holofernes's head to her maid, and directed her to put it in her bag. After this they both went out of the camp, according to their custom. Judith and her maid returned to Bethulia, and displaying the head of Holofernes over the walls of the city, struck his army with dismay. Their consequent defeat was extraordinary, and the whole country was enriched with their spoils. The high-priest Joachim, came from Jerusalem to Bethulia, to compliment Judith. Every thing which they thought belonged to Holofernes they gathered together; his clothes, gold, silver and precious stones, and gave them to Judith, who sung a hymn to the honour of God, and taking the arms of Holofernes, and the curtain of his bed, consecrated all of them to the Lord. After having lived an hundred and five years at Bethulia, and made her maid free, she died, and was buried with her husband at Bethulia; and all the people lamented her seven days.

HAMLET, a prince of Denmark, whose history has been rendered interesting, by being the subject of one of the noblest tragedies of Shakspeare. Adjoining to a royal palace, which

stands about half a mile from Cronburg in Elsineur, is a garden, which Mr. Coxe informs us, is called Hamlet's Garden, and is said to be the spot where his father was murdered. The house is of modern date, and is situated at the foot of a sandy ridge near the sea. The garden occupies the side of the hill, and is laid out in terraces rising above each other. The original history, from which the poet derived the principal incident of his play, is founded upon facts, but so deeply buried in remote antiquity, that it is difficult to discriminate truth from fable. Saxo Grammaticus, who flourished in the twelfth century, is the earliest historian of Denmark, who relates the adventures of Hamlet. His account is much altered by Belleforest, a French author, a translation of whose romance was published under the title of the History of Hamlet, from which Shakspeare formed the ground-work of his play. The following short sketch of Hamlet's history is recorded in the Danish annals. Long before the introduction of Christianity into Denmark, Horwendillus, king of Jutland, was married to Gertrude, daughter of Ruric, king of Denmark, by whom he had a son called Amletus, or Hamlet. Fengo murders his brother Horwendillus, marries Gertrude, and ascends the throne. Hamlet, to avoid his uncle's jealousy, counterfeits insanity, but is such an abhorrer of falsehood, that though he constantly frames the most evasive and even absurd answers, yet he artfully contrives never to deviate from truth. Fengo suspecting the reality of his madness, endeavours by various methods to discover the real state of his mind. Among others, he places a young woman in his way, upon which Shakspeare's Ophelia is grounded. At last Fengo departs from Elsineur, concerts a meeting between Hamlet and Gertrude, concluding that the former would not conceal his sentiments from his own mother; and orders a courtier to conceal himself, unknown to both, to overhear their conversation. The courtier repairs to the queen's apartment, and hides himself under a heap of straw. Hamlet, upon entering the cabinet, suspecting the presence of some spy, imitates, after his usual affectation of folly, the crowing of a cock, and shaking his arms like wings, jumps upon the heap of straw; till feeling the courtier, he draws his sword and instantly despatches him. He then cuts the body to pieces, boils it, and gives it to the hogs. He then avows to his mother that he only personated a fool, reproaches her for her incestuous marriage with the murderer of her husband; and concludes his remonstrances by saying, "Instead, therefore, of condoling my insanity, deplore your own infamy, and the deformity of your own mind." The queen is silent, but is recalled to virtue by these admonitions. Fengo returns to Elsineur, sends Hamlet to England under the care of two courtiers, and requests the king, by a letter, to put him to death. Hamlet discovers and alters the letter; so that

upon their arrival in England, the king orders the two courtiers to immediate execution, and betroths his daughter to Hamlet, who gives astonishing proofs of a most transcendant understanding. At the end of the year he returns to Denmark, and alarms the court by his unexpected appearance; as a report of his death had been spread, and preparations were making for his funeral. Re-assuming his affected insanity, he purposely wounds his fingers in drawing his sword, which the by-standers immediately fasten to its scabbard. He afterwards invites the principal nobles to an entertainment, makes them intoxicated, and in that state covers them with a large curtain, which he fastens to the ground with wooden pegs; he then sets fire to the palace, and the nobles, being enveloped in the curtain, perish in the flames. During this transaction he repairs to Fengo's apartment, and taking the sword which lay by the side of his bed, puts his own in its place; he instantly awakes him, and informs him that Hamlet is come to revenge the murder of his father. Fengo starts from his bed, seizes the sword; but, being unable to draw it, falls by the hand of Hamlet. The next morning, when the populace were assembled to view the ruins of the palace, Hamlet summonses the remaining nobles; and in a masterly speech, lays open the motives of his own conduct, and proves his uncle to have been the assassin of his father. This speech had the desired effect; the greater part of the assembly shed tears, and all present unanimously proclaimed him king, amid repeated acclamations. Hamlet soon after this sails to England, and orders a shield to be made, on which the principal actions of his life are represented. The king receives him with a feigned joy, falsely assures him that his daughter is dead, and advises him to repair to Scotland as his ambassador, and to pay his addresses to the queen Hermetrudd. He gives this insidious advice, in the hopes that Hamlet may perish in the attempt; as the queen, who was remarkable for her chastity and cruelty, had such an aversion to all proposals of marriage, that not one of her suitors had escaped falling a sacrifice to her vengeance. Hamlet, in opposition to all difficulties, performs the embassy; and, by the assistance of his shield, which inspires the lady with a favourable opinion of his wisdom and courage, obtains her in marriage, and returns with her to England. Informed by the princess to whom he had been betrothed, that her father meditates his assassination, Hamlet avoids his fate by wearing armour under his robe; puts to death the king of England; and sails to Denmark with his two wives, where he is afterwards killed in a combat with Vigletus, the son of Ruric This Ruric, whom Alstedius calls Roricus, is ranked by him as the fourteenth king of Denmark from Dan, who, he says, flourished B. C. 1050.

ROME.

We have now arrived at a remarkable event in the history of the world, which is the first founding of Rome.

NUMITOR, son of Procas, king of Alba, and the brother of Amulius. Procas, before his death, made his two sons joint heirs to the crown; but Amulius, on getting possession of the throne, excluded Numitor, whose son Lansus he put to death, and obliged Ilia, or Rhea Sylvia, Numitor's only daughter, to become a vestal. This princess becoming pregnant, declared that she was with child by the god Mars; and afterwards brought forth Remus and Romulus, who at length killed Amulius, and restored Numitor to the throne, B. C. 754.

ARCA LAURENTIA, was the wife of Faustulus the shepherd, and nurse to Remus and Romulus. The Romans made her a goddess, and devoted a holiday to her service.

ROMULUS, and REMUS, twin brothers. These two children were thrown into the Tiber by order of Amulius, who usurped the crown of his brother Numitor, king of Alba. Numitor was grandfather to the twins. The children were found and preserved by Faustulus, one of the king's shepherds, who educated them as his own children. When they grew up and were informed of their real origin, they put Amulius to death, and restored the crown to their grandfather Numitor. They afterwards undertook to build a city, and to determine which of the two brothers should have the management of it, they had recourse to omens and the flight of birds. Remus saw first a flight of six vultures, and soon after, Romulus, twelve; and therefore, as his number was greater, he began to lay the foundations of the city, hoping that it would become a warlike and powerful nation, as the birds from which he had received the omen were fond of prey and slaughter. Romulus marked with a furrow the place where he wished to erect the walls; but their slenderness was ridiculed by Remus, who leaped over them with the greatest contempt. This irritated Romulus, and Remus was immediately put to death. When the walls were built, the city was without inhabitants; but Romulus, by making an asylum of a sacred grove, soon collected a multitude of fugitives, foreigners and criminals, whom he received as his lawful subjects. They were however despised by the neighbouring inhabitants, and none were willing to form matrimonial connections with them. But Romulus obtained by force what was denied to his petitions. The Romans celebrated games in honour of the god Consus, and forcibly carried away all the females who had assembled there to be spectators of these unusual exhibitions. These violent

measures offended the neighbouring nations; they made war against the ravishers with various success, till at last they entered Rome, which had been betrayed to them by one of the stolen virgins. A violent engagement was begun in the middle of the Roman forum; but the Sabines were conquered, or, according to Ovid, the two enemies laid down their arms, when the women had rushed between the two armies, and by their tears and entreaties raised compassion in the bosoms of their parents and husbands. The Sabines left their original possessions, and came to live in Rome, where Tatius, their king, shared the sovereign power with Romulus. The introduction of the Sabines into the city of Rome was attended with the most salutary consequences, and the Romans, by pursuing this plan, and admitting the conquered nations among their citizens, rendered themselves more powerful and more formidable. Afterwards Romulus divided the lands which he had obtained by conquest; one part was reserved for religious uses, to erect temples, and to consecrate altars; the other was appropriated for the expences of the state; and the third part was equally distributed among his subjects, who were divided into three classes or tribes. The most aged and experienced, to the number of 100, were also chosen, whom the monarch might consult in matters of the highest importance, and from their age they were called senators, and from their authority patres. The whole body of the people was also distinguished by the name of patricians and plebeians, patron and client, who by mutual interest were induced to preserve the peace of the state, and to promote the public good. Some time after Romulus disappeared as he was giving instructions to the senators, and the eclipse of the sun, which happened at that time, was favourable to the rumour which asserted that the king had been taken up into heaven, B. C. 714, after a reign of thirty-nine years. This was further confirmed by J. Proculus, one of the senators, who solemnly declared, that as he returned from Alba, he had seen Romulus in a form above human, and that he had directed him to tell the Romans to pay him divine honours, under the name of Quirinus, and to assure them that their city was doomed one day to become the capital of the world. This report was immediately credited, and the more so, as the senators dreaded the resentment of the people, who suspected them of having offered him violence. A temple was raised to him, and a regular priest, called *Flamen Quirinalis*, was appointed to offer him sacrifices. Romulus was ranked by the Romans among the twelve great gods, and it is not to be wondered that he received such distinguished honours, when the Romans considered him as the founder of their city and empire, and the son of the god of war. He is generally represented like his father, so much that it is difficult to distinguish them. The fable of the two chil-

dren of Rhea Sylvia, being nourished by a she-wolf, arose from Lupa, Faustulus's wife, having brought them up.

HERSILIA, the wife of Romulus, the first king of Rome. After her death, she was deified, and worshipped under the names of Horta and Orta.

TITUS, TATIUS, king of Cures among the Sabines, made war against the Romans after the rape of the Sabines. The gates of the city were betrayed into his hands by Tarpeia, and the army of the Sabines advanced as far as the Roman forum, where a bloody battle was fought. The cries of the Sabine virgins at last stopped the fury of the combatants, and an agreement was made between the two nations. Tatius consented to leave his ancient possessions, and with his subjects, the inhabitants of Cures, to come and live in Rome. He shared the royal authority with Romulus, and lived in the greatest union. He was murdered about six years after, at Lanuvion, B.C. 742, for an act of cruelty to the ambassadors of the Laurentes. This was done by order of his royal colleague, according to some authors.

TARPEIA, a vestal virgin, who betrayed the citadel of Rome to the Sabines, on condition they should give her the golden bracelets on their arms, which they did, and she was killed with the weight of them. From her name the mountain was called Tarpeian.

NUMA, second king of Rome, a Sabine, the son of Pompilius Pompo, a person of illustrious family. The Sabines at this time were distinguished for the simplicity and strictness of their manners; and Numa, whose mind was improved by the philosophy which he had imbibed in his youth, became himself eminent for wisdom and virtue. Such was the reputation of Numa, that Tatius, the Sabine associate of Romulus in his kingdom, bestowed upon him his daughter. At the death of Romulus the Romans fixed upon him as their king, and two senators were deputed to acquaint him of the fact. Numa at first refused their offer, but was at length prevailed upon, with much difficulty, to accept the crown. He was not, like Romulus, fond of the arts and practice of war, but applied himself to tame the ferocity of his subjects, to inculcate a reverence for the Deity, and to quell their dissensions, by dividing all the citizens into different classes. He established different orders of priests, and encouraged the report which was spread of his paying regular visits to the nymph Egeria, making use of her name to give sanction to the laws and institutions which he had introduced. He impressed upon the Romans the idea that the safety of the empire depended on the preservation of the sacred shield, which, it was then generally believed, fell from heaven. He dedicated new temples, particularly that of Janus, which was to remain shut in the time of peace, and to stand open in

time of war. He made several laws for the reformation of manners, and promoted agriculture, by assigning portions of the conquered lands to those who had no other occupation. He endeavoured to break the distinction which subsisted, when he came to the crown, between the Romans and Sabines, by distributing the citizens, generally, into companies, according to their trades and occupations, thus uniting the individuals of the two nations by the subordinate ties of communities of interest and employment. Another reform he attempted, which appears not only wonderful, but almost beyond belief, had we not ample evidence as to the fact; this was the reformation of the calendar, the principle of which was the division of the year into twelve lunar months, which he made correspond with the course of the sun by intercalations. Numa likewise marked out the boundaries of the Roman territories, which Romulus had declined doing; and, therefore, seemed to renounce the idea of future aggrandizement by the operation of warfare. His whole reign was wholly pacific; and had his successors been like himself, Rome would have been ranked only among the petty states of Italy; he may, however, be justly denominated one of the founders of the Roman greatness, from the stability which he conferred on the constitution by his civil and religious institutes. He died, after a reign of forty-three years, having arrived at the age of eighty-three. Previously to his death he ordered his body to be interred in a stone coffin, contrary to the custom of the times, and his book of ceremonies, which consisted of twelve in Latin, and as many in Greek, to be buried by his side. These, it was said, was taken up about 400 years after; and, because it was thought impious to communicate the mysteries they contained to the common people, they were burnt by order of the senate. He left behind him one daughter, called Pompilia, who married Marcius Numa, and became the mother of Ancus Marcius, the fourth king of Rome.

TULLUS HOSTILIUS, was elected king of Rome, after the death of Numa, in the year B. C. 672. He began his reign with rendering himself popular, by dividing a portion of the regal lands amongst those who had no such property; but deviating from the course pursued by his pacific predecessors, he contrived, by a stratagem, to engage the Romans in a war with the Albans. The Albans declining a combat, Tullus proposed a union between Rome and Alba, and for the accomplishment of this object, that the principal Alban families should settle at Rome. To this proposal the Albans objected, but it was agreed that the superiority of either city should be decided by a combat between three persons of each city. The superiority of Rome having been thus determined, Tullus proceeded to punish the federates, for their alleged misconduct in the Alban wars; and having summoned Mettius Fuffetius, the Alban dic-

tator, to join him with the troops of his nation, the dictator apparently complied, but in an engagement that ensued, proved treacherous. The Romans, however, obtained a complete victory. Tullus and Mettius practised the same kind of dissimulation; whilst the former courteously received the congratulations of the latter, he sent a body of troops to demolish the city of Alba in the absence of its soldiers, and at the same time ordered the Roman and Alban troops to attend him in his camp unarmed, but he privately instructed the Romans to provide themselves with swords under their garments. Charging Mettius with perfidy, he ordered him to be seized, and to be fastened between two chariots, and thus to be torn asunder, as an emblem of his attempt to dissolve the union of the two states. His accomplices were also put to the sword. The rest of the Albans were conveyed to Rome, and henceforth formed one people with the Romans. Alba, with the exception of its temple, was razed; and for the accommodation of these new inhabitants, Mount Cælius was taken into the compass of Rome.

Having subdued the Fudenates, Tullus made war against the Sabines, and conquered them, and then summoned the Latin towns dependent upon Alba to acknowledge the supremacy of Rome, whose country, on their refusal, he invaded. In his old age, however, he exchanged his military prowess for the weakness of superstition; and terrified by prodigies and apprehended tokens of the displeasure of the gods, he had recourse to a variety of expiatory rites. The manner in which his life terminated has been differently represented. Some say that his palace was struck by lightning, which destroyed him and his family; whilst others have charged his murder on Ancus Marcius, his successor, who is also suspected of having set fire to his palace. He died, however, after a reign of thirty-three years, during which he enlarged the size and population of Rome, with little addition to its territories.

MARCIUS NUMA, the son-in-law of Numa Pompilius, aud the father of king Ancus, was made governor of Rome by Tullus Hostilius.

SEQUINIUS, an illustrious citizen of Alba, had two daughters; one married to Curiatius, a citizen of Alba, and the other to Horatius, a citizen of Rome. These two sisters were brought to bed on the same day, each of three male children, who were at this interesting period in the same flower of their age, and remarkable for their strength and dexterity. The Alban general having fixed on the three Curiatii, the king of Rome had his attention directed to the three Horatii, proposed the matter to them, who consulted their father on the occasion. The father, dreading the event, and apprised of the betrothment of one of his daughters to one of the Curiatii, he-

sitated for some time in complying with the wishes of his sons; but the love of his country ultimately prevailing over every other consideration, he left his sons to their own choice. When he was informed that in imitation of the Curiatii, they preferred a glorious death, or an important victory, to an inglorious life, he lifted up his eyes to heaven, and, embracing his children, exclaimed, "I am a happy father!" and then commanded them to announce to the king his consent.

The combat of the Horatii and the Curiatii being proclaimed in both camps, Tullus led the former, and Fuffetius the latter, whilst the people strewed the way, as they passed, with flowers, and put garlands on their heads; for they were considered as victims, who had voluntarily devoted themselves for their country. A plain lying between the two camps was chosen for the combat; and the two kings advanced with their champions and heralds to the middle, where, before the combat began, they concluded a treaty, which served as a pattern for most of the treaties that were ever after made by the Romans. When this solemnity was finished, the champions advanced with a slow pace towards each other; and before they commenced the hostile attack, they embraced each other with all the expression of the most tender and sincere friendship. The spectators shed tears at the sight, and muttered complaints against the kings for causing such affectionate relations to shed the blood of one another. The tenderness of the young heroes, however, did not abate their courage; each of them resumed his arms, and selected his adversary. The combat then began with great impetuosity; the noise of their arms was heard at a great distance, and the air resounded with a confused mixture of shouts and acclamations from both camps, as either of the combatants appeared to have the advantage. The victory was long held in suspense, by the skill and valour of the combatants. At length the eldest of the Horatii received a mortal wound, and fell. At this sight the Albans triumphed, and the Romans were thrown into great consternation, which was soon followed by despair when they saw the second Horatius, pierced through by another of the Curiatii, expire on the body of his brother. However, the three Alban brothers were wounded, and the surviving Horatius appeared unhurt and vigorous. Thinking he was an unequal match for the three brothers together, he had recourse to a stratagem, and retreated as if he fled. Upon this the Curiatii pursued him at different distances, as their respective strength allowed; Horatius perceived the success of his stratagem, and that they were separated from each other, hastily returned, and slew them all singly, before one could advance to the assistance of the other; and, elated with his victory, seized the spoils of the vanquished:—the Roman camp in the meanwhile resounding with joyful acclamations in honour

of their hero. Thus Rome gained the superiority over Alba, its mother city; which Fuffetius acknowledged on the field of battle, saluting Tullus as his sovereign, and asking him what were his commands. Tullus replied, "I command you to keep the Alban youth in readiness to march at my orders, in case I make war with the Veientes."

As Horatius was returning to the city, he was met by his sister, who, perceiving him loaded with the spoils of the three brothers, among which was a military robe which she had wrought with her own hands for the Curiatius, to whom she had been betrothed, she could not forbear tearing her hair, beating her breast, and reviling her brother with the most reproachful and provoking words, for imbruing his hands in the blood of his relations. Horatius, flushed with his late victory, and enraged at his sister's unseasonable grief, killed her upon the spot, and then proceeded to the house of his father, who not only approved the action, but would not allow his daughter to be buried in the sepulchre of the Horatian family. However, upon the return of Tullus to Rome, Horatius was brought by some illustrious citizens before the tribunal, to take his trial. Thinking it dangerous to relax the rigour of the laws in favour of conquerors, they insisted on his being tried, and condemned, if found guilty. Tullus, anxious to manifest his regard for the laws, and at the same time solicitous for saving young Horatius, and also foreseeing that he would be censured by some for condemning, and by others for acquitting the criminal, dexterously changed the affair into a state crime, the cognizance of which did not belong to him, but to two commissioners, or decemviri, whom the king was to name. The crime was notorious, nor was it disowned by the prisoner; the decemviri, therefore, without delay, pronounced sentence against him, in these words: "We judge you to be guilty of treason; go, lictor, and tie his hands." As soon as judgment was given, Horatius, by the king's advice, appealed to an assembly of the people, who revoked the sentence of the decemviri, rather through admiration of his courage, says Livy, than for the justice of his cause. However, that the crime might not escape wholly unpunished, Horatius was condemned to pass under the yoke, an ignominy with which it was usual to treat prisoners of war, who had surrendered their arms. The king also appointed expiations to pacify the anger of the gods, provoked by this violation of the laws.

HORATII, three Roman brothers, who, in the reign of Tullus Hostilius, fought against the three Curiatii, who belonged to the army of the Albans. The two armies being equal, three brothers on each side were chosen to decide the contest of superiority. Two of the Horatii were first killed; but the third, by his address, successively slew the three Cu-

riatii, and by this victory rendered the city of Alba subject to the Romans. See the next article.

CURIATII; these, in Roman history, are three brothers, who were selected by the Alban general as champions for a contest with the three other brothers, named Horatii, chosen by Tullus Hostilius, king of Rome, in order to decide the difference subsisting between Alba and Rome, B.C. 667. On an interview between the two commanders of the hostile armies, the Alban general declining to terminate the dispute by a single combat with Tullus Hostilius, according to the proposal of the latter, suggested that three champions should be chosen out of each camp for terminating the quarrel. As soon as the agreement was known to the two armies, it excited a strong emulation among the young warriors for the honour of being chosen to this important combat. During the intermediate suspense, Fuffetius cast his eyes upon three Albans, of the circumstances of whose birth, are recorded under the article Sequinius, page 194.

PHILOSOPHY.

ABARIS, a personage of antiquity, concerning whom there is more fable than truth. Our author says, that the world being visited with the pestilence, the oracle required that the Athenians should offer prayers for all other nations, on which various countries sent their ambassadors to Athens, among whom was Abaris the Hyperborean. His learning and accomplishments are spoken of highly by several writers, but from what country he came is an undecided question. Some say he was a Scythian, and a modern makes the Hyperborean countries to be the western islands of Scotland. Abaris probably lived B.C. 768. Rejecting the fabulous, there is little doubt but such a man lived, and that his talents and character were extraordinary. Himerius relates, that he was affable and pleasant in conversation, in dispatching great affairs secret and industrious, quick sighted in present exigencies, in preventing future dangers circumspect, a searcher after wisdom, desirous of friendship, trusting indeed little to fortune, and having every thing trusted to him for his prudence. Neither the Academy nor the Lyceum, says M. Toland, could furnish out a man with better qualities to go so far abroad, and to such wise nations, about affairs no less arduous than important. But if we attentively consider his moderation in eating and drinking, and the use of all those things which our natural appetites incessantly crave, adding the candour and simplicity of his manners, with the solidity and wisdom of his answers, all

which we find sufficiently attested; it must be owned, that the world at that time had few to compare with Abaris.

GEBER, or GIABER, a celebrated philosopher, chemist, and mathematician of Arabia, supposed to have been the inventor of Algebra. He is said to be the author of several tracts on chemistry, or rather alchemy.

PITTACUS, was a philosopher as well as warrior. He is placed under the head of philosophy, as he is reckoned among the seven sages of Greece. He was born at Mitylene, in Lesbos, about the year 650 B. C. In a war between his countrymen and the Athenians, he challenged to a single combat their general Phrymon, a man of great strength, who had been a victor in the Olympic games, and vanquished him by means of a concealed net, which he threw over the enemy's head. As a reward for his valour he was offered a very large tract of land, which he had recovered from the enemy, but he would accept no more than he could measure by a single cast of the javelin, and of this even he consecrated half to Apollo. He afterwards expelled the tyrant Melanthius from Mitylene; and having liberated his country, was placed by his fellow citizens at its head. He now governed with as much wisdom as he had fought with bravery. He enacted many useful laws, and in order that he might be the better remembered he comprehended them in 600 verses. In one of these he gave a severe check to the propensity of the people to drunkenness, by enjoining a double punishment for crimes committed in that state. After having held the reins of government during ten years with high reputation, he resigned his authority, and spent the remainder of his life in study and retirement. He died about the year 570 B. C. The maxims of Pittacus were held in such high esteem, that many of them were inscribed upon the walls of the temple of Delphi. The following may be given as specimens of them: "Power discovers the man;" "Whatever you do, do it well;" "Be watchful for opportunities."

POETRY.

CALLINUS, of Ephesus, a very ancient Greek poet, inventor of elegiac verse; some specimens of which are to be found in the collection of Stobæus. He flourished B. C. 776.

EUMELUS, one of the Bacchiadæ, who wrote, among other things, a poetical history of Corinth, B. C. 750.

CARMENTA, or NICOSTRATA, an ancient poetess of Latium; flourished before the foundation of Rome, in which afterwards divine honours were paid her. It is supposed to be from her name that verses were named Carmina by the Latins.

She was skilful also in the Greek language, of a quick and lively wit, and conversant in divers kinds of learning.

ARCHILOCHUS, a famous Greek poet and musician, was, according to Herodotus, contemporary with Candaules and Gyges, king of Lydia, who flourished about the fourteenth Olympiad, and B. C. 724.

He was born at Paros, one of the Cyclades. His father, Telesicles, was in so respectable a station, that he was chosen by his countrymen to consult the oracles at Delphos concerning the sending a colony to Thaos; but his mother Euripo, was a slave, whom Telesicles, notwithstanding his high rank, made his wife. Though Archilochus showed an early attachment to poetry and music, these arts did not prevent his going into the army; but at the first engagement at which he was present, the young poet, like Horace, and our own Suckling, lost his buckler, though he saved his life by the help of his heels. "It is much easier," said he, "to get a new buckler than to get a new existence." This pleasantry, however, did not save his reputation; nor could his poetry or prayers prevail upon Lycambes, the father of his mistress, to let him marry his daughter, though she had long been promised to him. After these mortifications, his life seems to have been one continued tissue of disgrace and resentment, so that the rage of Archilochus became proverbial; and the provoking of this satirist was compared to the treading on a serpent; a comparison not too severe, if it be true that Lycambes and his three daughters were so mortified by his satire, as to be driven to the consolation of a halter. In this piece, many adventures are mentioned, full of defamation, and out of the knowledge of the public. There were likewise many loose passages in it; and it is said to have been on account of these that the Lacedæmonians laid a prohibition on verses. However, Plutarch says, there is no bard of antiquity by whom the two arts of poetry and music have been so much advanced as by Archilochus. To him is attributed particularly the sudden transition from one rhythm to another of a different kind; and the manner of accompanying those irregular measures upon the lyre. Heroic poetry, in hexameter verse, seems to have been solely in use among the more ancient poets and musicians; and the transition from one rhythm to another, which lyric poetry required, was unknown to them; so that if Archilochus was the first author of this mixture, he might with propriety be styled the inventor of lyric poetry, which after his time became a species of versification, wholly distinct from heroic. To him is likewise ascribed the invention of epodes. He is also generally reckoned among the first victors of the Pythic games; and we learn from Pindar, that his muse was not always a termagant; and though no mortal escaped her rage, yet she was at times sufficiently tranquil and pious to dictate hymns in praise of the

gods and heroes. One in particular, written in honour of Hercules, acquired him the acclamations of all Greece; for he sung it in full assembly at the olympic games, and had the satisfaction of receiving from the judges the crown of victory consecrated to real merit. The hymn, or ode, was afterwards sung in honour of every victor at Olympia, who had no poet to celebrate his particular exploits. Archilochus was at last slain by one Callondas Corax, of the island of Naxos; who, though he did it in battle, according to the laws of war, was driven out of the temple of Delphi, by command of the oracle, for having deprived of life a man consecrated to the muses. The name of Archilochus and Homer were equally revered and celebrated in Greece, as the two most excellent poets which the nation had ever produced. This appears from an epigram in the Anthologia; and from Cicero, who ranks him with poets of the first class, and in his Epistles tells us, that the grammarian Aristophanes, the most rigid and scrupulous critic of his time, used to say, that the longest poem of Archilochus always appeared to him the most excellent.

LYCAMBES, the father of Neobule. He promised his daughter in marriage to the poet Archilochus, and afterwards refused to fulfil his engagement when she had been courted by a man whose opulence had more influence than the fortune of the poet. This irritated Archilochus, who wrote a bitter invective against Lycambes and his daughter, and rendered them both so desperate by the satire of his composition, that they hanged themselves.

ALCMAN, a lyric poet, was born at Sparta, and flourished in the twenty-seventh Olympiad, B. C. 668. He composed several poems, of which only some fragments remain, quoted by Athenæus and some other ancient writers. He was very amorous, accounted the father of gallant poesy; and is said to have been the first that introduced the custom of singing love songs in company. He is reported to have been one of the greatest eaters of his age.

MEGALOSTRATA, a Grecian poetess, friend of Alcman, the lyrist. None of her poems remain; but there are satires written against her.

MUSIC.

TERPANDER, one of the most renowned musicians of antiquity. It is recorded in the Oxford Marbles, that he was the inventor of characters to express musical sounds in the several genera; which event is placed about six hundred and seventy years before the Christian era. Indeed all writers who mention the progressive state of music in Greece, are unanimous

in celebrating the talents of Terpander. The Marbles inform us likewise, that "he taught the nomes, or airs, of the lyre and flute, which he performed himself upon this last instrument, in concert with other players on the flute." Several writers tell us, that he added three strings to the lyre, which before his time had but four; and in confirmation of this, Euclid and Strabo quote two verses, which they attribute to Terpander himself.

> "The tetrachord's restraint we now despise,
> The seven-stringed lyre a noble strain supplies."

If the hymn to Mercury, which is ascribed to Homer, and in which the seven stringed lyre is mentioned, be genuine, it robs Terpander of this glory. The learned, however, have great doubts concerning its authenticity. Among the many signal services which Terpander is said to have done to music, none was of more importance than the notation that is ascribed to him for ascertaining and preserving melody, which was before traditional, and wholly dependent on memory. The invention, however, of musical characters, has been attributed by Alyficus and Jandentius, two Greek writers on music, and, upon their authority, by Boethius, to Pythagoras, who flourished full two centuries after Terpander. It will be necessary, therefore, to tell the reader upon what grounds this useful discovery has been bestowed upon him. Plutarch, from Heraclides of Pontus, assures us that Terpander, the inventor of nomes for the Cithera, in hexameter verse, "set them to music," as well as the verses of Homer, in order to sing them at the public games. And Clemens Alexandrinus, in telling us that this musician wrote the laws of Lycurgus in verse, and "set them to music," makes use of the same expression as Plutarch, which seems clearly to imply a written melody.

PAINTING.

CYDIAS, an ancient Greek painter, who made a painting of the Argonauts in the eleventh Olympiad. This celebrated piece was bought by the orator Hortensius for 164 talents.

ARCHITECTURE AND SCULPTURE.

HERMOGENES, the first and most celebrated architect of antiquity, was, according to Vitruvius, born at Alandada, a city in Caria. He built a temple of Diana at Magnesia, another of

Bacchus at Tros; and was the inventor of several parts of architecture. He wrote a book on the subject, which is lost,

CLEETA, an ancient Greek architect and sculptor. He built the Palæstra, or large court near Olympius, used for the horse and chariot races at the celebrated Olympic games, which were held in this place at the close of every olympiad, that is, every fifth year. It was magnificently decorated with porticos and other ornaments; and the author was so proud of his performances, that he introduced the following inscription under one of the statues which he had made on Athens; "Cleeta, the son of Aristocles, who invented the Palæstra of Olympius, did this."

PERIOD IX.

FROM JOSIAH TO CYRUS.

B. C. 648.

REMARKABLE FACTS, EVENTS, AND DISCOVERIES.

B.C.
648 Cyrene in Africa founded.
634 Cyaxares besieges Nineveh, but is obliged to raise the siege by an incursion of the Scythians, who remained masters of Asia for twenty-eight years.
624 Draco published his inhuman laws at Athens.
610 Pharaoh Necho attempted to make a canal from the Nile to the Red Sea, but failed.
607 By his order some Phœnicians sailed from the Red Sea round Africa, and returned by the Mediterranean.
606 The first captivity of the Jews by Nebuchadnezzar. Nineveh destroyed by Cyaxares.

This period is remarkable for producing those characters who brought about the total ruin of the Jewish monarchy. The kingdom of Israel had fallen B. C. 717, after it had subsisted 264 years. The kingdom of Judah still continued, but B. C. 514; it was also demolished after it had existed 468 years, from the beginning of the reign of David; and 388 years from the separation of Judah and the ten tribes.

GOVERNMENT.

JOSIAH, king of Judah, renowned for his wisdom and piety, and memorable for the events that occurred in the course of his reign. He succeeded to the throne, upon the assassination of his father Amon, at the age of eight years, in the year B. C. 640, and at a period when idolatry and wickedness, encouraged by his father's profligate example, very generally prevailed. Josiah, who manifested the influence of pious and virtuous principles at a very early age, began in his sixteenth year to project the reformation of the kingdom, and to adopt means for restoring the worship of the true God; at the age of twenty years he vigorously pursued the execution of the plans

which he had meditated. He began with abolishing idolatry, first at Jerusalem, and then through different parts of the kingdom; destroying the altars which had been erected, and the idols which had been the objects of veneration and worship. He then proceeded, in his twenty-sixth year, to a complete restoration of the worship of God, and the regular service of the temple. Whilst he was prosecuting this work, and repairing the temple which had been long neglected, and which had sunk into a state of dilapidation, the book of the law, which had been concealed in the temple, was happily discovered. This was probably a copy of the Pentateuch, which had been lodged there for security by some pious priest in the reign of Ahaz or Manasseh. Josiah, desirous of averting from himself and the kingdom the threatened judgments, determined to adhere to the direction of the law, in the business of reformation which he had undertaken, and to observe the festivals enjoined by Moses, which had been shamefully neglected. With this view he assembled all the elders of the people in the temple of Jerusalem, and having ascended the throne, read the book of the Mosaic law, and then entered into a solemn covenant to observe the statutes and ordinances which it enjoined. To this covenant the whole assembly testified their consent. The ark was restored to its proper place, the temple was purified, idolatrous utensils were removed, and those appropriate to the worship of God substituted in their room. After these preparations, the passover was observed with singular zeal and magnificence. This took place in the eighteenth year of Josiah's reign. But in pursuing the laudable plans of reformation, he was resisted by the inveterate habits of the Israelites, so that his zealous and persevering efforts were ineffectual. Their degeneracy was so invincible, that the Almighty Sovereign was provoked to inflict upon them those calamities which were denounced by the prophet Zephaniah. In the thirty-second year of Josiah's reign, Pharaoh Necho, king of Egypt, advanced with his army against Carchemish, a city situated on the river Euphrates; and he was opposed by the king of Judah, so that a bloody battle ensued at Megiddo, in which Josiah received a mortal wound, which terminated in his death, after he had been conveyed to Jerusalem, in the thirty-ninth year of his reign, B. C. 609.

His death was greatly lamented by all his subjects, and an elegy was written on the occasion by the prophet Jeremiah, which is not now extant.

SADYATTES, the son of Gyges, king of Lydia, father of Alyattes II., and grandfather of the famous Crœsus. He succeeded Andynes II., about B. C. 631; carried on a war against the Milesians for six years, and died B. C. 619, in the thirteenth year of his reign.

ALYATTES II., king of Lydia, of the family of the Mernadæ, and was father to Crœsus. He drove the Cimmerians from Asia, and made war against the Medes. He died when engaged against Miletus, after a reign of thirty-five years. A monument was raised on his grave, with the money which the women of Lydia had obtained by prostitution. An eclipse of the sun terminated a battle between him and Cyaxares.

CYAXARES I., king of the Medes, who succeeded his father, Phraortes, B. C. 635, was a prince of great courage, extraordinary abilities, and devoted to the military profession. In the preceding reigns, much of the kingdom had been conquered by the Assyrians; but, by the prowess and skill of Cyaxares, it was retaken. He not only defeated his enemies in a battle, on which almost every thing depended, but laid siege to Nineveh, their capital. Scarcely however had he obtained this object, when the Scythians successfully invaded his country, and made themselves masters of Media, and a great part of Upper Asia, which they held for nearly thirty years. Wearied with their oppression, Cyaxares resolved to free himself from them by stratagem. He accordingly invited them to a general feast, which was given in every family; and when they were off their guard by intoxication, he caused a massacre to take place, and thus freed himself from his enemies. He then attacked the Lydians for having aided or succoured the fugitive Scythians. These, however, were not easily subdued; and after five years' war, which was carried on with various success, a most obstinate engagement took place; but a total eclipse of the sun, which happened during the heat of battle, had so powerful an effect on the superstition of both parties, that with one accord they retreated; peace was concluded, and a marriage was brought about between the daughter of the Lydian king and Astyages, the eldest son of Cyaxares. This business being settled, Cyaxares entered into a strict alliance with Nabopolassar, king of Babylon, and in conjunction with his new friend, he resumed the siege of Nineveh, slew Sarac the king, and levelled that proud metropolis with the earth. This important circumstance gave rise to the great successes of the allied monarchy, and laid the foundation of the collateral empires of the Medes and Babylonians. Enriched with the plunder of very many subjugated nations, they divided their forces, Nabopolassar pursuing conquests in the west, and Cyaxares sallying upon the provinces of Armenia, Pontus, and Cappadocia, which he subdued with great slaughter of the inhabitants. After these achievements, the armies united again, and completed the conquest of the Assyrian empire. Cyaxares died in the fortieth year of his reign, and was succeeded by Astyages.

NABOPOLASSAR, a prince of Babylon, united with Astyages against Syria, which country they conquered, and having divided it between them, founded two kingdoms, that of the Medes under Astyages, and that of the Chaldæans under Nabopolassar, in the year B. C. 626. Necho, king of Egypt, jealous of the power of the latter, declared war against him, and defeated him. Nabopolassar died after a reign of twenty-one years.

NECHO, king of Egypt, called in scripture Pharaoh Necho, succeeded his father Psammetichus, B. C. 616, and is celebrated in history for attempting, though in vain, to cut a canal from the Nile to the Arabian gulf. No less than 12,000 men perished in the attempt. He carried his arms as far as the Euphrates, and conquered the city of Carchemish. This prince is known by the name of Necho in prophane history, as well as in Scripture. He raised great land armies, and fitted out vast fleets, as well upon the Mediterranean as upon the Red Sea; he gave battle to the Syrians near the city of Migdol; routed them, and made himself master of the city of Cadytis. The learned however, are not agreed about Cadytis. Some will have it to be Cades in Arabia Petræa; others Jerusalem; and others say it is the city of Cedes, Kedesh, in Galilee, in the tribe of Naphtali. The Scriptures acquaint us with the whole expedition of Necho in all its particulars. It happened B. C. 610. See 2 Kings xxii. 29, &c. and 2 Chron. xxxv. 20, 21., &c. Jeremiah informs us, ch. xlvi. 2. that Carchemish was taken from Necho by Nebuchadnezzar; and Josephus adds, that this monarch reduced the whole country between Egypt and the Euphrates; so that Necho's conquests were very short lived.

JEHOAHAZ, otherwise Shallum, son of Josiah, king of Judah. Jer. xxii. 11. Josiah dying of his wounds at Megiddo, Jehoahaz succeeded him, 2 Kings xxiii. 30, 31, 32, though he was not Josiah's eldest son. He was twenty-three years old when he began to reign, and he reigned about three months in the year B. C. 609. Necho, king of Egypt, returning from his expedition against Carchemish, was provoked that the people of Judah had placed this prince on the throne without his participation. Necho sent for him to Riblah in Syria, divested him of the kingdom, loaded him with chains, and sent him into Egypt, where he died. Jeremiah xxii. 11, 12. Jehoiakim, or Eliakim, his brother, was made king in his room.

JEHOIAKIM, or ELIAKIM, brother and successor of Jehoahaz, king of Judah, was made king by Necho, king of Egypt, at his return from an expedition against Carchemish in the year B. C. 609. 2 Kings xxiii. 34, 35. Necho changed his name from Eliakim to Jehoiakim, and set on him a ransom of a hundred talents of silver, and ten talents of gold. To

raise this money, Jehoiakim laid heavy taxes on his people, in proportion to their fortunes. Jehoiakim was twenty-five years old when he began to reign, and he reigned eleven years in Jerusalem.

About four years after Jehoiakim had been seated on the throne of Judah, Nebuchadnezzar, king of the Chaldæans, having recovered what Necho had taken on the Euphrates, came into Phœnicia and Judea, subdued the city of Jerusalem, and subjected it to the same burdens and conditions which it suffered under the king of Egypt. 2 Kings xxiv. 1, 2. Jehoiakim was taken, and Nebuchadnezzar put him in fetters, intending to carry him to Babylon; but he restored him to liberty, and left him in his own country, on condition of his paying a large tribute.

After this, Jehoiakim rebelled against Nebuchadnezzar, who sent troops of Chaldæans, Syrians, Moabites, and Ammonites, that ravaged all the country, and carried a great number of Jews to Babylon, in the year B. C. 603. Four years after, Jehoiakim himself was taken, slain, and thrown into the common sewer, according to the prediction of Jeremiah. He was succeeded by his son Jehoiachin.

JEHOIACHIN, or JECONIAH, 1 Chron. iii. 17, the son of Jehoiakim, king of Judah, and grandson of Josiah, reigned only three months over Judah. 2 Kings xxiv. 8; 2 Chron. xxxvi. 9. Some think that he was born about the time of the first Babylonish captivity, B. C. 606, when Jehoiakim, or Eliakim, his father, was carried to Babylon. Jehoiakim returned from Babylon, and reigned till B. C. 599, when he was killed by the Chaldæans in the eleventh year of his reign. Jehoiachin succeeded him, and reigned about three months and ten days; but he reigned ten years in conjunction with his father. By this distinction, 2 Kings xxiv. 8, is reconciled with 2 Chron. xxxvi. 9. In the second book of Kings, it is said that he was eighteen years of age when he began to reign; and in Chronicles, that he was only eight, that is, he was only eight years old when he began to reign with his father, and eighteen when he began to reign alone.

About three months after the death of Jehoiakim, Nebuchadnezzar came in person to the siege of Jerusalem, Jehoiachin being unable to defend the city, surrendered himself, with his mother and family, to Nebuchadnezzar, and was sent to Babylon, where he was kept in prison thirty-seven years. Nebuchadnezzar having made himself master of Jerusalem, sent the remaining treasures of the temple, and of the king's house, with great numbers of captives, to Babylon.

Jeremiah xxii. 24. mentions Jehoiachin as a very bad prince, whose sins had incurred the indignation of God. But it is believed, that he repented, and that God treated him with mercy;

for Evil-Merodach, Nebuchadnezzar's successor, used him honourably, took him out of prison, spoke kindly to him, and placed his throne above the throne of other princes who were at his court. 2 Kings xxv. 27., &c.; Jeremiah lii. 31.

ZEDEKIAH, the son of Josiah, and the last king of Judah before the captivity, so named by Nebuchadnezzar, who made him king, upon carrying his nephew Jeconiah captive. But rebelling eleven years afterwards, the king of Babylon put out his eyes, killed his sons, and sent him in chains to Babylon, where he died.

PHARAOH HOPHRAH, king of Egypt, who entered into an alliance with Zedekiah, king of Judah, and attempted to assist him against Nebuchadnezzar.

PELATIAH, son of Benaiah, was a prince of the people, who lived under Zedekiah, king of Judah, and opposed the advice given to Jeremiah, to submit to Nebuchadnezzar. Ezekiel being a captive in Mesopotamia, had a vision, chap. xi. 1, 2., &c., in which he saw twenty-five men at the door of the temple of Jerusalem, among whom Jaazaniah, the son of Azur, and Pelatiah, the son of Benaiah, were the most remarkable. The Lord said to him, Son of man, these are the men who have thoughts of iniquity, and who are forming pernicious designs against this city, &c. As he was prophesying in this manner, Pelatiah, the son of Benaiah, died.

NEBUCHADNEZZAR, or NABUCHODONOSOR, the second king of Babylon, son of Nabopolassar, and styled the GREAT, was associated by his father in the empire, B. C. 607, and the following year he took Jehoiakim, king of Judah, prisoner, and proposed to carry him and his subjects into captivity into Babylon; but upon his submission, and promising to hold his kingdom under Nebuchadnezzar, he was permitted to remain at Jerusalem. In 603 Jehoiakim attempted to shake off the Babylonian yoke, but without success, and this revolt brought on the general captivity.

Nebuchadnezzar took away several persons from Jerusalem; among others Daniel, Hananiah, Mishael, and Azariah, all of the royal family, whom the king of Babylon carefully instructed in the language, and in the learning of the Chaldæans, that they might be employed at court. Dan. i. 1—3, &c.

Nebuchadnezzar being at Babylon in the second year of his reign, had a mysterious dream, in which he saw a statue composed of several metals, a head of gold, a breast of silver, belly and thighs of brass, legs of iron, and feet half iron, and half clay, and a little stone rolling by its own impulse from the mountain, struck the statue, and broke it. This dream gave him great uneasiness, yet afterwards he forgot it, and could not recover the least notion of it. He ordered all his diviners and interpreters of dreams to be sent for, but none could tell him the

dream, or the interpretation. Nebuchadnezzar, in wrath, ordered them all to be put to death, which was about to be put in execution. Daniel being informed of it, went immediately to the king, and desired him to respite the sentence a little, and he would endeavour to satisfy the king's desire. God in the night revealed to him the king's dream, and also the interpretation, to the following effect. Yourself, said Daniel, is represented by the golden head of the statue. After you, will arise a kingdom inferior to your's, represented by the breast of silver; and after this another still inferior, denoted by the belly and thighs of brass. After these three empires, the Chaldæans, Persians, and Greeks, will arise a fourth, denoted by the legs of iron, the Romans. Under this last empire, God will raise a new one of greater strength, power, and extent, than all the others. This last is that of the Messiah, represented by the little stone coming from the mountain, and overthrowing the statue.

Then the king raised Daniel to great honour, set him over all the wise men of Babylon, and gave him the government of that province. At his request, he granted to Shadrach, Meshach, and Abednego, the oversight of the works of the same province of Babylon.

Jehoiachin, king of Judah, having revolted against Nebuchadnezzar, this prince besieged him in Jerusalem, and forced him to surrender. Nebuchadnezzar took him, with his chief officers, captive to Babylon, with his mother, his wives, and the best workmen of Jerusalem, to the number of ten thousand men. Among the captives were Mordecai, the uncle of Esther, and Ezekiel the prophet. He took also all the vessels of gold which Solomon made for the temple and the king's treasury; and he set up Mattaniah, Jehoiachin's uncle by the father's side, whom he named Zedekiah.

Zedekiah continued faithful to Nebuchadnezzar nine years; being then weary of subjection, he revolted, and confederated with the neighbouring princes. The king of Babylon came into Judea, reduced the chief places of the country, and besieged Jerusalem, but Pharaoh-Hophra coming out of Egypt to assist Zedekiah, Nebuchadnezzar overcame him in battle, and forced him to retire into his own country. After this he returned to the siege of Jerusalem, and was three hundred and ninety days before the place, before he could take it. But in the eleventh year of Zedekiah, B. C. 581, the city was taken. Zedekiah attempted to escape, but was taken and brought to Nebuchadnezzar, who was then at Riblah in Syria. The king of Babylon condemned him to die, caused his children to be put to death in his presence, and then bored out his eyes, loaded him with chains, and sent him to Babylon.

Three years after the Jewish war, Nebuchadnezzar besieged the city of Tyre, which siege held thirteen years. But during

this interval, he made war also on the Sidonians, Moabites, Ammonites, and Idumæans, and these he treated in nearly the same manner as the Jews. Josephus says, these wars happened five years after the destruction of Jerusalem, consequently B. C. 583. The city of Tyre was taken B. C. 572. Ithobaal who was then king, was put to death, and Baal succeeded him. Nebuchadnezzar after this, made an easy conquest of Egypt, because the Egyptians were divided by the civil wars among themselves; he enriched himself with booty, and returned in triumph to Babylon, with a great number of captives.

Nebuchadnezzar being at peace, applied himself to the adorning, aggrandizing, and enriching of Babylon with magnificent buildings. To him some ascribe those famous gardens, supported by arches, reckoned among the wonders of the world; and also the walls of Babylon, though many give the honour of this work to Semiramis.

About this time Nebuchadnezzar had a dream of a great tree, loaded with fruit. Suddenly an angel descending from heaven, commanded that the tree should be cut down, and the branches, leaves, and fruit be shaken off, yet the trunk and the root should be preserved in the earth, that it should be bound with chains of iron and brass, &c. among the beasts of the field for seven years. The king sent for all the diviners in the country, but none could explain his dream, till Daniel informed him that this dream regarded himself. You, says Daniel, are represented by the great tree; you are to be brought low, to be reduced to the condition of a brute, &c. but you shall afterwards be restored to your first situation.

A year after, as Nebuchadnezzar was walking on his palace of Babylon, he began to say, "Is not this great Babylon, which I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?" Scarcely had he pronounced these words, when he fell into a distemper or distraction, which so altered his imagination, that he thought himself to be metamorphosed into an ox, and assumed the manners of that creature. After having been seven years in this state, his understanding was restored to him, and he recovered his royal dignity.

Nebuchadnezzar's repentance was neither solid nor sincere. For in the year of his restoration, according to Calmet, he erected a golden statue, whose height was sixty cubits, and breadth six cubits, in the plains of Dura, in the province of Babylon. Having appointed a day for the dedication of this statue, he assembled the principal officers of his kingdom, and published by an herald, that all should adore this image, at the sound of music, on the penalty of being cast into a burning fiery furnace. The three Jews, companions of Daniel, would not bend the knee to the image. Daniel probably was absent.

Nebuchadnezzar commanded Shadrach, Meshach, and Abednego to be called; and he asked them, why they presumed to disobey his orders? They replied, that they neither feared the flames, nor any other penalty; that the God, whom only they would worship, knew how to preserve them; but if the Lord should not think fit to deliver them out of his hands, yet they would obey the laws of God rather than men. At these words the king caused them to be bound, and be thrown into the furnace, which being vehemently heated, the flame consumed the men that cast them in, but it spared Shadrach, Meshach, and Abednego. An angel of the Lord abated the flames, so that the fire did not touch them. Nebuchadnezzar seeing this miracle, was much astonished, and said to his nobles. From whence is it, that I see four men walking in the midst of the flames? and the fourth is like the son of God. Nebuchadnezzar approaching the mouth of the furnace, called the three Hebrews, who came out of the furnace in perfect health, to the great astonishment of the whole court. Then Nebuchadnezzar gave glory to the God of Shadrach, Meshach, and Abednego, and he exalted the three Hebrews to great dignity in the province of Babylon. Dan. iv. 1, 2, &c.

It is observable, that Dr. Hales states the erection of the golden image, by Nebuchadnezzar, to have taken place after the dream, which it follows in detail, and about the end of the same year in which the first dream happened. This, indeed, appears to be more agreeable to the order of Daniel's narrative.

Nebuchadnezzar died B. C. 562, after having reigned forty-three years. Concerning the metamorphosis of this prince, the most received opinion is, that by the effect of divine power, Nebuchadnezzar fell into a black melancholy, and in his frenzy imagined that he was become an ox, as in the disease called lycanthropy, a man is persuaded he is changed into a wolf, a dog, a cat; which arises solely from his distempered brain and heated imagination, since those about him perceive no such change in his outward figure, but only in his inclinations and behaviour; hence he howls and bites like a wolf, eats raw meat, runs into the fields, and avoids the society of men, &c. Thus Nebuchadnezzar imagining himself an ox, imitated the actions of an ox. His people, astonished at such a change, bound him as madmen or idiots are bound, but he fled into the fields, park, or garden of his palace, living there naked, exposed to the dew of heaven, and the other inclemencies of the weather, so that his hair grew like the feathers of an eagle, and his nails like the claws of a lion. Nothing more is required to account for all that the Scripture says of Nebuchadnezzar.

A question is moved, concerning the duration of this disease. Some maintain that the Persians distinguishing their years into

two seasons, winter and summer, the seven years of Nebuchadnezzar must be reckoned in this manner, which will reduce it to three years and a half. The word time, Dan. iv. 25, by which is generally understood a year, denotes, according to others, the space of a month only; and hence the king's disorder continued no longer than seven months. But a year was a common measure of time among the Chaldæans, especially in the chronicles of their kings. Besides, we need no other interpreter for Daniel, than Daniel himself. It is certain that this prophet by "a time" means a year; and that by a time, and times, and half-a-time, is denoted the space of three years and a half.

AHIKAM, the son of Shaphan, and father of Gedaliah, the viceroy of Jerusalem, under Nebuchadnezzar, a prince of Judah, who was one of those employed by king Josiah to consult Haddah the prophetess, and who, in the reign of his son Jehoiakim, protected and preserved the prophet Jeremiah.

GEDALIAH, son of Ahikam, was left by Nebuchadnezzar in Palestine, after the destruction of Jerusalem and the temple; Jer. xl. xlii. 2 Kings xxv. 22, to govern the remainder of the Jewish people, and to gather again those who had fled. Jeremiah retired to him at Mizpeh; and many Jews who had fled into Moab and Ammon, came thither also. Gedaliah assured them of Nebuchadnezzar's protection, provided they lived peaceably. Ishmael, son of Nethaniah, of the royal family of Judah, came also to see Gedaliah, who had been informed that Ishmael was sent by Baalis, king of Ammon, to kill him; but Gedaliah would not believe it, nor would permit any one to prevent the designs of Ishmael. He received him at his table, and entertained him; and when the banquet was ended, Ishmael and his associates massacred Gedaliah, and all those about him, as well Jews as Chaldæans.

BAALIS, a king of the Ammonites, who had sent Ishmael, the son of Nethaniah, to murder the brave Gedaliah, the viceroy appointed by Nebuchadnezzar over the remnant of the Jews, whom he had left in Jerusalem. Jer. xi. 17. For this he was justly punished by Nebuchadnezzar, who soon after invaded his country, and reduced it to a desert.

EVIL-MERODACH, king of Babylon, succeeded his father Nebuchadnezzar the Great. He had governed the kingdom during the lunacy of his father, who after seven years recovered his understanding, once more ascended the throne, and imprisoned his son Evil-Merodach. In this confinement, it is supposed that Evil-Merodach made an acquaintance and friendship with Jehoiachin, king of Judah, who had been carried to Babylon by Nebuchadnezzar. However, it is certain, that, soon after his accession to the throne, he delivered the king of Judah out of prison, after a confinement of thirty-seven years, heaped many favours on him, and placed him above all

the other kings who were at the court of Babylon. 2 Kings xxv. 27. Jer. lii. 31. Evil-Merodach reigned but one year, according to the chronology of Archbishop Usher; but Dr. Prideaux says, he reigned two years, and was succeeded by Neriglissar, his sister's husband, who had been at the head of the conspiracy formed against him. Others are of opinion that he reigned three years, and was succeeded by his son Belshazzar.

NITOCRIS, the wife of Evil-Merodach, and mother of Belshazzar, king of Babylon, was a woman of extraordinary abilities. After the death of Evil-Merodach, she took the burden of all public affairs upon herself; and, while her son followed his pleasures, did all that could be done by human prudence to sustain the tottering empire. She perfected the works which Nebuchadnezzar had begun for the defence of Babylon. Several writers assert that the first men in the kingdom scrupled to acknowledge Evil-Merodach, under an idea that Nebuchadnezzar was still living; on which he ordered the body of his father to be taken out of the grave, and exposed to public view; in order that the most incredulous might be perfectly satisfied that there was no chance for Nebuchadnezzar the Great, ever to reign again in the present world.

BELSHAZZAR, NABONADIUS, or LABYNITUS, the last king of Babylon, is generally agreed to have been the son of Evil-Merodach, by the celebrated Nitocris, and grandson of Nebuchadnezzar the Great. He succeeded upon the deaths of his uncle-in-law Neriglissar, and his infant cousin Laborosoarchod, with whom some authors confound him. He is said to have reigned seventeen years, but was so devoted to his pleasures, that nothing is recorded of him, excepting his folly, dissipation, and impiety; till the last day of his reign and life; when the miraculous vision of the hand-writing on the wall, denouncing the immediate overthrow of his empire, alarmed him and his impious nobles, in the midst of their guilty festival, and led him to apply for advice, when too late, to the long neglected prime minister and prophetic instructor of his grandfather. The wonderful events of that night, with the interpretation and fulfilment of the vision, are fully recorded by Daniel, chap. v. Babylon was taken by Cyrus, Belshazzar slain, and the kingdom transferred to the Medes and Persians, A. M. 3410, or 3466, and about B. C. 538.

SALATHIEL, was son of Jehoiachin, and father of Zerubbabel. 1 Chron. iii. 17. He died at Babylon during the captivity. Salathiel was also son of Neri, according to St. Luke iii. 27. He descended from Solomon by Rehoboam, according to St. Luke. In Salathiel were united the two branches of this illustrious genealogy; so that Salathiel was son to Jehoiachin, according to the flesh, as appears from Chronicles, which say,

that Jehoiachin had two sons, Assir and Salathiel, at Babylon. And he might be son of Neri by adoption, or by having married the heiress of Neri's family; or, as proceeding from the widow of Neri according to the law. St. Luke does not tell us in what sense he was son to Neri. Dr. Hales says, that Salathiel must have been the grandson of Neri, by his mother's side.

ASTYAGES, son of Cyaxares. He dreamed, that from the womb of his daughter Mandane, married to Cambyses, king of Persia, there sprung up a vine that spread itself over all Asia. She being pregnant, he resolved to kill the infant as soon as born. Its name was Cyrus; but Harpagus being sent to destroy it, preserved it; which Astyages hearing of long after, he caused Harpagus to eat his own son. Harpagus, in revenge, called in Cyrus, who dethroned his grandfather. Thus the old tyrant lost his kingdom, by the barbarous means he took to preserve it.

RELIGION.

JEREMIAH, a divine writer, was the son of Hilkiah of Anathoth, in the tribe of Benjamin. He was called when very young to the prophetic office, about the thirteenth of Josiah, or B. C. 628; and continued in the discharge of it above forty-one years. Jeremiah's life was often exposed to danger, and he was committed to prison, on account of his remonstrances against the kings of Judah, and the predictions delivered by him, which announced the calamities that awaited them; particularly under the reign of Jehoiakim and of Zedekiah. After the conquest of Jerusalem by Nebuchadnezzar, he was set at liberty by order of the king, and it was left to his option either to accompany Nebuzaradan, the general of Nebuchadnezzar, to Babylon, or to remain in Judea with Gedaliah, who was appointed governor of the miserable remnant of the people that was left in that country. Jeremiah preferred the latter alternative, and went to reside with Gedaliah at Mizpeh. After the assassination of Gedaliah, Jeremiah, accompanied by Baruch, removed to Egypt. Of the subsequent events of his life, we have no authentic account. He is said by St. Jerome, &c. to have been stoned to death by the Jews at Tahpantes, where he resided, for preaching against their idolatry; but it is most likely that he died in Egypt, much advanced in years, and broken by the calamities which happened to himself and his country. Some rabbies, however, assert, that he returned to Judea, and others say that he went to Babylon, and died there.

BARUCH, the son of Neriah, the disciple and amanuensis of the prophet Jeremiah. Josephus tells us, he was descended

of a noble family; and it is said in his prophecy, that he wrote it at Babylon; but at what time is uncertain.

EZEKIEL, a celebrated prophet and priest among the Jews, who was carried captive to Babylon with Jeconiah, and began his prophecies in the fifth year of the captivity, B. C. 595. He was contemporary with Jeremiah, who prophesied at the same time in Judea. He foretold many events, particularly the destruction of the temple, the fatal catastrophe of those who revolted from Babylon to Egypt, and the happy return of the Jews to their own land.

SERAIAH, was son of Neriah, and brother of Baruch, the companion and secretary of Jeremiah. Seraiah was sent to Nebuchadnezzar at Babylon, in the fourth year of the reign of Zedekiah, in the year B. C. 595.

When Seraiah went to Babylon with king Zedekiah, as some interpreters understand the original, Jeremiah sent a letter by him, which was to be read to the captives there. This letter contained a prophecy of the fall of Babylon; and after it was read, Seraiah was ordered to tie it to a stone, and to throw it into the Euphrates, and say, "Thus shall Babylon sink, and not rise from the evil that I will bring upon her." Baruch went with his brother Seraiah upon this commission.

URIJAH, a prophet of the Lord, son of Shemaiah of Kirjath-jearim, Jer. xxvi. 20, 21, who prophesied at the same time as Jeremiah, and declared the same things against Jerusalem and Judah. Jehoiakim, king of Judah, and his great men, resolved to secure him, and put him to death; but Urijah escaped into Egypt; he then put him to death with the sword, and ordered him to be buried dishonourably in the graves of the meanest of the people.

ZEPHANIAH, the prophet, the son of Cushi, and grandson of Gedaliah, prophesied in the reign of Josiah, and was contemporary with Jeremiah.

DANIEL, the prophet, was born in Judea of the tribe of Judah, about the 25th year of the reign of Josiah; B. C. 606. He was led captive to Babylon, with other young Hebrew lords, after the taking of Jerusalem by Nebuchadnezzar, who took him into his service, when that prince gave them masters to instruct them in the language and sciences of the Chaldeans, and ordered them to be fed with the most delicate viands; but they, fearing that they should eat meat forbidden by the law of Moses, desired the king's officers to allow them only pulse. The wisdom and conduct of Daniel pleasing Nebuchadnezzar, that monarch gave him several posts of honour. It is said that, when but twelve years of age he made known the innocence of the chaste Susannah; but the learned are not agreed, that the young Daniel who confounded the old men was the same with this prophet; and some consider the whole story but fabulous. But

he explained Nebuchadnezzar's dream of the mysterious statue which foretold the four great monarchies, on which account he was made prefect of the province of Babylon. He afterwards explained that monarch's other dreams which foretold his insanity. In the reign of Darius the Mede, he refused to adore the gold statue of the king, and was cast into the lions' den, when those beasts, though pinched with hunger, did him no hurt. And he explained the characters written on the wall of the room where Belshazzar was feasting. It is believed that Daniel died in Chaldea, and that he did not take advantage of the permission granted by Cyrus to the Jews of returning to their own country. St. Epiphanius says he died at Babylon; and herein he is followed by the generality of historians.

SHADRACH, MESHACH, and ABEDNEGO, names given by the prince of the Babylonian eunuchs, to the three captive Jewish princes, Hananiah, Mishael, and Azariah, the companions of Daniel. Their temperance, wisdom, and promotions along with Daniel, their heroic refusal to worship Nebuchadnezzar's golden image, and their miraculous deliverance from the fiery furnace, with the destruction of their enemies, and subsequent promotion over the province, are recorded in Daniel, ch. i. and iii.

ZEPHANIAH, the second priest or sagan, under Seraiah, in the reign of Zedekiah, who often consulted Jeremiah by him, though he did not follow his advice, Jer. xxi. xxvii.

HABAKKUK: nothing is certainly known concerning the tribe or birth-place of Habakkuk. He is supposed to have prophesied about the year 605 before Christ, and to have been alive at the time of the final destruction of Nebuchadnezzar. It is generally believed, that he remained and died in Judea. The genuine works of Habakkuk are contained in three chapters. The style of this prophet is highly poetical, and his ode, or hymn, on the mercy of God is, perhaps, unrivalled for its union of sublimity, simplicity and piety.

HANANIAH, son of Azur (Jerem. xxviii. 1), a false prophet of Gibeon, who coming to Jerusalem in the fourth year of Zedekiah king of Judah, in the year B. C. 595, said to Jeremiah and all the people. "Within two full years will I bring again into this place all the vessels of the Lord's house, that Nebuchadnezzar king of Babylon hath carried to Babylon." At the same time Hananiah laid hold of the chains, or yokes, which Jeremiah had about his neck, as emblems of the future captivity of Judah, and breaking them, said, "Thus saith the Lord, even so in two years I will break the yoke of Nebuchadnezzar, king of Babylon." Jeremiah answered, "Thou hast broken the yokes of wood, but thou shalt make for them yokes of iron; thou shalt die this year, because thou hast taught rebellion against the Lord." Hananiah died within the year.

AHAB, the son of Kolaiah, a false prophet, who, along with another, named Hananiah, seduced the Jewish captives at Babylon, with deceitful hopes of a speedy deliverance, and thus excited their enmity against Jeremiah. But their pretences to inspiration were severely punished, Jer. xxix. 22.

PROPHANE HISTORY.

BATTUS I. a Lacedæmonian who built the town of Cyrene with a colony from the island of Thera. He was son of Polymnestus and Phronimee, and reigned in the town he had founded, and after death received divine honours. The difficulty with which he spoke, first procured him the name of Battus.

PHERETIMA, the wife of Battus, king of Cyrene, and the mother of Arcesilaus who was driven from his kingdom in a sedition, and assassinated. After her son's death, she recovered the kingdom by the aid of Amasis king of Egypt, and to avenge the murder of Arcesilaus, she caused all his assassins to be crucified round the walls of Cyrene, and she cut off the breasts of their wives, and hung them up near the bodies of their husbands. It is said she was devoured by worms; a punishment from heaven for her unparalleled cruelties.

PHRYNO, a celebrated general of Athens who died B. C. 590.

DRACO, succeeded Triptolemus as legislator at Athens, in the 39th Olympiad, 624 years B. C. When the laws of Triptolemus were become obsolete, or found insufficient for the regulation of the state, Draco instituted a new code, which was so extremely rigorous, that his laws were said to be written in blood. Under his system of legislation, death was the penalty for every kind of offence, in vindication of which he alleged, that as small faults seemed to him worthy of death, he could find no severer punishment for the greatest crimes. Such, however, was his abhorrence of the crime of taking away life, that he directed a prosecution to be instituted even against inanimate things, which had been instrumental to this purpose, and sentenced a statue, which had fallen upon a man and killed him, to be banished. This circumstance, if the report of tradition be well founded, affords sufficient evidence of the rude state of legislation in his time. His laws, however, were the result of age and experience, and they owed their effect to the opinion that was entertained, of his virtue and patriotism. The Athenians could not endure their rigour, and the legislator himself was obliged to withdraw to the island of Ægina. Here his popularity was such, that he was suffocated at the public theatre, amidst the applauses of the people. The rigour of his discipline was, in some measure, relaxed by Solon, in the 46th Olympiad.

SOLON, one of the seven wise men of Greece, was born at

Salamis, and descended from the truly patriotic king, Codrus. He had recourse to merchandise for his subsistence. He had, however, a greater thirst after knowledge and fame than after riches, and made his mercantile voyages subservient to the increase of his intellectual treasures. He very early cultivated poetry, and applied himself to the study of wisdom. The shameful decree, that none, under the pain of death, should propose the recovery of Salamis, grieved him so much, that, having composed an elegy of one hundred verses, such as he thought would be most proper to inflame the minds of the people, he ran into the market-place, as if he had been mad, with his night-cap on his head, repeating his elegy. A crowd being gathered round the pretended madman, his kinsman Pisistratus mingled among the rest, and observing the people moved with Solon's words, he seconded him with all the eloquence he was master of; and between them, they prevailed so far as to have the law repealed. Solon's popularity was extended through Greece in consequence of a successful alliance which he formed among the states in defence of the temple at Delphos against the Cirrhæans. When dissensions had arisen at Athens between the rich creditors and the poor debtors, Solon was created archon, with the united powers of supreme legislator and magistrate. He soon restored harmony between the rich and poor: he cancelled the debts which had proved the occasion of so much oppression, and ordained that in future no *creditor* should be allowed to seize the *body* of the *debtor* for his security; he made a new distribution of the people, instituted new courts of judicature, and framed a judicious code of laws, which afterwards became the basis of the laws of the twelve tables of Rome. Among his criminal laws are many wise and excellent regulations; but two of them were very exceptionable; the permission of a voluntary exile to persons that had been guilty of premeditated murder, and the appointment of a less severe punishment for a rape than for seduction. Solon died in Cyprus, in his 80th year, B. C. 558. Statues were erected to his memory both at Athens and Salamis. Among the precepts which have been ascribed to Solon, are the following: "Laws are like cobwebs, that entangle the weak, but are broken through by the strong. He who has learned to obey, will know how to command. In every thing you do, consider the end."

MILTIADES, an Athenian general, son of Cypselus. He obtained a victory in a chariot-race at the Olympic games. He led a colony of Athenians to the Chersonesus. The causes of this appointment are striking and singular. The Thracian Dolonci, harassed by a long war with the Absynthians, were directed by the oracle of Delphi to take for their king the first man they should meet in their return home, who should invite them to come under his roof, and partake of his entertainments. They met Miltiades, whom their appearances, with their strange

arms and garments, struck. He invited them to his house, and was made acquainted with the commands of the oracle. He obeyed; and when the oracle of Delphi had approved a second time the choice of the Dolonci, he departed for the Chersonesus, and was invested by the inhabitants with sovereign power. The first measure he took was to stop the further incursions of the Absynthians, by building a strong wall across the Isthmus. When he had established himself, and fortified his dominions, he turned his arms against Lampsacus. He was taken in an ambuscade. His friend Crœsus, king of Lydia, was informed of his captivity, and procured his release. He lived a few years after he had recovered his liberty. As he had no issue, he left his kingdom and possessions to Stesagoras, the son of Cimon, who was his brother by the same mother. The memory of Miltiades was greatly honoured by the Dolonci; and they regularly celebrated festivals, and exhibited shows, in commemoration of a man to whom they owed their greatness and preservation.

PERIANDER, a tyrant of Corinth and Corcyra, was the son of Cypselus, who before him had obtained an unjust authority over his fellow citizens. Periander succeeded him about the year B. C. 628; and in order to secure his power, put to death the principal persons in Corinth. In almost every other respect, he well merited the title of tyrant, which has ever been attached to his name; but he was very inimical to that luxury which involved the inhabitants of the city, and he kept the country in peace by means of his fleet, which gave him the controul of the sea. He is also applauded for not having imposed taxes upon his people, excepting those which resulted from the export and import of merchandize. His private life was stained with enormous crimes. He murdered his wife in his fury. He banished his son Lycophron to Corcyra for showing an abhorrence of the cruelty inflicted on his mother; but in his old age he sent to recall him, in order to govern Corinth in his stead, while he himself intended to retire to Corcyra. The people of that island prevented the exchange, by putting the prince to death. Periander took a just and ample revenge on the savage perpetrators of the deed; but not contented with this, he indulged the most cruel resentment on the innocent, by sending three hundred youths of the best families to be made eunuchs by king Alyattes of Sardis. These victims to royal madness, stopping by the way to Samos, were rescued by the people, and it has been asserted that the chagrin occasioned to Periander by the disappointment, caused his death, at the age of eighty, in the year B. C. 584. He was a man of great talents, and the following inscription on his tomb at Corinth, preserved by Laertius, proves that his country regarded him as a wise and able ruler.

Periander lies within Corinthian ground,
For power and wisdom above all renowned.

He was traditionally reckoned among the seven wise men of Greece, and some of his maxims, which are rather prudential than moral, seem to justify the title. The maxim most known is, "There is nothing which prudence cannot accomplish."

LYCOPHRON, son of Periander, king of Corinth. The murder of his mother, Melissa, by his father, had such an effect upon him, that he resolved never more to speak to him. This resolution was strengthened by his uncle Proclas, king of Epidanius, who took Lycophron and his brother under his protection. When the infirmities of Periander obliged him to look for a successor, Lycophron, who was then in the island of Corcyra, refused to come to Corinth while his father was there, and he was induced to promise to settle in that city, only on condition that his father would come and dwell on the island which he left. So fearful, however, were the Corcyranians of the tyranny of Periander, that they killed the son to prevent the meditated exchange from taking place.

BATTUS II., was grandson to Battus I., and son of Arcesilaus. He succeeded his father on the throne of Cyrene, and was surnamed Felix, and died B. C. 554.

PHALARIS, tyrant of Agrigentum, in Sicily, who rendered himself famous by the cruelties which he committed, but of whose personal history very little is known. He is thought to have been born in Crete, and to have been banished from that island on account of his political intrigues. He went to Sicily, and by his abilities was enabled to obtain the sovereignty of Agrigentum about the year B. C. 571. He found it necessary to maintain by harshness and severity, the place to which he had risen by force or fraud, and he became one of the most detested of tyrants. The most marked instance of his cruelty is his punishment by the brazen bull. The letters under his name are undoubtedly spurious.

CYAXARES II., king of the Medes, son of Astyages, and uncle to Cyrus. This prince is supposed to be the same with "Darius the Mede," mentioned in the Old Testament. In concert with his nephew, Cyaxares, after the reduction of Babylon, arranged the affairs of the new empire, and divided it into a hundred and twenty provinces, which were entrusted to the care of those persons who had distinguished themselves during the war, over whom three presidents were appointed; the prophet Daniel, on account of his age, experience, and great wisdom, being the chief. Cyaxares reigned in conjunction with Cyrus till the year B. C. 536, when he died.

PHILOCYPRUS, a king of Cyprus in the age of Solon, by

whose advice he changed the situation of a city, which, in gratitude to the Athenian legislator, he called Soli.

ROMANS.

ANCUS MARTIUS, the fourth king of Rome, succeeded Tullus Hostilius, B. C. 639. He defeated the Latins, subdued the Fidenates, conquered the Sabines, Volscii, and Veientines, enlarged Rome, by joining to it Mount Janicula, and made the harbour of Ostia. He died about B. C. 615.

PRISCUS TARQUINIUS, the fifth king of Rome, was the son of an opulent merchant at Corinth, who, escaping from tyranny at home, settled at Tarquinia, in Etruria, where he married a female of rank, by whom he had two sons. One of them died, and the other, named Lucomon, was urged by his wife Tanaquil, a lady of rank and authority, to remove from Etruria to Rome; where he changed his prænomen Lucomon into Lucius, and his family name Damaratus into Tarquinius, borrowed from his native city. Here he ingratiated himself by his manners with Ancus Martius, the king, and also with the people; and by the liberal application of his wealth to public purposes, particularly to the support of the wars in which Rome was engaged, as well as by his skill and valour in the field, he gained a reputation which served to advance him to the rank of patrician and senator. Ancus also appointed him to the confidential office of guardian to his two sons. Upon the death of Ancus, B. C. 616, the ambition of Tarquin prompted him to take measures for securing the succession to himself. The crown being elective, he contrived, by bribes and solicitations, to obtain the suffrages of the people, who proclaimed him king! and in order to strengthen his interest in the senate, he introduced from plebeian families two hundred new members into this body. In his wars with the Latins, he took several of their towns, and obliged the Sabines and Etrurians, whose confederacy he defeated, to seek an alliance with Rome on humiliating terms. Tarquin, in honour of his success, was granted a triumph; and the spoils of war were devoted to the erection of the Circus Maximus, for the exhibition of the Roman or great games. The Etrurians having afterwards rebelled, obtained peace upon condition of their recognizing Tarquin as their sovereign. During an interval of peace, after a nine years' war, Tarquin employed himself in improving the city, by enclosing it with walls, and by constructing those sewers, which were in subsequent times the objects of admiration. On occasion of a new war with the Sabines, Tarquin, whose army was deficient in cavalry, augmented the strength of each division; and having defeated the Sabines, they submitted, and surren-

dered all their fortresses to the Romans. At this time Tarquin fulfilled his vow of erecting a temple to Jupiter, Juno, and Minerva, on the Tarpeian rock; and by this act he acquired the honour of founding the principal seat of the Roman worship. Having attained to his 80th year, the sons of Ancus took occasion to make an attempt for defeating his plan of continuing the crown in his own family, by the marriage of his daughter to Servius Tullius, by conspiring against his life. They so far succeeded as to procure the assassination of the king. His queen, Tanaquil, however, by keeping the event secret, adopted measures for securing the succession of her son-in-law. The sons of Ancus, whose plot had been detected, went into voluntary banishment. Thus ended, in the year B. C. 577, the prosperous and splendid reign of Tarquin the elder, one of the most illustrious of the Roman kings, and equally distinguished by his conduct in peace and in war.

TANAQUIL, or CARA CECILIA, wife of Tarquin, fifth king of Rome. She was a native of Tarquinia; and so well skilled in augury, that she persuaded her husband to go to Rome, where he was elected king. After he was murdered, she raised her son Servius Tullius to the throne. She was a woman of such liberality, that the Romans preserved her girdle with great veneration.

NŒVIUS, a famous augur in the reign of Tarquin, who, to convince the king and the Romans of his preternatural power, cut a flint with a razor, and turned the ridicule of the populace to admiration. Tarquin rewarded his merit by erecting him a statue in the comitium, which was extant in the age of Augustus. The razor and flint were buried near it under an altar, and it was usual among the Romans to make witnesses in civil causes swear near to it. This miraculous event of cutting a flint with a razor, though believed by some writers, is treated as fabulous by Cicero, who himself had been an augur.

PHILOSOPHY.

THALES, the founder of the Ionic school, and of the scientific method of philosophising among the Greeks, was born of Phœnician parents, at Miletus, B. C. 640. He acquired wealth and distinction among his countrymen, and was employed at an early age in the public affairs. He declined involving himself by marriage in the cares of a family, that he might devote his whole time and attention to the study of philosophy; alleging, as it is said, to his mother, who urged him to marry, at an early age, "it is too soon;" at a more advanced period, "it is too late." In order more entirely to disengage himself from every avocation that could divert his mind from his favourite pursuits, he

committed the care of his estate to his sister's son, whom he adopted. In search of wisdom he travelled to Crete, and afterwards to Egypt. From the priests at Memphis, in the latter country, he is said by several writers to have gained his knowledge of philosophy and mathematics. But it is more probable that he was more indebted to the exercise of his own talents and assiduity, than to any communication from them; and accordingly it has been affirmed, that he taught the priests of Memphis how to measure the height of their pyramids. Upon his return to Miletus, he was universally respected for his extraordinary wisdom and learning; and his acquaintance was eagerly courted by all who wished to improve in knowledge, or to be ranked among philosophers. Among his disciples, which were numerous, were Anaximander, Anaximenes, and Pythagoras. Thales was the author of the Ionian sect of philosophers; he was reckoned, by the best historians, the father of Greek philosophy, being the first that made any researches into natural knowledge and mathematics. He thought water was the principle of which all bodies in the universe are composed; that the world was the work of God, whom he regarded as omniscient, and as beholding the secret thoughts in the heart of man. He maintained that real happiness consisted in health and knowledge; that the most ancient of beings is God, because he is uncreated; that nothing is more beautiful than the world, because it is the work of God; nothing more extensive than space, quicker than spirit, stronger than necessity, wiser than time. He used to observe, that we ought never to say to any one that which may be turned to our prejudice; and that we should live with our friends as with persons that may become our enemies. In geometry he was a considerable inventor, as well as an improver, particularly in triangles; and all the writers agree, that he was the first, even in Egypt, who took the height of the pyramids by the shadow. His knowledge and improvements in astronomy were very considerable. He divided the celestial sphere into five circles or zones; the arctic and antarctic circles, the two tropical circles, and the equator. He observed the apparent diameter of the sun, which he made equal to half a degree; and formed the constellation of the Little Bear. He observed the nature and course of eclipses, and calculated them exactly; one in particular, memorably recorded by Herodotus, as it happened on a day of battle between the Medes and Lydians, which Thales had foretold; and he divided the year into 365 days. He died at the age of ninety years, leaving behind him an excellent character as a mathematician, a philosopher, and a moralist. Of his maxims we select the following: "Neither the crimes nor the thoughts of bad men are concealed from the gods. Health of body, competent fortune, and a cultivated mind, are the chief sources of happiness. What is the most

difficult thing? To know one's self. What the easiest? To give advice to others. How shall we best attain to virtue? By abstaining from all that we blame in others. Parents may expect from their children that obedience which they paid to their own parents. Take more pains to correct the blemishes of the mind, than those of the face. Stop the mouth of slander by prudence. Be careful not to do that yourself, which you blame in another. Friends should be remembered when absent, as well as when present."

BIAS, a celebrated philosopher, and one of the seven sages of Greece, flourished about B. C. 606. He was accustomed to say, "It is a sickness of mind to wish for impossible things." During the siege of Priene, his native city, being asked why he was the only one who returned from the place without carrying any thing with him, he replied, that he carried his all with him, meaning, that his knowledge and virtue were the only blessings that were peculiarly his own, since they could not be taken from him. He expired while pleading for one of his friends. Having ended his speech he reposed his head in the bosom of his sister's son; his adversary having closed his defence, the judges gave sentence on Bias's side. The court being dismissed, he was found dead in his nephew's bosom; the city bestowed a magnificent monument upon him, with this inscription:

Bias, of Prienæan fam'd descent,
Lies here, Ionia's great ornament.

They also dedicated a temple to him, called the Tutmaian. Laertius bestows upon him this epigram.

Bias lies hidden here, whom Hermes led
To the grave, when age had snow'd upon his head;
His head, which, pleading for his friend, inclin'd
Upon his nephew, to long sleep resign'd.

He wrote concerning Ionia, by what means it might be most happy.

LAO-RUIN, or LAO-ISE, a Chinese philosopher, who founded the sect of Tao-see. He was born B. C. 603, and died in an advanced age, leaving to his disciples a book called Tao-see, being a collection of five thousand sentences. His morality resembles that of Epicurus.

POETRY.

TYRTÆUS, a Greek poet, is supposed to have been a native of Miletus, and to have resided at Athens, as a poet, mu-

sician, and schoolmaster. Somewhat deformed in body, he possessed a manly and elevated soul. In a contest between the Lacedæmonians and Messenians, the former, having experienced some ill success, are said to have consulted the oracle of Delphi, B. C. 623, and to have been directed to seek a general at Athens. The Athenians, as some say in derision, sent Tyrtæus, who, by the recital of poems in praise of valour and patriotism, animated the Spartans, so that they became victorious, and reduced the Messenians to subjection. He is said to have also given them useful advice as a military leader, in consequence of which the Spartans conferred upon him the right of citizenship, and he honoured him whilst he resided among them. His war poems have been celebrated by the ancients, and particularly by Horace.

MIMNERMUS, a Greek elegiac poet, a native of Colophon, was contemporary with Solon. He was the inventor of the pentameter verse; his compositions were of the elegiac kind, according to the ancient acceptation of the word, which by no means confined it to mournful topics. His talents led him to treat of very different subjects: he was a votary of love and pleasure, and is so distinguished by a line in Propertius:

"Plus in amore valet Mimnermi versus Homero."

Horace likewise refers to him in a similar connection, though in much stronger terms:

"If, as wise Mimnermus said,
Life, unblest with love and joy,
Ranks us with the senseless dead,
Let these gifts each hour employ."

His manners are thought to have corresponded with his philosophy. His elegies, of which only a few fragments are preserved, were so much admired in antiquity, that Horace preferred them to those of Callimachus. He composed a poem, as we learn from Pausanias, upon the battle fought between the people of Smyrna and the Lydians, under Gyges. He likewise was author of a poem in elegiac verse, which he entitled "Nanno," and in which we may suppose he chiefly celebrated a young and beautiful girl of that name, who, according to Athenæus, was a player on the flute, with whom he was enamoured in his old age. Horace bears testimony to his abilities in describing that seducing passion, alluding to some much-admired lines of this Greek poet, which have been preserved by Stobæus:

"What is life and all its pride,
If love and pleasure be denied?

Snatch, snatch me hence, ye fates, whene'er
The amorous bliss I cease to share.
Oh, let us crop each fragrant flower,
While youth and vigour give us power;
For frozen age will soon destroy
The force to give or take a joy;
And then a prey to pain and care,
Detested by the young and fair,
The sun's blest beams will hateful grow,
And only shine on scenes of woe!"

ARION, a famous lyric poet and musician, son of Cyclos, of Methymna, in the island of Lesbos. He went into Italy with Periander, tyrant of Corinth, where he obtained immense riches by his profession. Some time after, he wished to revisit his country, and the sailors of the ship in which he embarked resolved to murder him, to obtain the riches which he was carrying to Lesbos. Arion, seeing them inflexible in their resolution, begged that he might be permitted to play some melodious tune; and as soon as he had finished it, he threw himself into the sea. A number of dolphins had been attracted round the ship by the sweetness of his music; and it is said that one of them carried him safe on his back to Tænarus, whence he hastened to the court of Periander, who ordered all the sailors to be crucified at their return.

EPIMENIDES, an ancient poet and philosopher, by some styled a Phestian; by others said to have been born at Gnossus, in Crete. Contrary to the custom of his country, he always wore his hair long, which, according to some, was because he was ashamed of being thought a Cretan; and he does not seem to have had a high opinion of his countrymen, if that verse cited by St. Paul be, as it is generally believed to be, his: "The Cretans are always liars, evil beasts, slow bellies." His reputation was so great over all Greece, that he was a favourite of the gods. The Athenians being afflicted with the plague, and commanded by the oracle to make a solemn lustration of the city, sent Nicias, the son of Niceratus, with a ship to Crete, to desire Epimenides to come to them. He accepted their invitation, accompanied the messengers to Athens, performed the lustration of the city, and the plague ceased, B. C. 596. Here he contracted an acquaintance with Solon, whom he privately instructed in the proper method for the regulation of the Athenian commonwealth. He is said to have looked wistfully on the port of Munychia for a long time, and then to have spoken as follows to those that were near him: "How blind is man to future things! for did the Athenians know what mischief will one day be derived to them from this place, they would eat it with their teeth." This prediction was thought to be accomplished 270 years after,

when Antipater constrained the Athenians to admit a Macedonian garrison into that place. Having finished his business at Athens, the citizens offered him many valuable presents and high honours, and appointed a ship to carry him back to Crete; but he would accept of nothing, except a little branch of the sacred olive preserved in the citadel; and desired the Athenians to enter into an alliance with the Gnossians. Having obtained this, he returned to Crete, where he died soon after, aged 157 years; or as the Cretans, consistently with their character, pretended, 299. He was a great poet, and wrote 5,000 verses on the genealogy of the gods, 6,500 on the building of the ship Argo, and Jason's expedition to Colchis, and 4,000 concerning Minos and Rhadamanthus. He wrote also in prose, concerning the sacrifices and the commonwealth of Crete. St. Jerome likewise mentions his books of oracles and responses. The Lacedæmonians procured his body, and preserved it among them, by the advice of an oracle; and Plutarch tells us that he was reckoned the seventh wise man by those who refused to admit Periander into the number. St. Paul quotes this poet in Titus i. 12.

STESICHORUS, a Greek lyric poet, was born at Himera, in Sicily, and flourished about the year B. C. 612, being a person of some consequence in his native city; and he is said to have died in the year B. C. 556. His works are numerous, and much esteemed by the ancients. They were composed in the Doric dialect, but they have all perished, except a few fragments, amounting to fifty or sixty lines, printed in the collection of Fulvius Ursinus. The general character of his writing is represented as consisting in force and dignity.

Horace speaks of "The dignified strains of Stesichorus."

Statius, in his Sylvæ, characterises him as "The impetuous Stesichorus."

The Greek epigrammatist speaks of him in the following manner: "Stesichorus blazes or glows." And again: "Thou, O Stesichorus, hast drawn along with thee the Homeric stream."

Dionysius says that he possessed all the excellencies and graces of Pindar and Simonides, and that he surpassed them both in the grandeur of his subjects, in which he has well preserved the characteristics of manners and persons; and Quintilian represents him as having displayed the sublimity of his genius by the selection of weighty topics, such as important wars, and the actions of great commanders, in which he has sustained with his lyre the dignity of epic poetry. Accordingly, Alexander the Great ranks him among those who were the proper study of princes.

CLEOBULUS, one of the seven wise men of Greece, son of Evagoras of Lindos, famous for the beautiful shape of his

body. He wrote some verses, and died in the 70th year of his age, B. C. 564.

SAPPHO, a celebrated Greek poetess, was a native of Mitylene, in the isle of Lesbos, and flourished about the year B. C. 610. She married a rich inhabitant of Andros, by whom she had a daughter; and it was not, probably, till after she became a widow, that she rendered herself so distinguished by her poetry and amours. Her verses were chiefly of the lyric kind, and love was the general subject, which she treated with so much warmth, and with such beauty of poetical expression, as to have acquired the title of the tenth muse. Her compositions were held in the highest esteem by contemporary poets, the Roman as well as the Grecian, and no female name has risen higher in the catalogue of poets. Her morals have been as much depreciated, as her genius has been extolled. Besides her desperate passion for Phaon, she too has been accused of an unnatural attachment to some of her own sex. She is represented by Ovid as very far from handsome; and as she was probably no longer young when she became enamoured of the beautiful Phaon, his neglect is not at all surprising. Unused to neglect, and unable to bear her disappointment, she went to the famous precipice of Leucate, since popularly called the Lover's Leap, and throwing herself into the sea, terminated her life and her love. To this catastrophe Ausonius alludes:

"And the masculine Sappho, about to perish with her Lesbian arrows, threatens a leap from the snow-crowned Leucade."

Statius, in his Sylvæ, bears testimony to the fatal close of Sappho's life:

"And the rash Sappho did not dread Leucade."

Among the moderns, a noble author has thus described the spot where the still fond, but despairing woman put a period to her sorrows and her existence:

"But when he saw the evening star above
Leucadia's far-projecting rock of woe,
And hail'd the last resort of fruitless love,
He felt, or deem'd he felt, no common glow:
And as the stately vessel glided slow
Beneath the shadow of that ancient mount,
He watch'd the billows' melancholy flow,
And sank albeit in thought, as he was wont;
More placid seem'd his eye, and smooth his pallid front."

LORD BYRON.

Longinus quotes the following celebrated Ode as an example of sublimity:

" Blest as th' immortal gods is he,
The youth who fondly sits by thee,
And hears and sees thee all the while,
Softly speak and sweetly smile.

" 'Twas this depriv'd my soul of rest,
And rais'd such tumults in my breast;
For, while I gaz'd in transport lost,
My breath was gone, my voice was lost;

" My bosom glow'd; the subtle flame
Ran quick through all my vital frame:
O'er my dim eyes a darkness hung·
My ears with hollow murmurs rung;

" In dewy damps my limbs were chill'd;
My blood with gentle horrors thrill'd;
My feeble pulse forgot to play;
I fainted, sunk, and died away."

PHILLIPS'S TRANSLATION.

No less beautiful is the hymn to Venus, of which the following is an extract:

" Oh Venus, beauty of the skies,
To whom a thousand temples rise,
Gaily false in gentle smiles,
Full of love-perplexing wiles;
Oh, goddess! from my heart remove
The wasting cares and pains of love.

" If ever thou hast kindly heard
A song in soft distress preferr'd,
Propitious to my tuneful vow,
Oh! gentle goddess! hear one now;
Descend, thou bright, immortal guest,
In all thy radiant charms confest.

" Thou once didst leave almighty Jove,
And all the golden roofs above,
The car thy wanton sparrows drew,
Hovering in air they lightly flew;
As to my bower they wing'd their way,
I saw their quiv'ring pinions play.

" The birds dismist, while you remain,
Bore back their empty car again;
Then you, with looks divinely mild,
In every heavenly feature smil'd,

And ask'd what new complaints I made,
And why I call'd you to my aid?" PHILLIPS.

Sappho formed an academy of females who excelled in music; and it was doubtless this academy which drew on her the hatred of the women of Mitylene, who accused her of being too fond of her own sex; but will not her love for Phaon, and the fatal termination of her existence, sufficiently exculpate her.

Maximus Tyrius plainly asserts that Sappho was both diminutive in her stature and swarthy in her complexion. Ovid confirms this description in his Heroides, in the celebrated epistle from Sappho to Phaon:

"To me what nature has in charms deny'd,
Is well by wit's more lasting flames supply'd.
Tho' short my stature, yet my name extends
To heav'n itself, and earth's remotest ends.
Brown as I am, an Ethiopian dame
Inspir'd young Perseus with a gen'rous flame."

Besides the structure of verse called Sapphic, she invented the Æolic measure, composed elegies, epigrams, and nine books of lyric poetry.

ALCÆUS, a famous ancient lyric poet, born at Mitylene, in the island of Lesbos, esteemed by Horace the inventor of this kind of poetry. He flourished at the same time with Sappho, who was likewise of Mitylene; and was a great enemy to tyrants, but not a very brave soldier. He was present at an engagement, wherein the Athenians gained a victory over the Lesbians; and here, as he himself is said to have confessed in one of his pieces, he threw down his arms, and saved himself by flight. Horace, who of all the Latin poets, most resembled Alcæus, has made the like confession. The poetical abilities of Alcæus are undisputed; and though his poems were chiefly in the lyric strain, yet his muse was capable of treating the sublimest subjects with suitable dignity.

Horace mentions him in an animated panegyric:

"Alcæus strikes the golden strings,
And seas, and war, and exile sings:
Thus while they strike the various lyre,
The ghosts the sacred sounds admire;
But when Alcæus lifts the strain,
In thicker crowds the shadowy throng
Drink deeper down the martial song." FRANCIS.

CRINNA, of the Isle of Telos, published an excellent poem, in the Doric language, comprized in 300 verses. Her style was said to come near the majesty of Homer. She died at 19 years of age.

PERIOD X.

FROM CYRUS TO ARTAXERXES I.

[B. C. 600.]

REMARKABLE FACTS, EVENTS, AND DISCOVERIES.

B.C.
598 Jehoiachin, king of Judah, carried captive, by Nebuchadnezzar.
594 Solon made Archon at Athens.
591 The Pythian games instituted in Greece, and tragedy first acted.
588 The first irruption of the Gauls into Italy.
566 The first Census at Rome, when the number of citizens was found to be 84,000.
562 The first comedy at Athens acted upon a moveable scaffold.
559 Cyrus the first king of the Medes and Persians.
550 Thales travels into Egypt, acquires the knowledge of geometry, astronomy, and philosophy; returns to Greece, calculates eclipses, gives general notions of the universe, and maintains the unity of the Deity. His scholar, Anaximander, invents maps, globes, and the signs of the zodiac.
538 Babylon taken, and its monarchy ended by Cyrus.
536 Cyrus issues an edict for the return of the Jews.
534 The Temple founded by the Jews.
526 Learning greatly encouraged at Athens, and a public library first founded.
527 Egypt conquered by Cambyses.
520 The second edict to rebuild Jerusalem.
515 The second Temple finished under Darius.
509 Tarquin, the last king of Rome, expelled, and a republican government established, which lasted 461 years.
508 The first alliance between the Romans and Carthaginians.
507 The second Census at Rome, 130,000 citizens.
504 Sardis burnt by the Athenians, which occasioned the Persian invasion of Greece.

In this period, prophane history becomes somewhat clear, and the relations concerning the different nations may be depended upon with some degree of certainty. Characters are produced that are highly interesting, and important revolutions take place. Cyrus, the Mede, overthrows the Babylonian, and establishes the Persian empire.

We shall now divide our periods into centuries. The reader will be pleased to observe, that the characters are placed in the century in which they were supposed to be *born;* on this account he must bear in mind that in perusing the lives of those who came into the world towards the close of a century, he will be extending his ideas to the

events of a succeeding period. As some general rule must be observed in placing the characters, on mature consideration, this has been thought the best. To have placed them in the century in which they *died* would have been more inconvenient; the time in which they *flourished*, was thought of, but it appeared objectionable.

The chronological tables at the beginning of the periods will assist the reader in forming correct ideas of time.

GOVERNMENT.

CYRUS, the famous founder of the Persian monarchy, and the restorer of the Jews to their country, their temple, and their former state, was the son of Cambyses, and Mandane, the daughter of Astyages, B. C. 599. Cyrus, beautiful in his person, and more amiable for the qualities of his mind, lived with his father during the first twelve years of his life, and was educated after the Persian manner in hardship and toil, and all such laborious exercises, as would tend to fit him for the fatigues of war, in which he unquestionably excelled all his contemporaries. At this early period he surpassed all of his age, not only in aptness to learn, but in the courage and address with which he executed whatever he undertook. After this he was sent to Media to the court of Astyages, his grandfather, with whom he lived about five years. Here his conduct was so excellent and amiable, notwithstanding the pride, luxury, and magnificence which prevailed in the court of Media, that he was generally beloved, and laid the foundation of that attachment to his person which enabled him afterwards to perform the exploits which are recorded of him. He was gentle, affable, beneficent and generous. Whenever the young lords had any favour to ask of the king, Cyrus was their solicitor. If the king had any subject of complaint against them, Cyrus was their mediator; and he always managed their affairs so well, that he never failed of obtaining what he desired. When he was sixteen years of age, he accompanied Astyages in an attack upon the Assyrians, who had made inroads upon the Persian territories; his behaviour on this occasion was such, that the victory obtained was imputed to his energy and superior prowess. Soon after this he returned to his father, with whom he resided till he had attained the age of forty, when he was called forth to the assistance of his uncle Cyaxares, by whom he was appointed generalissimo of the Medes and Persians. This led to the establishment of that vast empire, of which he was the founder, and which he erected upon principles of so much wisdom, that it existed in spite of the weakness and the wickedness of his successors, for a period of two hundred years. In

this sketch we shall not attempt to follow the hero in all his contests. In every instance, where valour and wisdom were required, he was found possessed of all those qualities that can render a man and a prince truly great. After a signal victory obtained by Cyrus over the Assyrians, aided by Crœsus, a young princess of exquisite beauty was found among the prisoners of war, and in the division of the spoil she was reserved for Cyrus. Her name was Panthea, the wife of Abradates, king of Susiana. Upon the report made to Cyrus of her extraordinary beauty, he refused to see her; fearing, as he said, that such an object might engage his affection more than he desired, and divert him from the prosecution of the real design which he had in view.

When he had dethroned the Lydian king, he completed the reduction of all Lesser Asia and Syria, and then turning his arms against the king of Assyria, he invested Babylon, which he took after a siege of two years, and thus put an end to that great and powerful monarchy, B. C. 538.

The destruction of Babylon forms a very interesting event both in prophane and sacred history; and, more particularly, in its reference to the predictions of Scripture and the subsequent state of the Jews. Isaiah, who began to deliver his predictions in the year B. C. 757, and who was put to death B. C. 696; and Jeremiah, who died about the year B. C. 577, expressly foretold the destruction of this city, together with several circumstances that attended it, and that marked it as a very important era in the history of the world. Both these prophets speak with such assurance of its destruction, and of the manner in which it would be brought about, that they seem to describe a future event as if it had already occurred, and they had been witnesses of the catastrophe.

Cyrus, who was the destined conqueror of Babylon, and who transferred the empire from the Babylonians to the Medes and Persians, was foretold by name above an hundred years before he was born. The time of the reduction of Babylon was specifically marked out by the prophet Jeremiah. The facts agreeing with these prophecies, are related by no less historians than Herodotus and Xenophon; and Isaiah lived above two hundred and fifty years before Herodotus, and nearly three hundred and fifty before Xenophon; and Jeremiah lived above one hundred and fifty years before the one, and nearly two hundred and fifty before the other. As Cyrus took Babylon in the year B. C. 538, Isaiah delivered his prophecies at least one hundred and sixty years before the taking of Babylon, and Jeremiah sent his prophecies concerning Babylon, to Babylon by the hands of Seraiah, "in the fourth year of the reign of Zedekiah," Jer. li. 59. which was fifty-six years before the taking of Babylon, for the fourth year of Zedekiah coincides with the year 594 B. C.

That the destruction of Babylon was complete and final, is no less expressly foretold and minutely described than other circumstances attending this event.

After Cyrus had settled his affairs at Babylon, he went into Persia to make a visit to his parents, who were still living; and on his way thither through Media, he there married the daughter of Cyaxares, called in Scripture, Darius the Mede, having with her as a dowry the kingdom of Media in reversion, and then with his wife went to Babylon. He now, viz. in the year 536 B. C., issued an edict, which has given celebrity to his name, permitting such of the Jews as were remaining from the Babylonish captivity to return to Jerusalem and rebuild their temple. This decree was certainly obtained by the intercession of the prophet Daniel, who was already highly famed for his wisdom and integrity, in a licentious and truly infamous court. In Daniel, Cyrus seems to have placed the highest degree of confidence, which the prophet turned to the advantage of his oppressed countrymen. From concurring testimony, he no doubt pointed out to the prince the prophecies of Isaiah, in which himself was pointed out by the finger of heaven, as destined for the most important purposes; as designated to be a great conqueror and the restorer of the Jews to their native land. The learned Prideaux offers many reasons that might have concurred to induce the conqueror to comply with the urgent solicitations of the prophet, his friend and principal minister. Though Cyrus was born and brought up as an idolater, the interposition of providence must occasionally have made an impression on his mind, which Daniel seems to have converted to the best ends.

He speaks in his decree in the name of the Lord of Israel; he was too wise to believe in the gods which his countrymen and the world in general were accustomed to worship, and was probably too much enlightened to refer the passing events of life, and the revolutions of empires, to what the ignorant would denominate chance. He had heard of the hand writing on the wall, which none but Daniel could explain; and he only, according to his own profession, by the interposition of his God. He had been informed of the deliverance of the same excellent man from the lion's jaws, and he might be almost, if not altogether persuaded, that the God of Israel was the God that had made him "king of the whole world."

Cyrus not only permitted and encouraged the Jews to return to their own country, but readily restored all the sacred vessels and furniture which Nebuchadnezzar had brought from Jerusalem, and deposited in the temple of Baal. Having established his empire, which was bounded on the east by the river Indus, on the north by the Caspian and Euxine seas, on the west by the Ægean sea, and on the south by Ethiopia and the sea of

Arabia, upon a foundation not easily shaken; he fixed his residence in the midst of all these countries, spending generally seven months of the year at Babylon, in the winter season, on account of the warmth of that climate; three months at Susa, in the spring of the year, and two months at Ecbatana, during the heat of the summer. Seven years being spent in a state of tranquillity, as he was equally beloved by his own natural subjects, and by those of the conquered nations, he returned into Persia, which was the seventh time from his accession to the whole monarchy. At this time he was about seventy years of age, thirty of which had elapsed since his having been first made general of the Persian forces and from the capture of Babylon, and seven from his beginning to reign alone after the death of Cyaxares. His life had been uniformly sober and temperate, and he therefore enjoyed to the last a vigorous state of health. When he perceived that the time of his death was drawing near, he ordered his children and the chief officers of the state to be assembled near him; and after having thanked the gods for all their favours to him during the course of his life, and implored similar protection and favour on behalf of his children, his country, and his friends, he declared his eldest son, Cambyses, his successor; and left the other, whose name was Tanaoxares, several very considerable governments. He gave them both excellent instructions, and represented to them that the mean strength and support of the throne were neither the vast extent of countries, nor the number of forces, nor immense riches, but a due respect for the gods, a good understanding between brethren, and the art of acquiring and preserving true and faithful friends. After having given his hand to be kissed by all who were present, finding himself at the point of death, he added these last words: "Adieu, dear children, may your lives be happy; carry my last remembrance to your mother. And for you, my faithful friends, as well absent as present, receive this last farewell, and may you live in peace!" Having closed his address, he covered his face, and died, according to Xenophon, at the age of seventy. He was buried at Pasagarda, and his monument was to be seen in the time of Alexander the Great.

Cyrus, says M. Rollin, may be justly considered as the wisest conqueror, and the most accomplished prince, whose name occurs in prophane history. He possessed all the qualities requisite to form a great man; wisdom, moderation, courage, magnanimity, noble sentiments, a wonderful ability in managing men's tempers, and gaining their affections; a thorough knowledge of all the branches of the military art, as far as that age had carried it; a vast extent of genius and capacity for forming, and an equal steadiness and prudence for executing the greatest projects. As real merit was the foundation and support of

his greatness, he affected no self-importance and haughtiness of demeanour, but strove to render himself affable and easy of access; and he was amply compensated by the cordial affection and respect of his people. He was beloved, and had many friends because his sentiments were kind and liberal, and he was friendly in his disposition and conduct. Cicero observes, (Lib I. epist. ii. ad. iii. fratrem), that during the whole time of Cyrus's government, he was never heard to speak one rough or angry word; and this showed a very singular degree of self-command. It was his invariable persuasion, that all his purposes and labours should tend to the happiness of his people. Whilst he was one day discoursing with his courtiers upon the duties of a king, he observed that a prince ought to consider himself as a shepherd; and that he ought to have the same vigilance, care, and goodness. Many great and good characters have been formed by adversity and affliction; but Cyrus was great and good without this kind of discipline. He himself informs us, that during the whole course of his life, the happiness of it was never interrupted by any unfortunate accident, and that in all his designs the success had answered his utmost expectations. He adds, however, that in the midst of his uninterrupted prosperity, he still reserved in his heart a secret fear, proceeding from the changes and misfortunes that might happen; and this prudent fear was not only a preservative against insolence, but even against intemperate joys. As to the nature and motives of his wars and victories, M. Rollin considers Cyrus as having maintained a very different character from those conquerors who were influenced by ambition and avarice, and who are chargeable with violence and injustice. Although Cyrus was not in every respect justifiable, yet he reverenced the laws, and well knew that there are unjust wars, which being undertaken without just foundation, render the person concerned in exciting and producing them, accountable for the blood that he sheds. Cyrus's conquests were the consequences of the victories he obtained over Crœsus, king of Lydia, who was master of the greatest part of Lesser Asia, and over the king of Babylon, who was master of all Upper Asia, and many other countries; both which princes were the aggressors. With good occasion, therefore, is Cyrus represented as one of the greatest princes recorded in history; and his reign justly proposed as the model of a perfect government, which it would not be, unless justice had been the basis and foundation of it.

ABRADATES, king of Susa in the Persian empire. His wife Panthea, being taken prisoner by Cyrus the Great in a battle against the Assyrians, was designed for his embraces; but Cyrus gave her the most honourable treatment, which charmed Panthea so much, that she prevailed upon her husband to come over with his troops to Cyrus. Abradates joined

Cyrus, and coming to an engagement, he fought with the utmost intrepidity; but pressing the Egyptian squadrons very closely, he was thrown out of his chariot, and perished in the field. Panthea, being inconsolable, killed herself. Cyrus erected a stately mausoleum to their memory on the spot where this sad catastrophe happened, B. C. 548.

THOMYEIS, queen of the Scythians. Her son, Spargapises, being defeated and slain by Cyrus, she raised fresh troops, and put 200,000 Persians to the sword.

HARPAGIUS, the preserver of Cyrus, according to Herodotus, and afterwards one of his generals, who subdued Asia Minor.

ZERUBBABEL, son of Salathiel, a person to whom Cyrus committed the care of the sacred vessels of the temple, with which he returned to Jerusalem. (Ezra i. 3.) He laid the foundations of the temple, (Ezra iii. 8, 9. Zech. iv. 9, &c.) and restored the worship of the Lord, and the usual sacrifices. When the Samaritans offered to assist in rebuilding the temple, Zerubbabel and the principal men of Judah refused them this honour, since Cyrus had granted his commission to the Jews only. (Ezra iv. 2, 3.)

ZECHARIAH, the son of Barachiah, and grandson of Iddo, the eleventh of the minor prophets. He returned from Babylon with Zerubbabel, and began to prophecy when very young, in the second year of Darius Hystaspes, B. C. 520, two months after Haggai. He too greatly encouraged the Jews in building the second temple.

CRŒSUS, the last king of Lydia, remarkable for his riches, his conquests, his temporary prosperity, and his sad reverse of fortune. He subdued the Phrygians, Mysians, Paphlagonians, Thracians, and Carians; amassed together immense riches, and became one of the most powerful and magnificent princes in the world. He drew the learned to his court, and took a pleasure in conversing with them. Thales of Miletus, Pittacus of Mitylene, Bias of Priené, Cleobulus of Lindus, and most of the other wise men, as they are emphatically styled, who lived in that age, as well as Æsop, the fabulist, and the elegant Greek poets of the times, were bountifully received at the court of Crœsus. There is still on record a memorable conversation between that prince and Solon, which seemed to predict the subsequent events of his reign, and which had a late but important influence on the character and fortune of the Lydian king. Crœsus having entertained his Athenian guest, according to the ancient fashion, for several days, before he asked him any questions, ostentatiously showed him the magnificence of his palace, and particularly the riches of his treasury. After all had been displayed to the best advantage, the king complimented Solon upon his curiosity and love of knowledge; and

and asked him, as a man who had seen many countries, and reflected with much judgment upon what he had seen, "Whom of all men he esteemed most happy?" By the particular occasion, as well as the triumphant air with which the question was proposed, the king made it evident, that he expected flattery rather than information. But Solon's character had not been enervated by the debilitating air of a court; and he replied with a manly freedom, "Tellus, the Athenian." Crœsus, who had scarcely learned to distinguish, even in imagination, between wealth and happiness, enquired with a tone of surprize, why this preference to Tellus? "Tellus," rejoined Solon, "was not conspicuous for his riches or his grandeur, being only a simple citizen of Athens; but he was descended from parents who deserved the first honours of the republic. He was equally fortunate in his children, who obtained universal esteem by their probity, patriotism, and every useful quality of the mind and body; and as to himself, he died fighting gallantly in the service of his country, which his valour rendered victorious in a doubtful combat; on which account the Athenians buried him on the spot where he fell, and distinguished him by every honour which public gratitude can confer on illustrious merit." Crœsus had little encouragement, after this answer, to ask Solon, in the second place, "Whom next to Tellus, he deemed most happy?" Such, however, is the illusion of vanity, that he still ventured to make this demand; and still, as we are informed, entertained hopes of being favourably answered. But Solon replied with the same freedom as before, "The brothers Cleobis and Biton, two youths of Argos, whose strength and address were crowned with repeated victory at the Olympic games; who deserved the affection of their parents, the gratitude of their country, the admiration of Greece; and who, having ended their lives with peculiar felicity, were commemorated by the most signal monuments of immortal fame." "And is the happiness of a king, then," said Crœsus, "so little regarded, that you prefer to it the mean condition of an Athenian or Argive citizen?" "The life of man," replied Solon, "consists of 70 years, which make 25,550 days; an immense number; yet in the longest life, the events of any one day will not be found exactly alike to those of another. The affairs of man are liable to perpetual vicissitudes; and all human life, if not condemned to calamity, is at least liable to accident. Whoever has uninterruptedly enjoyed a prosperous tide of success, may justly be called fortunate; but he cannot before his death be entitled to the epithet of happy." The events, which soon followed this conversation, prove how little satisfaction is derived from the possession of a throne. Victorious in war, unrivalled in wealth, supreme in power, Crœsus felt and acknowledged his unhappiness. His warmest affections centred in his son Atys, a most

promising youth, who had often fought and conquered by his side. The strength of his attachment was accompanied with an excess of paternal care, and the anxiety of his waking hours disturbed the tranquillity of his rest. He dreamed that his beloved son was slain by a dart; and the solicitude with which he watched his safety, preventing the youth from his usual amusements, probably exposed him to the much dreaded misfortune. Permitting him to engage in a hunting party, the juvenile ardour of Atys, increased by the impatience of long restraint, made him neglect the necessary precautions. He was slain by a dart aimed at a wild boar of a monstrous size, which had long spread terror over the country of the Mysians. The weapon came from the hand of Adrastus, a Phrygian prince and fugitive, whom Crœsus had purified from the involuntary guilt of a brother's blood, and long distinguished by peculiar marks of bounty. To the grateful protection of the Phrygian had Crœsus recommended, at parting, the safety of his beloved son. A mournful procession of Lydians brought to Sardis the dead body of Atys. When they approached the royal presence, Adrastus entreated Crœsus to put him to death; thinking life no longer to be endured after killing, first his own brother, and then the son of his benefactor. But the Lydian king, notwithstanding the excess of his affliction, acknowledged the innocence of Adrastus, and the power of fate. "Stranger, your action is blameless, being committed without design. I know that my son was destined to a premature death." Adrastus, though pardoned by Crœsus, could not pardon himself, but perished by his own hand on the tomb of Atys. Two years Crœsus remained disconsolate for the loss of his son, and might have continued to indulge his unavailing affliction the remainder of his life, had not the growing greatness of Persia, which threatened the safety of his dominions, roused him. He marched against Cyrus with a great army, but was defeated; and retreating to his capital, Sardis, was there besieged. The city was taken by assault; and as a Persian soldier was going to kill Crœsus, that prince's only surviving son, who had hitherto been dumb, terrified at his danger, cried, "Stop, soldier, and touch not Crœsus." But though delivered by this extraordinary accident from the blind rage of the soldier, he seemed to be reserved for a harder fate. Dragged into the presence of his conqueror, he was loaded with irons; and the stern Cyrus ordered him, with his Lydian attendants, to be committed to the flames. An immense pile of wood, and other combustibles, were erected in the most spacious part of the city. The miserable victims, bound hand and foot, were placed on the top of the pile. Cyrus, surrounded by his generals, witnessed the dreadful spectacle, from a motive of impious curiosity, probably to try whether Crœsus, who had so magnificently adorned

the temples and enriched the ministers of the gods, would be saved by their miraculous interposition. Meanwhile the unfortunate Lydian, oppressed by the intolerable weight of his calamity, recollected his conversation with the Athenian sage, and uttered with a deep groan, the name of "Solon." Cyrus asked by an interpreter, "Whose name he invoked?" "His," replied Crœsus, "whose words ought ever to speak to the hearts of kings." Being desired to explain himself, he related Solon's important discourse, of which it was the great moral, that no man could be happy until his death. The words of a dying man make a strong impression on the heart. Those of Crœsus deeply affected the mind of Cyrus, who considered the speech of Solon as addressed to himself. He repented of his intended cruelty towards an unfortunate prince, who had formerly enjoyed all the pomp of prosperity; and dreading the vengeance of heaven, ordered the fire to be extinguished. But the workmen who had been employed to prepare it, had performed their task with so much care, that the order could not speedily be obeyed. At that moment, Crœsus calling on Apollo, a plentiful shower fell and extinguished the pile. This event, which saved the life, and sufficiently attested the piety of Crœsus, strongly recommended him to the credulity of his conqueror. It seemed impossible to pay too much respect to a man who was evidently the favourite of heaven. Cyrus gave orders that he should be seated by his side, and thenceforth treated as a king; a revolution of fortune equally sudden and unexpected. But the mind of Crœsus had undergone a still more important revolution; for, tutored in the useful school of adversity, he learned to think with patience and to act with prudence; to govern his own passions by the dictates of reason, and to repay, by wholesome advice, the generous behaviour of his Persian master, whom he survived.

ANAXANDRIDES, king of Sparta, commenced his reign about B. C. 550. He had two wives, which was uncommon among the Lacedæmonians; by one he had a son, named Cleomenes, who succeeded him, and by the other, three children, one of whom was the famous Leonidas.

SANBALLAT, the governor of the Samaritans, a great enemy to the Jews. He was a native of Horon, or Horonaim, a city beyond Jordan, in the country of the Moabites. He lived in the time of Nehemiah, who was his great opponent, and from whose book we learn his history. There is one circumstance related of him by Josephus, which has occasioned some dispute among the learned. When Alexander the Great came into Phœnicia, and sat down before the city of Tyre, Sanballat quitted the interests of Darius, king of Persia, and went at the head of 8000 men to offer his services to Alexander. This prince readily entertained him, and at his request

gave him leave to erect a temple upon Mount Gerizim, where he constituted his son-in-law, Manasseh, the high-priest. But it is evident that this is a flagrant anachronism; for 120 years before this, Sanballat was governor of Samaria; wherefore the learned Dr. Prideaux, in his connexion of the histories of the Old and New Testament, supposes two Sanballats, and endeavours to reconcile it to truth and probability, by showing it to be a mistake of Josephus, in making Sanballat to flourish in the time of Darius Codomanus, and to build his temple upon Mount Gerizim, by licence from Alexander the Great; whereas this was performed by leave from Darius Nothus, in the fifteenth year of his reign. This takes away the difficulty arising from the great age of Sanballat, and brings him to be contemporary with Nehemiah, as the Scripture history requires.

RELIGION.

HAGGAI, the tenth of the minor prophets, was born, in all probability, at Babylon, B. C. 547, from whence he returned with Zerubbabel. By command from God, Ezra v. 1, 2, &c. he exhorted the Jews, after their return from the captivity, to finish the rebuilding of the temple, which they had intermitted for fourteen years. To encourage them, he assured them, that the glory of this house should exceed that of the former; which was accordingly fulfilled, when Christ honoured it with his presence; for with respect to the building, the latter was nothing in comparison of the former. The Jews say, that he died in the last year of the reign of Darius, at the same time with the prophets Zechariah and Malachi. Epiphanius says, he was buried at Jerusalem with the priests. The Greeks keep his festival on the 16th of December, and the Latins on the 4th of July.

NEHEMIAH, son of Hachabah, was born at Babylon during the captivity. Neh. i. 1, 2, &c. He became cup-bearer to Artaxerxes Longimanus. He had a great affection for the country of his fathers, though he had never seen it; and one day, as some Jews, newly come from Jerusalem, acquainted him with the miserable state of that city and people, he was sensibly affected; he fasted and prayed, that the Lord would favour the design he had of asking the king's permission to rebuild Jerusalem. The course of his attendance at court being come, he presented the cup to the king according to custom, but with a dejected countenance; which the king observing, Nehemiah told the occasion of his disquiet, and Artaxerxes gave him leave to go to Jerusalem and repair it, ordered the governors beyond the Euphrates to furnish wood, and appointed him governor of Judea. His execution of this agreeable commission;

his rebuilding the walls, towers, and gates of Jerusalem; the invidious attempts of Sanballat and Tobiah to discourage him, and obstruct the work; his solemn dedication of the walls, towers, &c. when completed, with the sacrifices and festivals accompanying it; and his complete reformation of various abuses which had taken place among the Jews, are particularly recorded in the book which bears his name. In the second book of Maccabees, i. 19—21, &c. it is recorded that Nehemiah sent to search for the holy fire, which before the captivity of Babylon the priests had hid in a dry and deep pit; but not finding any fire there, but instead thereof a thick and muddy water, he sprinkled this upon the altar, whereupon the wool which had been sprinkled with it took fire as soon as the sun began to appear; which miracle coming to the knowledge of the king of Persia, he caused the place to be encompassed with walls where the fire had been hid, and granted great favours and privileges to the priests. It is also recorded in 2 Mac. ii. 13, 14, that Nehemiah erected a library, wherein he placed whatever he could find of the prophets, of David, and of such princes as had made presents to the temple. Lastly, he returned to Babylon, 2 Mac. v. 14. and xiii. 6. according to the promise he had made to king Artaxerxes, about the thirty-second year of this prince. From thence he returned again to Jerusalem, where he died in peace, B. C. 424, having governed the people of Judah ahout thirty years.

MALACHI, the last of the prophets. He lived in the time of Nehemiah, in the reign of Artaxerxes Longimanus, and is said to have died young. He reproved the Jews for their wickedness after their return from Babylon, and condemned the priests for being careless in their ministry, at the same time encouraging the few, who maintained their integrity. He distinctly points at the Messiah, as well as his forerunner John the Baptist, who should come in the spirit and power of Elijah.

GOVERNMENT.

(CONTINUED.)

CAMBYSES, king of Persia, was the son of Cyrus the Great, and succeeded his father in the year B. C. 529. As soon as he was seated on the throne, he concerted an expedition against Amasis, king of Egypt, who as some say, had deceived him with respect to the grant of his daughter in marriage; or, according to others, because he refused, after the death of Cyrus, to pay the same homage and tribute to his successor, which he had agreed to render to Cyrus, and attempted to emancipate himself from the Persian yoke. Cam-

byses begun with the capture of Pelusium; and in order to secure his success, had recourse to the following stratagem. Being informed that the whole garrison consisted of Egyptians, he placed in the front of his army a great number of cats, dogs, sheep, and other animals, which were deemed sacred by that nation, and then stormed the city. The soldiers of the garrison not daring either to fling a dart or shoot an arrow, for fear of injuring some of these animals, Cambyses became master of the place without opposition. In a subsequent battle with the army of Psammenitus, he proved victorious, and took the king captive. Having pursued the fugitives to Memphis, he soon took the place, and because the inhabitants had massacred the herald and his retinue, whom he had sent to require their surrender, he caused as many of the prime nobility as they had destroyed to be publicly executed; and he ordered Psamme nitus to be put to death. Upon this Egypt submitted to the conqueror; and the Libyans, Cyrenians, and Beræans sent ambassadors with presents to testify their subjection, and to conciliate his favour. At Sais, which was the burying place of the kings of Egypt, he caused the body of Amasis to be taken out of its tomb, and having exposed it to various indignities, he ordered it to be burnt, in direct opposition to the customs of the Persians and Egyptians. In the following year, which was the sixth of his reign, he determined to make war against the Ammonians and Ethiopians, and leaving his Greek auxiliaries to secure his conquests, he pursued the object of his expedition. As soon as he arrived at Thebes in Upper Egypt, he sent a detachment of 50,000 men against the Ammonians, with orders to ravage the country and to destroy the famous temple of Jupiter Ammon; but in their passage through the desert, they were overwhelmed by a deluge of sand, and totally destroyed. Cambyses himself advanced with the main body of his army towards Ethiopia, but as he had neglected to provide necessary subsistence for his numerous followers, they were soon reduced to the most dreadful indigence and distress, so that after having devoured all their beasts of burden, and every kind of vegetable which they could find, they were under a necessity of sacrificing every tenth man as food for their companions. The king, however, for some time persisted in his main design; but at length apprehensive of personal danger, he returned to Thebes with the shattered remnant of his large host. Here, irritated by his disappointment, he pillaged the rich and magnificent temples of the city, and set them on fire; and it is said, that their wealth was such, that the remains that were saved from the flames, amounted to 300 talents of gold, and 2300 talents of silver. He likewise carried away the famous circle of gold that accompanied the tomb of king Osymandius, which is reported to have been 355 cubits in circumference,

and to have exhibited the motions of the several constellations. From Thebes he returned to Memphis, where he indulged to its full extent his naturally ferocious and savage disposition, by destroying the Egyptian priests, and the worshippers of their god Apis, and killing the sacred ox. To this outrage against humanity and the rites of their religion, the Egyptians attributed his subsequent insanity; but his general conduct, both before and after this event, afforded sufficient evidence of his derangement and his cruelty. Jealous of his brother Smerdis, he ordered him to be put to death; and he then married his own sister, Meroe. Having previously consulted the Persian judges, whether any law subsisted that forbade this incestuous marriage, they, disapproving of the act, but at the same time fearing the king's violent temper, returned this artful reply: "That they had no law indeed which permitted a brother to marry his sister, but they had a law which allowed the king of Persia to do what he pleased." This beautiful and beloved wife taking occasion to refer to the fate of her brother Smerdis, excited the rage of this brutal prince, so that he killed her, though in a state of pregnancy, by a kick in her body. Another savage act of which he was guilty, was that of shooting to the heart the son of one of his principal officers and favourites, who had in a delicate manner reproved him for his intemperance. Having taken out the heart, which the arrow had pierced, he presented it to the father, and asked him in an insulting manner, "Have I not a steady hand?" to which the abject parent replied, "Apollo himself could not have shot better." About the same time, he caused several of his principal followers to be buried alive, and daily sacrificed some or other of them to his wild fury. Crœsus, who remonstrated against these proceedings, was ordered to be put to death; and those who delayed executing the royal mandate, under a conviction that the king would repent of it, were ordered to be slain, because they disobeyed his commands, though at the same time he expressed his joy that Crœsus was alive. In consequence of these and similar proceedings, a conspiracy was formed, during the absence of Cambyses from his own country, for seizing the throne, by Smerdis, one of the Magi, under a pretence that he was that Smerdis whom his brother had caused to be put to death. Cambyses received this news whilst he was in Syria, on his return from Egypt to Persia; and on this occasion the name of Smerdis excited compunction and terror, whilst he recollected the fratricide he had committed. He prepared, however, for cutting off the usurper; but as he was mounting his horse for this expedition, his sword slipped out of his scabbard, and gave him a wound in the thigh, which occasioned his death in the eighth year of his reign, B. C. 521.

SMERDIS, the second son of Cyrus the Great, and brother of Cambyses, by whose order he was privately murdered.

SMERDIS, the name assumed by one of the Magi, who pretended to be the son of Cyrus, and personating the above prince, reigned eight months in Persia, till he was detected and deposed by seven of the nobility.

INTAPHERNES, one of the seven Persian lords, who conspired against Smerdis the Magian. He was afterwards put to death by Darius, for conspiring against him, along with his whole family, except two persons, viz. his wife and any other she should name; who thereupon preferred her brother to her husband and children, saying she might have another husband and more children, but her parents being dead, she could never have another brother.

GOBRIAS, one of the seven Persian lords, who conspired against Smerdis the Magian, who had usurped the throne on the death of Cambyses, B. C. 521. He was the father-in-law of Darius I., and accompanied him in the expedition against the Scythians.

PHÆDYMA, the daughter of Olanes, one of the seven Persian conspirators, who, being married to the false Smerdis, discovered his imposture to her father, by his want of ears, which had been cut off by Cambyses.

HYSTASPES, a noble Persian, of the royal race of the Achæmenides, the father of Darius I. He was the first who introduced the learning and sciences of the Indian Brahmins into Persia. Ctesias says he was killed with a fall from a mountain, whither he had gone to see a royal monument erected by Darius.

DARIUS I., king of Persia, was the son of Hystaspes, a commander under Cyrus the Great; and by Cambyses he was made governor of the province of Persia. When Smerdis mounted the throne, Darius associated himself with six other persons, in order that they might destroy the tyrant. They succeeded; he was killed by the hand of Darius. Afterwards they agreed that the seven should repair to the city, and he whose horse first neighed, should be proclaimed sole sovereign. Darius, it is thought, used some special means to obtain the crown, and he was accordingly raised to the empire of Persia, B. C. 521. On his accession, he married the two daughters of Cyrus, and other wives; and divided the whole empire into twenty governments, and appointed a certain tribute to be paid by each, that of Persia only excepted. Darius was guilty of some cruelties; but he is celebrated in history for the permission he gave to the Jews to resume the building of their temple, which had been interrupted by the malicious insinuations of the Samaritans.

In the early part of his reign the Babylonians revolted, nor was it in the power of Darius with all his force to take their city, to which he laid siege; at length Zopyrus, one of his principal officers, in zeal for his sovereign, cut off his ears and nose, and pretending that it was a punishment inflicted upon him by the king, went over to the enemy, and obtained their confidence, which he employed to betray the gates of the city to the Persian army. Darius exercised extreme cruelty on the conquered, but bestowed on his officer Zopyrus the most magficent rewards. Darius next engaged in an expedition against the Scythians; he marched with a vast army to the Thracian Bosphorus, which he crossed by a bridge of boats, and after reducing Thrace, advanced to the Danube, which he crossed, and entered Scythia, but he was obliged to return without gaining any material advantages. Darius is said to have conquered India; but his triumph did not extend, probably, far into the country. The successes of this sovereign were various; in some instances his ambition was completely checked, in others he was glad to withdraw his armies with great loss. In an expedition against Greece, the enterprize was committed to Mardonius, who marched through Thrace into Macedonia, which submitted to his arms; but as he was proceeding southward, his fleet was almost wholly ruined by a storm, so that he was obliged to return ingloriously into Asia. Darius did not, however, abandon his design; he sent a powerful army, with orders to sack the cities of Athens and Eretria, and to send him all the surviving inhabitants in fetters. The Persians took the isle of Naxus, and city of Eretria; but they were defeated at Marathon by the Athenians and Platæans, commanded by the celebrated Miltiades. Their fleet was also completely unsuccessful in an attempt to surprise Athens. He now resolved to go into Greece himself, and issued orders to all his subjects in the several provinces of the empire to accompany him in his expeditions; but after he had spent three years in making the requisite preparations, a new war was occasioned by the revolt of Egypt. He then determined to send part of his forces against the Egyptians, while he marched with the remainder into Greece. When every thing was ready, and Xerxes his son declared heir-apparent to the crown, Darius fell sick and died, in the thirty-sixth year of his reign. This happened in the year B. C. 485. This sovereign was endowed with many good qualities: his wisdom, justice, and clemency are warmly commended by the ancients; and when he is compared with the generality of eastern despots, he may be entitled to the praise of justice and humanity.

ZOPYRUS, a Persian, son of Megabyzus, who, to show his attachment to Darius, the son of Hystaspes, while he besieged Babylon, cut off his ears and nose, and fled to the ene-

my, telling them that he had received such a treatment from his royal master, because he had advised him to raise the siege, as the city was impregnable. This was credited by the Babylonians, and Zopyrus was appointed commander of all their forces. When he had totally gained their confidence, he betrayed the city into the hands of Darius, for which he was liberally rewarded. The regard of Darius for Zopyrus could never be more strongly expressed than in what he used often to say, that he had rather have Zopyrus not mutilated than twenty Babylons.

ARISTAGORAS, a son-in-law of Histæus, tyrant of Miletus, who revolted from Darius, incited the Athenians against Persia, and burnt Sardis. This so exasperated the king, that every evening before supper he ordered his servants to remind him of punishing Aristagoras. He was killed in a battle against the Persians, B. C. 499.

XERXES, the son of Darius I., by Atossa, the daughter of Cyrus, was born in this century, and on the death of his father, succeeded to the crown of Persia, in the year B. C. 485. Having in the second year of his reign subdued the revolted Egyptians, and committed them to the government of his brother Achæmenes, he determined to renew the invasion of Greece, in which Darius had been disappointed; and for the success of his expedition, he formed an alliance with the Carthaginians, on condition of their making an attack on the Greek colonies in Italy and Sicily, so that they might not have it in their power to assist their mother country. His preparations were immense, and occupied several of the first years of his reign. Having provided a large navy, he formed a project of cutting a canal through Mount Athos, of sufficient breadth to admit two galleys abreast; and to this undertaking, which some have regarded as a fiction, he devoted three years. He also constructed a bridge of boats across the Hellespont, in order to convey his army from Asia to Europe, and as the first bridge which had been laid was demolished by a storm, he not only manifested his childish rage by ordering 300 lashes to be inflicted on the sea, and a pair of fetters to be thrown into it, but showed his tyrannical and cruel disposition, by beheading those to whom the conduct of the work had been committed. The number of sea and land forces which he employed in this expedition is said to have amounted to two millions and a half, to which we may add as many more attendants. When he ascended a high tower at Abydos, and took a view of the immense number that covered the sea and surrounding plain, his pride and triumph are said to have given way to tears, when the reflection occurred, that the brevity of human life was such as not to allow one of this countless host to survive the lapse of 100 years. Without detailing the events of this disastrous ex-

pedition, which are the proper subjects of history, we shall merely mention that it terminated in the defeat of Xerxes's navy at Salamis, and the subsequent overthrow and dispersion of Mardonius's army of 300,000 men. Upon his taking possession of Athens, he wreaked his vengeance on the buildings and the temples, and despatched a special messenger to his uncle Artabanus, to inform him of this inglorious triumph. Having erected a throne on a lofty mountain, in order to view the expected victory at Salamis, the event produced such consternation, that he suddenly left Mardonius and the army, and hastened to the Hellespont, where finding his bridge shattered by storms, but still haunted with terror, he entrusted himself in a fishing boat, and hastened to Sardis; but when Mardonius was defeated, and all his hopes of conquering Greece were frustrated, he quitted Sardis, after having given orders for the demolition of all the temples in the Greek cities of Asia, and proceeded with all possible expedition to the Persian frontier. The other traces of his disgraceful expedition were the records of the cruelties and debaucheries exercised by himself and his family. So much at length did Xerxes become the object of contempt and hatred, that a conspiracy was formed among his own guards, which terminated in his murder during sleep, in the twenty-first year after his accession, B. C. 465.

AMESTRIS, queen of Persia, was wife to Xerxes. She cruelly treated the mother of Artiante, her husband's mistress, and cut off her nose, ears, lips, breast, tongue, and eye-brows. She also sacrificed fourteen noble Persian youths, to appease the deities under the earth.

ACHÆMENES, the son of Darius I., king of Persia, and brother of Xerxes, had the government of Egypt bestowed upon him, after Xerxes had forced the Egyptians to return to their allegiance. He some time after commanded the Egyptian fleet in the celebrated expedition which proved so fatal to all Greece. The Egyptians having again taken up arms after the death of Xerxes, Achæmenes was sent into Egypt to suppress the rebellion; but was vanquished by Inarus, chief of the rebels, assisted by the Athenians.

AMYNTAS I., was king of Macedonia after his father, Alcetas. His son Alexander murdered the ambassadors of Megabyzus, for their wanton and insolent behaviour to the ladies of his father's court. Bubares, a Persian general, was sent with an army to revenge the death of the ambassadors; but instead of making war, he married the king's daughter, and defended his possessions. Amyntas died, after a reign of forty-eight years, B. C. 429.

ALEXANDER I., king of Macedon, the tenth from Caranus, and one of the best of the race, was contemporary with Xerxes, whose bribes he refused, and whose inimical designs

he discovered to the other states of Greece. He was a friend and admirer of the poet Pindar.

MARDONIUS, a general of Xerxes, who, after the defeat of his master at Thermopylæ and Salamis, was left in Greece with an army of 300,000 chosen men, to subdue the country, and reduce it under the power of Persia. His operations were rendered useless by the courage and vigilance of the Greeks, and, in a battle at Platæa, Mardonius was defeated and left among the slain, B. C. 479. He had been commander of the armies of Darius in Europe, and it was chiefly by his advice that Xerxes invaded Greece. He was son-in-law of Darius.

ARTABAZUS, the son of Pharnaces, commanded the Parthians and Chorasmians in the famous expedition of Xerxes. After the battle of Salamis, he escorted the king, his master, to the Hellespont with 60,000 chosen men; and after the battle of Platæa, in which Mardonius engaged, at his advice, he made a noble retreat, and returned to Asia with 40,000 men.

PYTHEUS, a Lydian, famous for his riches, who is said to have entertained Xerxes and all his numerous army, when going to invade Greece.

ABROCOMAS, son of Darius, was in the army of Xerxes when he invaded Greece. He was killed at Thermopylæ.

ARTEMISIA I., queen of Caria, and the daughter of Ligdamis, marched in person in the expedition of Xerxes against the Greeks, and performed wonders in the sea-fight near Salamis, B. C. 480. Being pursued by an Athenian vessel, she attacked one of the Persian ships, commanded by Demasithymus, king of Calyndus, her enemy, and sunk it; on which the Athenians, thinking that her ship was on the side of the Greeks, ceased their pursuit; but Xerxes was the principal person imposed upon in this affair; for, believing she had sunk an Athenian vessel, he declared, that "the men had behaved like women, and the women like men." Xerxes entrusted her with the care of the young princes of Persia, his sons, when, agreeably to her advice, he abandoned Greece, in order to return to Asia. These great qualities did not secure her from the weakness of love; she was passionately fond of a man of Abydos, whose name was Dardanus, and was so enraged at his neglect of her, that she put out his eyes while he was asleep. This, however, did not extinguish her passion, which, perhaps, being now mingled with pity and regret for what she had done, increased instead of being diminished. Whereupon she consulted the Delphian oracle how to get rid of it; and being advised to go to Leucas, which was the usage of desperate lovers, she took the leap from thence, and was drowned and interred at that place. Many writers confound this Artemisia with the wife of Mausolus.

PISISTRATUS, an eminent Athenian citizen, was of a no-

ble descent, which he derived from Codrus, the last king of Athens, and inherited a large property from his father, Hippocrates. He possessed the natural advantages of a commanding person, a ready elocution, and an uncommon capacity, which he improved with the utmost diligence. Entering into public life, he promoted, by his eloquence, the endeavours of Solon in rousing the Athenians to the recovery of Salamis, and he accompanied that legislator in the successful expedition for the purpose. Naturally ambitious, he ingratiated himself with the lower classes of citizens by the most winning affability, and boundless liberality. He relieved their necessities, set open his gardens, and in all his discourses he was the advocate of political equity and the democratic constitution. Solon and others saw through the artifice of his conduct. Pisistratus one day hastily appeared in the market-place, bleeding from some slight wounds which he had inflicted on himself, and loudly implored the protection of his fellow-citizens from pretended enemies, who were, he said, pursuing his life, on account of his attachment to the democracy. From this time he obtained a guard to attend his person, for his security. This guard he soon employed to seize the citadel. He disarmed the multitude, and was now the undoubted master of Athens, while Solon, who had resisted his tyranny in vain, departed from his enslaved country. This event occurred B. C. 560. Though Pisistratus justly incurred the charge of tyranny by the mode which he adopted to acquire his power, he by no means used that power in an offensive way. On the contrary, it is thought that very few lawful sovereigns ever conducted themselves with greater moderation, or with more regard to the best interests of his countrymen. He did not in the least attempt to abrogate the wise laws of Solon, but invested them with additional authority; and he always expressed great veneration for their legislator, whom he intreated, but in vain, to return to Athens. His supremacy, however, was not as yet well secured, and attempts were made by Megacles to overthrow his power. He succeeded, and Pisistratus was obliged, in his turn, to become an exile, while his property was put up to public sale. Afterwards Megacles permitted him to return, on condition that he would marry his daughter, to which Pisistratus readily acceded, though he refused to live with her, which so much exasperated the father-in-law, that, to avoid his vengeance, he retired to Eretria. He there occupied himself in preparations for the recovery of his authority by force, which he effected in the eleventh year of his second exile. From this time he continued to govern with the same lenity; but in order to weaken the popular party, he obliged many of the idle inhabitants to leave the city and engage in the cultivation of the surrounding districts; and by exacting the tenth of every man's income and

produce, he augmented the public revenues, which he expended on magnificent buildings. He also studied to soften the minds of the Athenians, by the encouragement of literature. He founded a public library, and made a collection of the poems of Homer, which were at that time scattered in detached parts throughout Greece, and digested them into the order which they have since preserved. Sensible of the odium attaching to a tyranny, he was careful to mask his power under the demeanour of a citizen, and in this way he exercised the sovereignty during the remainder of his life, regarded rather as the father than the oppressor of his country, which scarcely ever enjoyed a longer period of quiet and prosperity. He died in the year B. C. 527, leaving his sons, Hippias and Hipparchus, the heirs of his power.

HIPPARCHUS and HIPPIAS PISISTRATIDÆ, the two sons of Pisistratus, who rendered themselves as illustrious as their father; but the flames of liberty were too powerful to be extinguished. The Pisistratidæ governed with great moderation; but the name of tyrant or sovereign was insupportable to the Athenians. Hipparchus patronized some of the learned men of the age, and distinguished himself by his fondness for literature. The seduction of a sister of Harmodius raised him many enemies, and caused his assassination. Hippias was at last expelled by the united efforts of the Athenians and their allies. The rest of the Pisistratidæ followed him in his banishment; and after they had refused to accept the liberal offers of the princes of Thessaly and the King of Macedonia, who wished them to settle in their respective territories, they retired to Sigæum, which their father had, in the summit of his power, conquered, and bequeathed to his posterity. After the banishment of the Pisistratidæ the Athenians became uncommonly jealous of their liberty, and often sacrificed the best of their citizens to their jealousy of the influence which popularity and liberality might gain among a fickle and unsettled populace. The Pisistratidæ were banished from Athens about eighteen years after the death of Pisistratus. Hippias was killed at the battle of Marathon, fighting against the Athenians, B. C. 490. He had five children by Myrrhine, the daughter of Callias.

ARISTOGITON, a famous Athenian, who, with Harmodius, killed Hipparchus, tyrant of Athens, B. C. 513. The Athenians erected a statue of him.

HARMODIUS, a friend of Aristogiton, who delivered his countrymen from the tyranny of the Pisistratidæ, B. C. 510. The Athenians, to reward the patriotism of these illustrious citizens, made a law that no man should ever bear the name of Aristogiton and Harmodius.

LEÆNA, a courtezan of Athens, took an active part in the

conspiration of Harmodius and Aristogiton against Hipparchus, son of Pisistratus. She was, on suspicion, arrested and put to the torture by Hippias, brother to the tyrant, but refused to betray her accomplices, Yet, alive to the severity of the torments she endured, she was fearful that her resolution would not hold out long; and in the despair of a generous mind, fearing to commit a base action, she bit through her tongue, and spat it in the face of her tormentor. As soon as the Athenians recovered their liberty, they erected to her honour the statue of a lion without a tongue.

CLISTHENES, a famous Athenian magistrate, the author of the mode of banishing ambitious citizens by Ostracism. The intention was patriotic, though it was abused, like all other human institutions, some of the worthiest citizens of Athens being thus exiled. He died B. C. 510.

MILTIADES, a celebrated Athenian general, said to be the grandson of Miltiades, who founded an Athenian colony on the Thracian Chersonesus. After the assassination of Stesagoras in the colony, Miltiades was sent from Athens to take the command, and having got into his power the principal men of the Chersonesians, he made himself master of the whole district, and married the daughter of the king of Thrace. When Darius I., king of Persia, undertook an expedition against the Scythians, and, throwing a bridge across the Danube, marched into their country, he entrusted the guard of the bridge to the Ionian Greeks, the commanders of whom he attached to himself, by raising them to the supreme authority in their several cities. Miltiades, who was one of them, excited by that spirit of Grecian patriotism, to which every other duty was made subservient, urged the other leaders to break down the bridge, in order that the prince, so entirely inimical to Grecian liberty, might never return in safety. His counsel was approved by all the rest except Hystiæus, the Milesian, who had influence enough to prevent its taking effect. Miltiades, judging it imprudent to await the monarch's return, embarked for Athens, and in his way took possession of the isle of Lemnos for his countrymen. Darius, after his return from his Scythian expedition, having resolved upon the conquests of Greece, sent Mardonius, at the head of a powerful army, to invade it. When he had arrived at the plains of Marathon, within ten miles of the capital, Athens, the alarm of the citizens became extreme, and in their despair they took the resolution to march out to meet the foe, with such troops as they could assemble, soliciting, at the same time, succours from the other Grecian states. Miltiades, with 10,000 Athenians and 1,000 Platæans, gained a great victory over the Persian army, consisting of 100,000 foot and 10,000 horse. This was the celebrated battle of Marathon. Miltiades, who was unquestionably the grand

instrument in obtaining this victory, was next entrusted with a strong armament, fitted out for the reduction of some of the islands which had taken part with the Persians. He sailed to Paros, and laid siege to its capital; but either a false alarm of the approach of the Persian fleet, or an unsuccessful attempt to gain the place, in which he was wounded, caused him to return without effecting his purpose. The disappointment of the Athenians was so great, that Miltiades was accused of treason before the assembly of the people, who, forgetting his past services, by which they had been delivered from a foreign yoke, condemned him to death. However, upon the payment of a heavy fine, he was exempted from capital punishment, but was thrown into prison, where, to the everlasting disgrace of his countrymen, he died of a broken heart, in the year after the battle of Marathon.

THEMISTOCLES, an Athenian statesman and commander, the son of Neocles, a person of middle rank at Athens. At a very early age he manifested, both in his amusements and in his literary pursuits, those views and inclinations which marked the character and destiny of his maturer years. To those who ridiculed him on account of his apparent contempt of ornamental accomplishments, he replied, "It is true I never learned to tune a harp, or play upon a lute; but I know how to raise a small state to a great one." Ambition seems to have been his ruling passion; and he lost no opportunity of acquiring military and political distinctions. He sought popularity with a view to his personal advancement; and less pure and disinterested in his principles than Aristides, his solicitude for the glory of his country was subservient to his own reputation and eminence. After the defeat of the Persian invasion, by the battle of Marathon, an event which interested his feelings and roused into exercise his predominant love of glory, he foresaw that the attempt might be renewed by sea as well as by land; and he therefore exerted his influence in rendering the Athenian state a naval power. With this view, he induced his countrymen to appropriate the revenue accruing from the silver mines to the equipment of a number of galleys; and as he possessed the chief authority at Athens, in consequence of the banishment of Aristides, he found no obstacle to the execution of his design. In the course of three years after this event, the hostile preparations of Xerxes for an expedition into Greece, to enforce the demand of subjection, furnished him with a plea for urging the Grecian states to compromise their mutual dissensions, and to unite in defending themselves against the invader. In the choice of a general, with whom the command should be entrusted in this emergency, the Athenians favoured the claims of a democratical orator, named Epycides, who had fascinated them by his eloquence; but Themistocles induced

him to surrender his pretensions to an office for which he was totally unqualified, by a bribe, and thus secured the appointment for himself, without a competitor. When news arrived that the Persian army, conveyed by a fleet, was approaching the straits of Thermopylæ, Themistocles proposed that the Athenians should fit out their galleys and sail to meet them; but this counsel being rejected, he took the command of their troops, and having joined the Lacedæmonians, marched towards Tempé. In the meanwhile intelligence was received that the passage of the straits had been forced, and that Bœotia had submitted to the invaders; and upon this alarm the army returned, without seeing the enemy. In these circumstances of apprehended danger, the Athenians, according to their customary practice, had recourse for counsel to the Delphic oracle. The answer, probably suggested by Themistocles himself, was, that they should rely solely on their fleet. It was now proposed that the city should be wholly abandoned to the Persians, without any attempt for its defence; that the women, children, and aged, should be removed to some place of security; and that all that were able to bear arms, should embark on both the galleys, and watch the event. A decree was obtained, after much fruitless opposition, to this purpose; and this was followed by another, which permitted all exiled citizens to return. Aristides was one of this number, who nobly sacrificing, in the moment of his country's danger, all private animosities, concurred in all the spirited measures of his former rival.

Eurybiades, a Spartan, to whom the command of the confederate fleet was assigned, and who was very unequal to the office, differed with Themistocles as to the measures proper to be pursued; and behaved with an insolence, which, probably for the sake of the public service, the latter did not think proper to resent. Eurybiades was pacified by the gentleness and self-command of Themistocles, and convinced by his reasoning. Finding it prudent, however, to change the measures which he originally contemplated, he employed a stratagem to induce the Persians to advance, and made an attack. This was followed by the famous battle of Salamis, which took place in the year B. C. 480, and which terminated in the signal defeat of the Persian navy. The victory has been chiefly ascribed to the skill and valour of Themistocles; and having thus succeeded, he advised the confederates to sail immediately to the Hellespont, in order to destroy the bridge of boats by which the army of Xerxes had passed over, and thus intercept his communication with Asia; but being overruled in this proposal, he despatched a secret messenger to the Persian king, with information that the Greeks intended to break his bridge, and advising him to retreat immediately to the Hellespont before the design was executed. The policy of Themis-

tocles, as we may judge from this instance, was not always uniform and consistent; and, in another case, which remains to be mentioned, on the authority of Plutarch, it was inexcusably flagitious. When the combined Grecian fleet was wintering at Pegasa in Magnesia, he informed the Athenians, that he had a project which would be of infinite service to the republic, and at their desire he would communicate it to Aristides. This virtuous man told them that the scheme of Themistocles would be highly advantageous, but that nothing could be more unjust; upon which, very much to their honour, they determined not to adopt it. The plan was to burn all the ships of the fleet, except those of Athens, by which she would remain complete mistress of the sea.

The victory of Salamis advanced the name and character of Themistocles to the highest pitch of glory throughout Greece. On his visit to Sparta, he was received with every token of respect; and whilst the first prize of valour was decreed by the people to their countryman Eurybiades, the olive wreath of superior wisdom was placed on the head of the Athenian; and they also presented him with a magnificent chariot, and ordered three hundred of their youth to attend him back to the borders. At the next Olympic games, the eyes of the whole assembly were fixed upon Themistocles as the principal object at the spectacle. Themistocles himself acknowledged, that this was the noblest day of his life. When the constitution of Athens was about to be re-established, after the rebuilding of the city, Themistocles, in conformity to the political principles which he had adopted, proposed that every citizen should have an equal right to participate in the government, and that the members should be chosen from the body of the people, without distinction; and in his proposals the people unanimously acquiesced. He also proposed to fortify the city; but as the Lacedæmonians objected to the proposal, he was deputed upon an embassy to Sparta with a view of conciliating them. He continued, however, by various artifices, to prolong the negotiation, so that the Athenians had constructed their walls before the Spartans were duly apprized of the fact. Themistocles vindicated this artifice by alleging, "that all things are lawful in serving our country;" and the Spartans, admiring his patriotism, silently acquiesced. In the following year, his scheme for rendering the Pyræum the principal port of Athens, and connecting it with the city by long walls, was adopted and accomplished.

Independently of the deceits which Themistocles had practised with regard to the Lacedæmonians, another circumstance had occurred which increased their enmity against him. He had successfully opposed their sending deputies to the Amphictyonic council, and thus degraded their authority in Greece. Incensed against him, they joined his rivals at Athens, and used

all their influence to destroy his reputation. His own conduct also had excited jealousy and resentment; for he had caused to be erected near his own house a temple to "Diana Aristobule," or "of the best counsel," thus intimating, that his counsels had been the best for the Grecian community. His enemies prevailed, and procured his banishment from Athens by the sentence of Ostracism. During his exile at Argos, his enemies gained additional advantage over him. Apprized of the treasonable designs of Pausanias, the Spartan, against the liberty of Greece, he declined the disclosure of them; and after the detection and death of Pausanias, letters of Themistocles were found, which proved that they had conferred on this business. The Lacedæmonians preferred an accusation against him to the Athenians; and they called him to account in the presence of the states of Greece. Dreading a trial he fled to Corcyra, and thinking himself insecure there, he withdrew to Epirus; and at length was reduced to the necessity of seeking the protection of Admetus, king of the Molossi, whom he had formerly offended. The vengeance of the Spartans pursued him, and Admetus was threatened with a war, if he protected the criminal. The king dismissed him with money across the continent to a port in the Ægean sea, whence he reached Asia in safety. In the year B. C. 462, he arrived at the Persian court; but here his name was so noxious, that a reward of 200 talents had been offered for apprehending him. Here he appeared in disguise, and pretending that he had important information, which he wished to communicate to the king in person, he was admitted to the royal presence, and favourably received; the 200 talents, which were the price of his head, were paid to himself, and a more ample recompence was offered to him, if he would give useful information concerning Greece. He was granted time for acquiring the Persian language, and after a year he appeared at court like a native. The king and royal family treated him with distinction; and it is said that the revenues of three cities, viz. Magnesia, Lampsacus, and Mejus were assigned him, under the name of bread, wine, and meat, and, as some say, two more, for lodging and wardrobes. In this state of luxury and magnificence he was joined by some members of his family, who had been conveyed to him by his friends, and to them he expressed a kind of satisfaction with his condition, which proves that moral meanness may accompany exalted talents.

The close of his life is involved in obscurity. Plutarch relates that upon the revolt of Egypt, supported by the Athenians, against the Persian dominion, the Greek king, resolving to send an expedition into Greece, despatched an order to Themistocles at Magnesia, reminding him of his promises, and claiming the fulfilment of them; upon which it is said, that, in

order to avoid the disgrace of bearing arms against his country, after sacrificing to the gods, and taking solemn leave of his friends, he drank poison and died in that city at the age of sixty-five years. Thucydides, his contemporary, says that he died of a distemper; and others again report, that he poisoned himself, because it was not in his power to accomplish what he had promised. The Magnesians honoured his memory with a sumptuous tomb, but his remains, according to his own orders, were privately conveyed to Attica, where they were interred. It is further said, that the Athenians, repenting of their treatment of him, raised a tomb for him in the Pyræum, which was an interesting object to all who visited that port. His singular talents, and the services which he rendered to his country, must be acknowledged; and those who think favourably of him, ascribe his desertion of them to unjust persecution. But in Themistocles we look in vain for the virtues of an Aristides; and he can only be allowed the honour of a distinguished general and statesman.

ARISTIDES, a celebrated Athenian general, surnamed the Just, flourished at the same time with Themistocles, who triumphed over him by his boisterous eloquence, and procured his banishment, B. C. 483, but Aristides being recalled a short time after, would never join with the enemies of Themistocles to get him banished; for nothing could make him deviate from the strictest rules of moderation and justice. Aristides served his country from the purest principles of duty, neither seeking profit nor honour; and his character was so well known to his countrymen, that once, when in the theatre these verses of Æschylus, describing Amphiaraus, were recited,

> To be, and not to seem, is this man's maxim;
> His mind reposes on its conscious worth,
> And wants no other praise,

the whole audience turned their eyes on Aristides, as the true exemplar of the poet's idea. Aristides brought the Greeks to unite against the Persians; distinguished himself at the famous battles of Marathon, Salamis, and Platæa; and established an annual income of 460 talents for a fund to bear the expences of war. This great man died so poor, though he had the management of the revenues of Greece, that the state was obliged to pay his funeral expences, to give fortunes to his daughters in marriage, and a maintenance to his son Lysimachus.

PHILOMBROTUS, an archon of Athens, during whose government the republic being distracted by factions, the regulation of the state was entrusted to Solon, who, by his wisdom and integrity brought the citizens to a right understanding.

XANTIPPUS, an Athenian general who defeated the Per-

sian fleet at Mycale with Leotychides. A statue was erected to his honour in the citadel of Athens. He made some conquests in Thrace, and increased the power of Athens. He was father to the celebrated Pericles by Agariste the niece of Clisthenes, who expelled the Pisistratidæ from Athens.

LEOTYCHIDES, king of Sparta, a celebrated general of the Greeks, who by his courage and conduct put an end to the Persian war at the famous battle of Mycale. He afterwards fell a sacrifice to the intrigues of the Ephori, after reigning twenty-two years, B. C. 469.

EURYBIADES, a Spartan general of the Grecian fleet, at the battles of Artemisium and Salamis against Xerxes. He has been charged with want of courage and with ambition. He offered to strike Themistocles when he wished to speak about the manner of attacking the Persians, upon which the Athenian said, " strike me, but hear me."

CLEOMENES I., king of Sparta, conquered the Argives and freed Athens from the tyranny of the Pisistratidæ. By bribing the oracle he pronounced Demaratus, his colleague on the throne, illegitimate, because he refused to punish the people of Ægida, who had deserted the Greeks. He killed himself in a fit of madness.

LEONIDAS I., king of Sparta, succeeded to the throne in the year B. C. 491; when Xerxes, king of Persia, invaded Greece, Leonidas was appointed by the Lacedæmonians to the chief command of their forces to oppose him. He marched at the head of 4000 men, to take possession of the straits of Thermopylæ. Aware of the great danger of the enterprize, he considered himself as one devoted to the safety of the country. He posted his small army so skilfully, that the Persians, on arriving at the straits, found that it would be difficult to force them, and Xerxes endeavoured to bribe the commander to his interest, by the offer of making him master of Greece. The proposal was rejected with indignation, and the monarch immediately sent a herald to order the Grecians to lay down their arms. " Let him come and take them;" was the reply of Leonidas. Thrice the Persians were repulsed with great loss; and when a treacherous Greek had led a chosen body of 10,000 Persians by a secret passage to the rear of Leonidas, he was determined to afford a memorable example of what the Greeks could do when called upon to die for their country. Xerxes marched his whole army to the entrance of the straits, where Leonidas advanced to meet him. The efforts of valour, heightened by despair, were terrible, and the Spartan king fell amidst a heap of slaughtered enemies. His friends defended his body, till the appearance of the foe in the rear caused the survivors to collect into one close band, facing every way. All these, overpowered by numbers, were left on the field of battle,

having amply revenged their fall. The Persian tyrant, enraged at his loss, caused the body of the hero to be nailed to a cross, but the memory of his valour and patriotism could not be obliterated, and the defence of Thermopylæ is consecrated among the noblest actions of antiquity. The gratitude of his country raised a splendid monument upon the spot to the fallen, and a funeral oration was for a long time annually pronounced amidst the celebration of martial games, over their tombs.

CLEOMBROTUS, a son-in-law of Leonidas, king of Sparta, who for a while usurped the kingdom after the expulsion of his father-in-law. When Leonidas was recalled, Cleombrotus was banished.

CHELONIS, a daughter of Leonidas, king of Sparta, who married Cleombrotus. She accompanied her father, whom her husband had expelled, and soon after went into hanishment with her husband, who had, in his turn, been expelled by Leonidas.

CLEOMBROTUS, king of Sparta, the son of Anaxandrides. He was deterred from building a wall across the isthmus of Corinth, against the approach of the Persians, by an eclipse of the sun.

ANCHITA, wife of Cleombrotus, king of Sparta, whose love of her country, and hatred of treason, manifested themselves in opposition to the sentiments of nature. Her son Pausanias, who had distinguished himself so nobly at the battle of Platæa, afterwards, by his arrogant and foolish conduct, disgusted his countrymen, whom he also agreed to betray to the king of Persia, on condition of receiving the daughter of that monarch in marriage. His correspondence being discovered, he fled to the temple of Minerva for refuge, from whence it was not lawful to force him, though condemned to death by the Ephori. His pursuers, therefore, contrived to block up the doors with stones, the first of which, in the proud anguish of a Spartan mother, was laid there by Anchita. In this manner Pausanias perished with hunger, about 471 years before Christ.

PAUSANIAS, a celebrated Lacedæmonian commander, son of Cleombrotus and Anchita. He obtained a high rank in the magistracy of his country, and when Mardonius, the Persian general, invaded Greece with a mighty host, Pausanias was appointed commander-in-chief of the allied army raised to oppose him. He brought on a general engagement at Platæa, in the year B. C. 479, in which Mardonius was killed, and his army defeated with great slaughter. With the assistance of the Athenians, the camp of Mardonius was taken with an immense booty. Pausanias exhibited a greatness of mind in rejecting the proposal of one of the leaders, that the body of the Persian general should be sought for, in order that it might be treated with the same indignity that had been offered to that of Leoni-

das. He proceeded to punish the traitors to the cause of Greece, and marching to Thebes, obliged that city to deliver up the heads of the Persian party, whom he put to death. The effect of success upon his own mind was to nourish a spirit of pride and arrogance, and inspire ambitious designs. He assumed to himself all the honour of the victory of Platæa, and upon a golden tripod, which he presented to the temple of Delphi, he put an inscription that was honourable to himself alone. In the command of the united fleet, which had been given him for the purpose of freeing the Grecian cities from Persian garrisons, he behaved with great partiality to his own countrymen, and created many enemies; while the justice of Aristides, and the affability of Cimon, gained all hearts, and restored to the Athenians the naval supremacy of Greece. Suspicions were entertained that he meant to assume the full controul of Greece, and to get the power of that country in his own hands, and on this account was recalled to Sparta, and underwent a trial for his life; but as the evidence was inconclusive, he was fined and liberated. When he returned to the army, he openly adopted the Persian habit and manners, and went into all the excesses of that luxury which he had formerly decried. It was supposed that his mind was deranged, owing to the following tragical incidents. Having been captivated by the charms of Cleonice, a young woman of good family at Byzantium, her parents, not daring to refuse his solicitations, obliged her to comply with his desires. To save her blushes, it was agreed that the lights should be extinguished when she entered his bed chamber. In the dark she unfortunately stumbled over one of the lamps; the noise of which suddenly awakening Pausanias, he fancied an assassin was coming to murder him, and, starting up, plunged a dagger into her breast. When he discovered the fatal error, he was almost distracted, and from the moment imagined that the blood of Cleonice was perpetually crying out for vengeance. He left Byzantium, and repaired to Heraclea, where he found persons who pretended to evoke and pacify the spirits of the deceased. That of Cleonice was called up before him, and made to say to him, "When you come to Sparta, you will find a termination to your suffering." He went thither, still occupied with the thought of betraying his country to the Persians. For this purpose he carried on a correspondence with Artabazus, a satrap; and all the messengers he sent were put to death, that they might not betray him on their return. It is said that he in vain attempted to engage Themistocles, who was at that time an exile, to concur in his measures, and being impatient, he wrote a peremptory letter to Artabazus, which he committed to one Argilius, his particular favourite. The young man, alarmed by the reflection, that none of the former messengers returned, unsealed

the packet entrusted to his care, and finding a direction to put him to death, immediately disclosed the matter to the Ephori, they resolved to apprehend him, but being apprized of their intention, he fled into the temple of Minerva, from whence he could not be taken. When they were hesitating as to what could be done, the mother of Pausanias brought a brick, and set it against the door of the temple; her example was followed till he was completely immured. When he was dead with hunger, his body was brought out, and interred by his friends.

PLISTONAX, the son of Pausanias, one of the kings of Sparta, was general of the Lacedæmonians in the Peloponnesian war. He succeeded Plistarchus, and reigned fifty-eight years, but was banished nineteen years, till he was recalled by order of the Delphian oracle.

GELON, king of Syracuse, was descended from an ancient family settled in the city of Gela. He first distinguished himself in arms under Hippocrates, tyrant of Gela, in which employ he defeated the Syracusans in the battle of the banks of the Helorus. At the death of this prince he seized the sovereignty of Gela, and quickly made himself master of Syracuse by means of some exiles. In the year B. C. 480. when Xerxes invaded Greece, the Carthaginians sent a very formidable army into Sicily under Hamilcar, with a view of recovering all the places they had formerly possessed in that island; but while they were engaged in the siege of Himera, they were attacked by Gelon and entirely defeated, with the destruction of their land army, as well as their fleet which had been drawn up on the beach. The Carthaginians sued for peace, which Gelon granted them upon certain conditions, one of which was, that they should henceforth abstain from human sacrifices. Gelon had hitherto governed Syracuse under the title of Prætor alone, but upon this signal success, the people with one voice hailed him as king, and passed a decree, settling the crown, after his death, upon his brother Hiero and Thrasybulus. Upon his elevation to the throne, he conferred the rights of citizenship upon ten thousand foreigners who had served under him, and he employed the remainder of his life in anxious and laudable cares to promote the prosperity of his people. He died universally regretted about B. C. 478. He was a man of mild disposition, and appears to have ruled, in general, with much lenity. The people were gratified with the confidence which he manifested in their affections by coming to the assembly without arms or guards, and affecting to submit his conduct to their free decision. They caused a statue to him to be erected in the simple garb of a citizen, which had the singular fate of being spared at the time when

all the other statues of the Syracusan kings were condemned to be melted down, at the recovery of liberty under Timoleon.

HIERO, king of Syracuse, succeeded his brother Gelon in the year B. C. 478. Being of a jealous and tyrannical disposition, his brother, Thrasybulus, who fell under his suspicions, fled to the throne of Theron, king of Agrigentum. A war between the two monarchs was the consequence, which continued with various success several years, till it was ended by a treaty advantageous to Hiero, who married the sister of Theron, and then admitted his brother to favour. After a reign of no great length, this prince fell into a lingering malady, the pains of which he endeavoured to divert by the conversation of poets and philosophers, whom he had drawn to his court by liberal encouragement. He died about the year B. C. 467. Pindar addressed four of his odes to Hiero, who was a successful competitor in the Olympic and Pythian games. Simonides was induced in his old age, to comply with an invitation of this prince; and it was his question, "What is God?" which produced the philosopher's celebrated request of time repeatedly doubled, for answering a query which seemed the more difficult the more it was considered. Æschylus, and other great men and poets, are mentioned as ornaments of his literary and social circles.

AMASIS, a man who, from a common soldier, became king of Egypt. He made war against Arabia, and died before the invasion of his country by Cambyses, king of Persia. He made a law, that every one of his subjects should yearly give an account to the public magistrates, of the manner in which he supported himself. He refused to continue in alliance with Polycrates, the tyrant of Samos, on account of his uncommon prosperity. When Cambyses came into Egypt, he ordered the body of Amasis to be dug up, and to be insulted and burnt, an action which was very offensive to the religious notions of the Egyptians.

PHANES, a native of Halicarnassus, who was commander of the Grecian auxiliaries, sent to assist Amasis, king of Egypt, whom he deserted.

POLYCRATES, tyrant of Samos, is famous for the good fortune which always attended him. He became very powerful, and got possession not only of the neighbouring islands, but also of some cities on the coast of Asia. He had a fleet of a hundred ships of war, and was so universally esteemed, that Amasis, the king of Egypt, made a treaty of alliance with him. He, however, advised him to chequer his enjoyments, by relinquishing some of his most favourable objects. Polycrates, in compliance, threw into the sea one of his most valuable jewels; but soon after he received as a present a large fish, in whose belly it was found. Amasis no sooner heard this, than

he gave up all alliance with him, saying that sooner or later his good fortune would vanish. Some time after Polycrates visited Magnesia on the Mæander, whither he had been invited by Orontes the governor, who traitorously put him to death, merely to terminate his prosperity.

PSAMMENITUS, succeeded his father Amasis on the throne of Egypt. Cambyses made war against him, and as he knew that the Egyptians paid the greatest veneration to cats, the Persian monarch placed some of these animals at the head of his army, and the enemy, unable to defend themselves, and unwilling to kill those objects of adoration, were easily conquered. Psammenitus was twice beaten, at Pelusium and in Memphis, and became one of the prisoners of Cambyses, who treated him with great humanity. Psammenitus however excited seditions against the Persian monarch, and attempted to make the Egyptians rebel, for which he was put to death by drinking bull's blood. He had reigned about six months. He flourished about B. C. 525.

PHILISTES, an ancient queen, whose coin is still extant, but of whose life, reign, country, and government, nothing is recorded, nor can now be ascertained. Her coin is also mentioned by Herodotus, which shows that she must have flourished before the time of that ancient historian, but nothing else is recorded by him respecting her. Mr. Pinkerton thinks she reigned in Sicily, and as a confirmation of this conjecture, mentions some inscriptions on the Grædina of the theatre at Syracuse, but which do not appear to be older than the times of the Romans; some authors think she reigned in Malta or Cossara, but Mr. Pinkerton does not think this probable.

ANAXILAS, or ANAXILAUS, a Messenian, tyrant of Rhegium. He took Zancle, and was so mild and popular during his reign, that when he died, B. C. 476, he left his infant sons to the care of one of his servants, and the citizens chose rather to obey a slave than revolt from their benevolent sovereign's children.

DEMARATUS, king of Sparta, who accused Clemens before the Ephori as the disturber of Greece, for which he retorted upon Demaratus the charge of illegitimacy, and having bribed the priests of Delphos, the oracle, when consulted, confirmed the charge. Demaratus then resigned the crown, and entered into the Persian service, where he was entertained by Darius Hystaspes, and Xerxes as a king.

ZALEUCUS, a famous legislator of the Locrians, and the disciple of Pythagoras, flourished B. C. 500. He made a law, by which he punished adulterers with the loss of both their eyes; and his son offending, was not absolved from this punishment; yet, to show the father as well as the just lawgiver, he put out his own right, and his son's left eye. This example of

justice and severity made so strong an impression on the minds of his subjects, that no instance was found of the commission of that vice during the reign of that legislator. It is added, that Zaleucus forbad any wine being given to the sick on pain of death, unless it was prescribed by the physicians; and that he was so jealous of the laws, that he ordered, that whoever was desirous of changing them should be obliged, when he made the proposal, to have a cord about his neck, that he might immediately be strangled, if those alterations were esteemed no better than the laws already established. Diodorus Siculus attributes the same thing to Charondas, legislator of the Sybarites. Zaleucus also enacted some humorous sumptuary laws.

We now proceed to take a view of the Roman characters of this period.

TULLIUS SERVIUS, the sixth king of Rome, was the son of Ocrisia, a native of Corniculum, who was made a captive when the Romans took that place. Tarquin the elder, presented Ocrisia to his queen Tanaquil, and having a son born when she was in a state of servitude, he was named Servius. It is not known who the father of this king was, and it was probably not till his elevation to the royal dignity that his father was represented as having been a person of rank who was slain in the defence of his country. Young Servius was brought up in the palace, and became a great favourite of the king and queen. He distinguished himself both in a civil and military capacity; was raised to the patrician order, and an important command in the army given him; and was at length united in marriage to Tarquinia, the king's daughter. On the assassination of Tarquin, Servius took possession of the throne, which event is dated in the year B. C. 577. As the sons of Ancus Marcius who were the authors of the conspiracy against Tarquin, had a strong party among the patricians, Servius pursued the policy of attaching the people to his interest, by paying their debts, and making several regulations in their favour; and having added to his reputation by a defeat of the revolted Etruscans, he strengthened his title to the crown, by procuring a legal election from the Curiæ. He then applied himself to the improvement of the public police, and several of the most useful institutions of the Roman state took their origin in his reign. Servius enlarged the city, and divided the whole territory into tribes, with a pagus, or fortified post to each, and instituted a census by which all the Roman citizens were distributed into six classes, according to their property. He also gave to the freedmen the privileges of citizens, and finding the duties of the legal office under the augmented population too numerous, he com-

mitted to the senate the determination of ordinary causes, and reserved to himself the cognizable crimes against the state. Aware that he was still looked upon by the nobles as an intruder on the throne, he endeavoured to add consequence to his family by marrying his two daughters to the grandsons of the king. He now created a closer connection between the Romans and their allies, the Latins and Sabines, by the erection of a temple of Diana at Rome at their common expence, in which they were to join in annual sacrifices, and in the amicable decision of all disputes among them. Servius in many respects was fortunate as a man and a monarch; but his greatest calamity was in his youngest daughter, who was continually urging her husband Arunx to criminal attempts against her father, but he nobly rejecting her infamous solicitations, she attached herself to her other brother, her sister's husband Tarquin, a prince of a character and disposition very similar to her own. They got rid of their partners by poison, and then, having formed an incestuous union, they boldly and openly declared Servius a usurper, and Tarquin laid claim to the throne before the senate. The patricians generally came over to his interest; but the great mass of the people were determined to support their king, who, whatever might have been his descent, had shown himself worthy the crown which his infamous relations wished to tear from his head. Tarquin, however, continued to intrigue with his party, and at length took the daring step of assuming the royal robes and insignia, and seated himself on the throne at the temple in which the senate assembled. He there pronounced a violent invective against the person and government of Servius, who arrived while he was speaking, and approached to pull down his son-in-law from the throne; but Tarquin seized the venerable monarch by the waist, and threw him down the steps of the temple. He rose with difficulty, and was moving away by the help of some by-standers, when his unnatural daughter Tullia arrived, who, having saluted her husband as king, suggested to him the necessity of despatching her own father. Tarquin sent persons to perpetrate the foul deed, and Tullia sealed her cruelty and impiety by driving her chariot over the dead body. Servius was murdered in his seventy-fourth year, after a reign of forty-four years, during which he had done enough to merit the title and character of one of the best kings of Rome.

TARQUINIA, a daughter of Tarquinius Priscus, who married Servius Tullius. When her husband was murdered by Tarquinius Superbus, she privately conveyed away his body by night and buried it. This preyed upon her mind, and the following night she died. Some have attributed her death to excess of grief or suicide, while others, perhaps more justly, have suspected Tullia, the wife of young Tarquin, with the murder.

TARQUINIUS SUPERBUS, or TARQUIN THE PROUD, supposed to have been a grandson of the elder Tarquin, ascended the throne of Rome in the year B. C. 524. His government was arbitrary and tyrannical, and it was supported by a band of foreign mercenaries, employed in the defence of himself and his party, who had contributed to advance him to the throne, in contempt of the suffrages of the people. Many of the principal senators, dreading the fate of those who were made the victims of his suspicion and avarice, retired into a voluntary exile. The Plebeians at first, pleased with the humiliation of the senate, had some reason to complain of the yoke imposed upon themselves. The laws that had been made in their favour were abrogated; spies and informers watched their words and actions, and all public assemblies for business or amusement were prohibited. Tarquin, conscious of the odium of the Roman citizens, took measures for ingratiating himself with the allies; and with this view, he erected a temple near the ruins of Alba, consecrated to Jupiter Latialis, at which the diets of the confederate cantons were annually to assemble; the Romans, as chief members of the confederation, presiding at the sacrifices and deliberations. This institution contributed to the strength of the Roman state, and the extension of its dominion through Italy. Having taken up arms against the Volscians and Sabines, he returned, after a successful war, to Rome, and twice triumphed; and he took occasion to finish the great circus and the sewers, which his grandfather had begun. But a war again commenced with some discontented patricians, who had taken refuge at Gabii, a Latin city not far from Rome; and this war lasted seven years. At length Gabii was conquered by the treachery of Sextus, one of Tarquin's sons; and the inhabitants, whom he had treated with lenity, were incorporated with the Romans. During the reign of this Tarquin, the Sibylline books were brought to Rome, and the capitolian temple finished. Ardea, the capital of the Rutuli, was the next object of Tarquin's military enterprize; and this circumstance was the remote cause of the rape of Lucretia by Sextus Tarquin, which at length occasioned the expulsion of the Tarquinian family from Rome, as well as the extinction of the kingly government. Brutus, availing himself of the passions excited among the multitude, by the tragic fate of Lucretia, and exposing the tyrannical government under which Rome groaned, obtained a public decree for the punishment of Tarquin and his sons, and the army concurring in this resolution, the king was reduced to the necessity, at the age of seventy-six, B. C. 509, to abandon his capital, and take refuge at Cære, in Etruria. Many attempts were made for his restoration, but all proved ineffectual. Tarquin retired into Campania, and died there, in the ninetieth year of his age, and fourteenth of

his exile. Possessing talents fit for command, he was nevertheless violent, cruel, and wholly unprincipled.

TULLIA, a daughter of Servius Tullius, king of Rome. She married Tarquin the Proud, after she had murdered her first husband Arunx, and consented to see Tullius assassinated, that Tarquin might be raised to the throne. It is said that she ordered her chariot to be driven over the body of her aged father, which had been thrown all mangled and bloody in one of the streets of Rome. She was afterwards banished from Rome with her husband. Servius Tullius had another daughter, who married Tarquin the Proud. She was murdered by her own husband, that he might marry her ambitious sister of the same name.

OLENUS CALENUS, the most famous diviner of his time amongst the Etrurians, would have imposed upon the ambassadors of Rome, in the time of Tarquin Superbus, in a matter of great consequence. When, in digging the ground on Mount Tarpeius for laying the foundations of a temple, a man's head was found, the Romans sent ambassadors to consult this famous diviner; who finding that the prodigy portended something very fortunate and glorious, endeavoured by his subtle questions to divert the omen in favour of his own nation. And if Tarquin's ambassadors had forgotten to mention Rome and Mount Tarpeius in their answers to his captious questions, Rome would have lost the dominion of Italy, and the whole prodigy would have turned to the advantage of the Etrurians. Pliny mentions this as an instance that one single word is sufficient to alter the fate of things.

AMALTHÆA, the name of the Cumacan Sibyl, who is said to have offered to Tarquin II., or, the Proud, nine books, containing the Roman destinies, and demanded 300 pieces of gold for them. He derided her, whereupon she threw three of them into the fire, and asked the same price for the other six; which being denied, she burnt three more, and still demanded the same price. Upon which Tarquin, consulting the pontiffs, was advised to buy them. These books were in such esteem, that two magistrates were created to consult them upon extraordinary occasions. The books, and the whole story concerning them, appear to have been fabrications of the Roman priests, to impose upon that superstitious people, and increase their own importance, by occasionally quoting, and pretending to interpret these Sibylline Oracles.

SEXTUS TARQUINIUS, eldest son of the Proud, rendered himself well known by a variety of adventures. When his father besieged Gabii, young Tarquin publicly declared that he was at variance with the monarch, and the report was the more easily believed when he came before Gabii with his body all mangled and bloody with stripes. This was an agree-

ment between the father and the son, and Tarquin had no sooner declared that this proceeded from the tyranny and oppression of his father, than the people of Gabii entrusted him with the command of their armies, fully convinced that Rome could never have a more inveterate enemy. When he had thus succeeded, he despatched a private messenger to his father, but the monarch gave no answer to be returned to his son. Sextus enquired more particularly about his father, and when he heard from the messenger that when the message was delivered, Tarquin cut off with a stick the tallest poppies in his garden, he followed the example, by putting to death the most noble and powerful citizens of Gabii. The town soon fell into the hands of the Romans. The violence which some time after Tarquinius offered to Lucretia, was the cause of his father's exile, and the total expulsion of his family from Rome. Sextus was at last killed, bravely fighting in a battle during the war which the Latins sustained against Rome in the attempt of re-establishing the Tarquins on the throne.

LUCIUS TARQUINIUS COLLATINUS, a nephew of Tarquin the Proud, who married Lucretia, to whom Sextus Tarquin offered violence. He, with Brutus, drove the Tarquins from Rome, and were made first consuls. As he was one of the Tarquins, so much abominated by all the Roman people, he laid down his office of consul, and retired to Alba in voluntary banishment.

LUCRETIA, the name of this chaste and virtuous female, has been handed down to posterity from a very distant age; and, whilst delicacy of mind is considered as the sex's brightest ornament, the refinement of Lucretia's feelings will be admired. The Romans had so high a veneration for virtue and chastity, that they erected altars and temples in honour of their names; and the woman who was destitute of these attractive graces, was considered as a being lost to the very sense of shame. This celebrated female was the daughter of Lucretius, and the wife of Collatinus, an officer of rank, who, at the siege of Ardes, in the course of conversation, unfortunately boasted of the virtue she possessed. Several other young men likewise expressed an entire confidence in the chastity and virtue of their wives; a wager was the consequence of this conversation, and it was agreed that Sextus, the son of Tarquin, should go to Rome, for the purpose of seeing how the different females were employed. Upon his arrival at the capital, he found all the other ladies occupied in paying visits, or receiving different guests, but when he went to the house of Collatinus, Lucretia was bewailing the absence of her lord, and directing her household affairs. The charms of her person, and the graces of her manners, at once fired and captivated his heart; and, bound by no ties of honour, or humanity, he was resolved to rob the

precious casket of the treasures it contained. As Sextus was distantly related to Collatinus, and son of the monarch who reigned upon the throne, Lucretia entertained him with that elegance and hospitality due to a man of such elevated rank. If the person of this charming woman excited brutal passions in his bosom, her conversation delighted and captivated his mind; and a short time after he had retired to the apartment prepared for him, the terrified Lucretia beheld him enter her room. In vain this detestable man pleaded the violence of his passion for this breach of hospitality, and this deviation from what was right, for the alarmed Lucretia preserved her purity until the monster presented a dagger to her breast, and swore by all the gods, that he was determined to gratify his inclinations, and that he would then kill her and one of Collatinus's slaves, and afterwards place him by the side of the injured Lucretia, and inform her husband that he had murdered both, in consequence of having discovered them in the act of committing the crime. The dread of having her memory tarnished by so vile an aspersion, at length induced the terrified Lucretia to consent to his desires; but the next morning she despatched a messenger to her father and her husband, requesting them immediately to repair to Rome. They obeyed the summons with pleasure and alacrity, at the same time they were anxious to know the cause of this singular request; but when they beheld the object of their solicitude, a thousand apprehensions took possession of their breasts. Instead of being welcomed with the smiles of pleasure, the countenance of Lucretia was bathed in tears, her hair was dishevelled, her garments of the deepest sable, and her whole figure displayed the image of despair. After describing, in the most eloquent terms, the outrage that had been committed upon her person, she implored them to avenge the insult she had received, and at the same time drawing forth a dagger, which she had concealed for the purpose, declared her resolution of not surviving her shame, and, before they were able to prevent the horrid purpose, buried the weapon in her heart. The horror and despair of these dear connexions, may be better imagined than described. Brutus, one of her relations, drew the reaking instrument from her bosom, and, with all the energy of true feeling, swore he would avenge her fate. "I swear by this blood, once so pure," said he, "and which nothing but the villainy of a Tarquin could have polluted, that I will pursue Lucius Tarquinius the Proud, his wicked wife and their children, with fire and sword, nor will I ever suffer any of that family, or any other, henceforward to reign in Rome! and I now call all the gods to witness, that I will most sacredly fulfil my oath." If the most poignant grief had taken possession of the minds of those who witnessed the dreadful catastrophe which had recently happened, astonish-

ment for a moment banished the impression, at the firmness and energy of the noble Roman's words; who, until that moment, had assumed the appearance of idiotism, to avoid the suspicions of Tarquin the Proud. Roused into action by the affecting scene before him, the hatred which he had long nourished burst into a flame, and he executed that vengeance with which he had threatened the Tarquins; and relieved his country from the oppression of a tyrant, by whom its choicest liberties had been abused.

LUCIUS JUNIUS BRUTUS, the founder of a Roman republic, was the son of Marcus Junius, a wealthy patrician, who had married the daughter of Tarquin the Proud, with whom terminated the race of kings at Rome. The father and brother of Brutus were assassinated by order of this tyrant at the beginning of his reign; and Brutus himself escaped by feigning idiotism, whence it is said the name of "Brutus" was derived. Under this character he was admitted into the royal palace, brought up with the king's sons, and regarded merely as the object of their diversion. On occasion of a plague which broke out at Rome, Tarquin sent his sons to consult the oracle of Delphi as to the cause and cure of the contagion; and Brutus also was ordered to accompany them for their amusement. The princes prepared magnificent presents for Apollo; but their companion is said to have offered to the god an elder-stick, enclosing a rod of gold, and serving as an emblem of himself. It is further reported, that when the princes made an enquiry, which of them should be king of Rome, the oracle replied, that the government should be served by him who should first kiss his mother; and that they, interpreting this answer literally, agreed to kiss their mother at the same time, and to reign jointly. But Brutus, interpreting the response of the oracle allegorically, fell down upon the earth, after his return to Italy, and kissed it, as the common mother of all mankind. Whatever may be thought of this story, it is certain, that the tragical death of Lucretia roused the dormant and disguised spirit of Brutus; and that having snatched the poniard out of her bosom, he vowed vengeance on the aggressors, and excited her relations to concur with him in retaliating on Tarquin and his family the dishonour she had suffered, and the lamentable event in which it had terminated.

Accordingly they all bound themselves by a solemn oath to execute their purpose, and agreed to follow the council and example of Brutus, who seemed now, by a kind of extraordinary inspiration, to have recovered his faculties, and to possess talents, which had hitherto been concealed, fit for conducting their deliberations, and securing their prosperous issue. The gates were immediately shut, the senate was assembled, and a public decree was proposed and carried for banishing the king,

annihilating the royal form of government, and establishing a commonwealth. Brutus, and Collatinus, the husband of Lucretia, were elected as the first chief magistrates of the state, under the denomination of "consuls;" an important change in the constitution of the Roman government, which took place in the year of Rome 240.

This change, so hastily concerted and accomplished, although it had obtained the concurrence of the senate, and of the people, excited an alarm amongst those who were attached to the old constitution, and particularly among the young nobility, who were zealous partizans of the dethroned and expelled sovereign. In the number of the malcontents were the two sons of Brutus, and three nephews of Collatinus. These were active in the conspiracy formed against the new government; and they concurred with others in binding themselves by a very solemn oath, to murder the consuls, and to re-establish monarchy. Whilst they were concerting measures for this purpose, the plot was disclosed by a slave to Poplicola Valerius, a patriotic senator, and orders were issued for apprehending them. When the sons of Brutus, venerated by the people as their deliverers, appeared before the consular tribunal, the attendant multitude was seized with a general panic; and as soon as they were convicted of the crime alleged against them, the senators, in a kind of confused murmur, expressed their anxiety and wishes, by uttering the words, "Banish them! banish them!" Collatinus wept; and the stern patriot, Valerius, was silent. But the father, sacrificing private feelings to the public good, and apprized of the necessity of suppressing rebellion by an awful example of punishment, with a steady countenance, and firm tone of voice, gave orders to the lictors to execute the law on his sons. The distress of the assembled multitude on this solemn occasion, was such as no words can describe; mournful looks and secret groans pleaded for pity; and when the consul seemed to pay no regard to their anxiety and tears, they loudly remonstrated, and exclaimed with one voice, "We give them back to their country, and to their family." Neither the intercessions of the people, nor the suppliant cries of the criminals, could alter the fixed purpose of Brutus, who witnessed the execution of the sentence; and having seen them stripped, beaten with rods, and beheaded, retired from the tribunal, to indulge, without doubt, those parental feelings which the necessity of the times had induced him to disguise and restrain. Of his conduct on this occasion very different sentiments have been entertained. Whilst some have extolled, others have condemned it. But to the judgment of sober reason, it exhibits a noble example of the triumph of public virtue over private affections; and the display of it required that sternness of temper, and those peculiar ideas of the extent of parental authority,

which seem to have characterized this ancient Roman. Collatinus was more flexible; and he wished to spare his nephews, and to suppress the evidence which the slave Vindicius had adduced against them. The zeal of Valerius was roused; and whilst the people were tumultuous, Brutus returned, and having again ascended the tribunal, justified his own conduct, but referred the fate of the other criminals to the decision of the people, who concurred in condemning them, and ordering them for execution. Collatinus, however, accused by Brutus for his weakness and want of patriotism, was obliged to renounce his authority, and to retire to Lavinium, where he lived privately to an advanced age. Upon this removal, Brutus, in order to obviate every suspicion that it was his intention to govern singly, convoked the people by centuries in the Campus Martius, for the election of a new consul; and Valerius, afterwards known by the name of "Poplicola," whose meritorious conduct in the disclosure of the conspiracy has been already mentioned, was chosen to supply the vacancy. Some difference occurs in the relation of these events by Dionysius of Halicarnassus, Livy, and Plutarch; but they all agree in the principal fact, respecting the conduct of Brutus towards his sons. During the consulate of Brutus and Valerius, Tarquin and his partizans made some vigorous efforts for regaining the throne of Rome; and, joined by the Veientes, the avowed enemies of the Romans, they advanced towards the city. But they were met by the consuls at the head of the Roman forces; the command of the horse being assumed by Brutus, and that of the infantry by Valerius; the horse of the enemy, commanded by Arunx, one of Tarquin's sons, came forward to the charge; and as the hostile armies approached each other, Arunx discovered Brutus, attended by his lictors; and inflamed with resentment, he exclaimed, "There is the enemy of my family, the usurper of my father's throne." He then immediately advanced to a personal encounter, and Brutus flew to meet him. Actuated by passion, more than by cool courage, these two champions, neglecting the means of personal defence, transfixed each other with their spears, and at the same instant fell dead from their horses. This happened in the year B. C. 509. The conflict, thus commenced, terminated in a victory on the part of the Romans; and, as soon as it was decided, Valerius buried his colleague, Brutus, with great pomp, and gave Rome the first example of those funeral orations, which it was afterwards customary to pronounce in commendation of their great men. The Roman matrons distinguished themselves on this occasion; for, regarding Brutus as the avenger of the honour of their sex, they mourned for him a whole year; and his statue was afterwards erected in the Capitol, with a naked sword in his hand. The Romans venerated his memory, as that of the second founder

of their city, who had restored liberty to their country, cemented it by the blood of his own sons, and died in defending it against a usurper; and they considered him as having undergone more hardships and dangers in establishing the commonwealth, than Romulus had done in first founding the kingdom. Virgil has nobly sketched his history and praise in the following lines:

"He first shall hold the consul's sway and wield
The dreaded axes; he, a Roman sire,
For thee, fair Liberty! his rebel sons
Shall doom to public death. Unhappy man,
Howe'er posterity the deed may judge;
His country's love, and boundless thirst of praise,
Shall quell the father." ÆN. vi. 820.

POPLICOLA PUBLIUS VALERIUS, an eminent Roman, and one of the founders of the republican government, distinguished by his simplicity, eloquence, and liberality. In a contention about the consulate, at the expulsion of the Tarquinian family, he was elected to supply the place of Collatinus, who was removed from office, and lived on terms of the utmost harmony with his colleague, the celebrated Junius Brutus. In the subsequent battle with the allies of Tarquin, in which Brutus was slain, Valerius gained a victory, for which he obtained a triumph, B. C. 507. Delaying the election of a new consul, and having built a house on the Palatine hill, that overlooked the forum, he excited the suspicion of the people; but as soon as he understood the ground of their jealousy, he ordered the house to be levelled in the night, and gave orders for supplying the vacancy in the consulate. The father of Lucretia was chosen; but by his death, soon after his election, Valerius was again the sole chief magistrate. In the exercise of his office he enacted several laws, abridging the consular authority, and meliorating the condition of the people; and hence obtained the name of *Poplicola*, or the people's friend. As a proof of his integrity and disinterestedness, he removed the public treasury from his own house to the temple of Saturn, thus committing it to the charge of two senators appointed by the people. Upon an election of consul, his popularity occasioned his being chosen a second time. When, in the following year, Porsenna, king of Etruria, in Tuscany, attempted the restoration of Tarquin, and by an army, which he marched to Rome, reduced the city to great difficulties, Poplicola agreed to resign some of their conquests as the price of peace; and his own daughter, Valeria, was one of the hostages. In the war with the Sabines, Poplicola was nominated, for the fourth time, a consul; and by his military skill obtained a com-

plete victory over the enemy, and recovered the town of Fidenæ. For this success he obtained a triumph, and soon after died, having established his character as one of the greatest men and virtuous citizens of Rome. Although he had occupied many lucrative posts, he did not amass money sufficient to defray the expense of his funeral, which was paid by the public; and in honour of his memory, as in the case of Brutus, the matrons of Rome wore mourning for the year. His principles were transmitted to his family, from one generation to another, so that the Valerii were assertors of the rights of the people.

CAIUS MUTIUS, or MUCIUS, a person famous in the early history of Rome, was a youth of an illustrious family, at the time of the siege of the city by Porsenna, king of the Etrurians, about the year B. C. 507. During the blockade of the capital, when he found there was no hope of relief, he determined to render himself illustrious by some great act; he accordingly, with the permission of the senators, crossed the Tiber, and entered the enemy's camp, with a concealed dagger under his garment; at length he obtained admission into the royal tent, at the moment when the king was paying his soldiers, with his secretary by his side. Mutius mistaking the minister for the monarch, laid him dead at a blow, and then, in the confusion, attempted to make his escape. He was, however, seized and brought before Porsenna, in whose presence he, without any hesitation, avowed his name and purpose, and expressed a readiness to endure any suffering that the king might choose to inflict on him, adding, that he was but one of a band of Roman youths prepared to make a similar attempt. Porsenna, enraged at the daring behaviour of the young man, called for fire, in order to extort from him whatever he might know of further meditated treachery. "Behold," said the young patriot, "how little bodily pain is valued by those who pursue true glory," and instantly thrust his hand into the flame of an altar, kindled for the purpose of sacrifice. The king, in admiration of the resolution with which he endured the torture, leaped from his seat, and ordering the youth to be taken from the altar, bid him depart without further molestation. Mutius took his leave, warning the king that three hundred Roman young men had mutually sworn to attempt his assassination, should he continue the siege. Porsenna instantly sent ambassadors to Rome to offer terms of peace. Mutius, for his act, was named Scævola, left-handed, on account of the voluntary injury done to his right hand, which appellation descended to his posterity. "Although," says a biographer, "the action of Scævola cannot be justified by the rules of fair and honourable war, yet it has been extolled by poets and orators among those patriotic deeds which so much distinguished the

infant state of the Roman republic. Balthasar Gerard, however, who killed William, prince of Orange, and Poltrot de la Mere, who killed the duke of Guise, were both considered as murderers."

VOLUMNIA, a respectable Roman matron, the mother of Coriolanus, has been celebrated by different historians for her persuasive powers. The speech with which she addressed her son, who was then fighting the battle of the Volscians, is related by Plutarch in the following words: "You see, my son, by our attire and miserable looks, what may spare me the trouble of telling you, and convince you to what a state of wretchednese we are reduced. Think with yourself whether we are not the most unhappy of women, when fortune has changed the spectacle that should have been the most pleasing, into one of the most affecting kind; when Volumnia beholds her son, and Virgilia her husband, encamped in a hostile manner before the walls of the city which gave him birth? What to others is the greatest consolation under misfortunes and adversity, I mean prayer to the gods, we dare not apply; for we cannot, at the same time, beg your preservation and victory to our country! Your wife and children must either behold you or their country perish. As for my part, I will not live to see this war decided by fortune. If I cannot persuade you to prefer friendship and union to enmity and its ruinous consequences, and so to become a benefactor to both sides, rather than the destruction of one, you must prepare to expect that you shall not advance against your country without trampling upon the dead body of her who gave you birth; for it does not become me to wait for that day when my son shall either be led a captive by his fellow-citizens, or triumph over Rome! If, indeed, I desired you to save your country by ruining the Volscians, I confess the case would be hard, and the choice difficult; for it would neither be honourable to destroy your countrymen, nor just to betray those who have placed their confidence in you. But what do we desire of you more than deliverance from our calamities? A deliverance which will be equally salutary to both parties, but most honourable to the Volscians, since it will appear that their superiority empowered them to grant us the greatest of all blessings, peace and friendship; while they themselves receive the same from us. If these take place, you will be acknowledged to be the principal cause of them; if they do not, you alone must expect to bear the blame from both nations. Though the chance of war is uncertain, yet it will be certain that if you conquer, you will be a destroying demon to your country; if you are beaten, it will be clear, that, by indulging your resentment, you have plunged your friends and benefactors into the greatest of misfortunes." Coriolanus listened to this appeal to his feelings in perfect silence, yet his counte-

nance betrayed the emotion of his mind. "Why are you silent, my son?" enquired Volumnia. "Is it an honour to yield every thing to anger and resentment? and would it be a disgrace to listen to your mother in so important a petition? or does it become a man to remember the injuries which have been done him? Would it not more become a great and a good man to remember the benefits which his parents have conferred? Surely you, of all men, ought to be grateful, who have suffered so much from ingratitude! and yet, though you have so severely punished your country, you have not made your mother the least return for all her kindness; the most sacred ties, both of nature and religion, without any other constraint, require that you should indulge me in this request; but if words cannot prevail, this only resource is left me!" So saying, she threw herself at his feet, together with Virgilia and his children. "Oh, mother!" exclaimed Coriolanus, raising her from her prostrate situation, and tenderly pressing her hand, "you have gained a victory fortunate for your country, but ruinous to your son!—I go, vanquished by you alone!"

CORIOLANUS, the sirname of Caius Martius, from his victory over Corioli, where, from a private soldier, he gained the amplest honours. When master of the place, he accepted, as the only reward, the sirname of Coriolanus, a horse, and prisoners, and his ancient host, to whom he immediately gave his liberty. After a number of military exploits, and many services to his country, he was refused the consulship by the people, when his scars had for a while influenced them in his favour. This raised his resentment; and when the Romans had received a present of corn from Gelo, king of Sicily, Coriolanus insisted that it should be sold for money, and not given gratis. Upon this, the tribunes raised the people against him, for his imprudent advice, and even wished him to be put to death. This rigorous sentence was stopped by the influence of the senators, and Coriolanus submitted to a trial. He was banished by a majority of three tribes, and he immediately retired among the Volsci, to Tullus Aufidius, his greatest enemy, from whom he met a most friendly reception. He advised him to make war against Rome, and he marched at the head of the Volsci, as general. The approach of Coriolanus greatly alarmed the Romans, who sent him several embassies, to reconcile him to his country, and to solicit his return. He was deaf to all proposals, and bade them prepare for war. He pitched his camp only at the distance of five miles from the city; and his enmity against his country would have been fatal, had not his mother, Volumnia, and his wife, Virgilia, been prevailed upon by the Roman matrons to go and appease his resentment. The meeting of Coriolanus with his family was tender and affecting. He remained long inexorable; but at last the tears and

entreaties of a mother and a wife prevailed over the stern and obstinate resolutions of an enemy, and Coriolanus marched the Volsci from the neighbourhood of Rome. To show their sense of Volumnia's merit and patriotism, the Romans dedicated a temple to *Female Fortune*. The behaviour of Coriolanus, however, displeased the Volsci. He was summoned to appear before the people of Antium; but the clamours which his enemies raised were so prevalent, that he was murdered on the place appointed for his trial, B. C. 488. His body was honoured with a magnificent funeral by the Volsci, and the Roman matrons put on mourning for his loss. Some historians say that he died in exile, in an advanced age.

TULLUS AUFIDIUS, a prince of the Volsci, in Italy, to whom Coriolanus fled for refuge.

HORATIUS, sirnamed COCLES, from his losing an eye in combat, was nephew to the consul Horatius Pulvillus, and descended from the surviving brother who killed the Curiatii. Porsenna, laying siege to Rome, drove the Romans from Janiculum, and pursued them to the wooden bridge over the Tiber, which joined the city to Janiculum. Largius, Herminius, and Horatius Cocles sustained the shock of the enemy on the bridge, and prevented their entering the city with the Romans; but Largius and Herminius having passed, the bridge was broken under him; he then threw himself armed into the Tiber, swam across the river, and entered Rome in triumph.

FLORUS T. LAERTIUS, a consul, who appeased a sedition raised by the poorer citizens, and was the first dictator ever chosen at Rome, B. C. 498. He made Spurius Cassius his master of horse.

ALPHENUS VARUS, a Roman cobbler, who afterwards commenced lawyer, in which he was so successful, that he at last rose to be consul.

SPURIUS CASSIUS VISCELLINUS, a renowned Roman general, whose enemies accusing him of aspiring to royalty, he was thrown down from the Tarpeian rock, B. C. 485, after having thrice enjoyed the consular dignity, being once general of the horse, under the first dictator that was created at Rome, and twice received the honour of a triumph.

APPIUS CLAUDIUS, a Sabine by birth, one of the principal inhabitants of Regillum. His merit having drawn the envy of his fellow-citizens upon him, he retired to Rome with all his family. He was admitted into the senate, and was made consul, with Publius Servilius Priscus, B. C. 496; but he was hated by the plebeians, being an austere opposer of their clamours and seditions. The Claudian family continued long one of the most illustrious patrician families in Rome; and several

in succession of the name of Appius supported the same stern aristocratic character that distinguished their first founder.

PORSENNA, a king of Etruria, contemporary with Tarquin II., king of Rome, whom he endeavoured to restore, after his banishment, and fought against the Roman republicans at first with such success, that he laid siege to Rome; but the courage of Cocles and Scævola obliged him to retire. He made peace with the Romans, and never after supported the claims of Tarquin. The generosity of Porsenna's behaviour to the captives was admired by the Romans, and to reward his humanity, they raised a brazen statue to his honour.

CLELIA, one of the Roman virgins given as an hostage to Porsenna, when he came to restore the Tarquins. Stealing from his camp by night, she crossed the Tiber on horseback; she was sent back to Porsenna, who despatched ambassadors to demand her; yet he dismissed her and the rest for the great esteem he had of her virtue. The senate erected an equestrian statue to her.

MENENIUS AGRIPPA, a celebrated Roman, who appeased the Roman populace in the infancy of the consular government.

SICINIUS BELLUTUS, a plebeian Roman, who, about the year of Rome 256, B. C. 493, headed the people in their opposition to the exorbitant power of the senate and patricians, and under whom they retired to the Mons Sacer, about three miles from Rome, intending to form a new establishment for themselves; till after repeated messages sent in vain by the senate, Menenius Agrippa persuaded them to return, by the well-known fable of the belly and the other members. On this occasion the tribuneship being first instituted, Bellutus was appointed the first of the five tribunes.

PHILOSOPHY.

ANACHARSIS, a famous Scythian philosopher, who travelled to Athens in the time of Solon, by whom he was greatly esteemed. He was the only stranger ever admitted by the Athenians to the honour of citizenship. Crœsus invited him to Sardis, with the offer of riches, but he refused, saying, "that he came to Greece for improvement, not for money." Upon his return from his travels through Greece, he attempted to change the ancient customs of Scythia, and to establish those of Greece, which proved fatal to him; for the king, though he was his brother, not being fond of innovations, shot him dead with an arrow. A great many statues were erected to him after his death. He is said to have invented tinder, and the anchor. Anacharsis flourished in the time of Crœsus, about B. C. 582.

MYSON, a native of Sparta, one of the seven wise men of Greece. When Anacharsis consulted the oracle of Apollo, to know which was the wisest man in Greece, he received for answer, he who now is ploughing his field. This was Myson.

ÆSOP, the Phrygian, lived about the fiftieth Olympiad, under the reign of Crœsus, the last king of Lydia. As to genius and abilities, he was greatly indebted to nature; but in other respects not so fortunate, being born a slave, and extremely deformed. St. Jerome, speaking of him, says he was unfortunate in his birth, condition in life, and death; hinting thereby at his deformity, servile state, and tragical end. His great genius, however, enabled him to support his misfortunes, and to alleviate the hardships of servitude. He composed those entertaining and instructive fables, which have acquired him much reputation. He is generally supposed to have been the inventor of that kind of writing; but this is contested by several, particularly Quintilian, who seems to think that Hesiod was the first author of fables; and we are certain that Jotham, the son of Gideon, was the author of a fable, or parable, long before either of them. Æsop, however, certainly improved this art; and hence it is that he has been accounted the author of this sort of productions. The first master whom Æsop served was one Carasius Demarchus, of Athens; and there, in all probability, he acquired his purity in the Greek tongue. After him, he had several masters; and at length came under a philosopher, named Xanthus, who enfranchised him. When he had recovered his liberty, he soon acquired a great reputation amongst the Greeks; and the report of his wisdom having reached Crœsus, he sent and engaged him in his service. He travelled through Greece; and passing by Athens, soon after Pisistratus had usurped the sovereign power, and finding that the Athenians bore the yoke very impatiently, he told them the fable of the frogs who petitioned Jupiter for a king. The images made use of by Æsop are certainly happy inventions to instruct mankind; they possess all that is necessary to perfect a precept, having a mixture of the useful with the agreeable. Æsop was put to death at Delphi. Plutarch tells us that he came there with a great quantity of gold and silver, being ordered by Crœsus to offer a sacrifice to Apollo, and to give a considerable sum to each inhabitant; but a quarrel arising between him and the Delphians, he sent back the money to Crœsus; for he thought those for whom the prince designed it, had rendered themselves unworthy of it. The inhabitants of Delphi contrived an accusation of sacrilege against him, and pretending they had convicted him, threw him headlong from a rock. For this cruelty and injustice, we are told they were visited with famine and pestilence; and

consulting the oracle, they received for answer, that the gods designed this as a punishment for their treatment of Æsop. They endeavoured to make an atonement, by raising a pyramid to his honour.

RHODOPE, a celebrated Grecian courtezan, who was fellow-servant with Æsop at the court of the king of Samos. She was carried to Egypt by Xanthus, and purchased by Charaxes of Mitylene, the brother of Sappho, who married her. She afterwards sold her favours at such a price, and she collected so much money, that she built one of the Pyramids. Ælian says, that one day, as she was bathing, an eagle carried away one of her sandals, and dropt it near king Psammetichus at Memphis, on which he made inquiry after the owner, and married her.

XANTHUS, a philosopher of Samos, called by others Tadmon, who purchased Æsop the fabulist for his wit, and afterwards gave him his liberty.

PYTHAGORAS, one of the greatest philosophers of antiquity, was born about the forty-seventh Olympiad, or 590 years before Christ. His father's principal residence was at Samos; but being a travelling merchant, his son Pythagoras was born at Sidon, in Syria; but soon returning home, our philosopher was brought up at Samos, where he was educated in a manner that was answerable to the great hopes that were conceived of him. He was called "the youth with a fine head of hair," and from the great qualities that soon appeared in him, he was regarded as a good genius sent into the world for the benefit of mankind.

Samos, however, afforded no philosophers capable of satisfying his thirst for knowledge; and therefore, he left his parents, and resolved to travel in quest of wisdom The fame of Pherecydes drew him first to the island of Scyros, from hence he went to Miletus, where he conversed with Thales. He then travelled to Phœnicia, and stayed some time at Sidon, the place of his birth; and from hence he passed into Egypt, where Thales and Solon had been before him.

Having spent twenty-five years in Egypt, to acquire all the learning and knowledge he could procure in that country, with the same view he travelled to Chaldea, and visited Babylon. Returning after some time, he went to Crete; and from hence to Sparta, to be instructed in the laws of Minos and Lycurgus. He then returned to Samos; which, finding under the tyranny of Polycrates, he quitted again, and visited the several countries of Greece. Passing through Peloponnesus, he stopped at Pholius, where Leo then reigned; and in his conversation with that prince, he spoke with so much eloquence and wisdom, that Leo was at once delighted and surprised.

From Peloponnesus he went into Italy, and passed some time

at Heraclea and Tarentum; but made his chief residence at Croton; where, after reforming the manners of the citizens by lecturing, and establishing the city by wise and prudent counsels, he opened a school, to display the treasures of wisdom and learning he possessed. It is not to be wondered that he was soon attended by a crowd of disciples, who repaired to him from different parts of Greece and Italy.

He gave his scholars the rules of the Egyptian priests, and made them pass through the austerities which he himself had endured. He at first enjoined them a five years' silence in the school, during which they were only to hear; after which leave was given them to start questions, and to propose doubts, under the caution, however, to say "not a little in many words, but much in a few." Having gone through their probation, they were obliged, before they were admitted, to bring all their fortune into the common stock, which was managed by persons chosen on purpose, and called economists, and the whole community had all things in common.

The necessity of concealing their mysteries, induced the Egyptians to make use of three sorts of styles, or ways of expressing their thoughts; the simple, the hieroglyphical, and the symbolical. In the simple, they spoke plainly and intelligibly, as in common conversation; in the hieroglyphical, they concealed their thoughts under certain images and characters; and in the symbolical, they explained them by short expressions, which, under a sense plain and simple, included another wholly figurative. Pythagoras borrowed these three different ways from the Egyptians in all the instructions he gave; but chiefly imitated the symbolical style, which he thought very proper to inculcate the greatest and most important truths; for a symbol, by its double sense, the proper and the figurative, teaches two things at once; and nothing pleases the mind more than the double image it represents to our view. In this manner Pythagoras delivered many excellent things concerning God and the human soul, and a great variety of precepts, relating to the conduct of life, political as well as civil; he made also some considerable discoveries and advances in the arts and sciences. Thus, among the works ascribed to him, there are not only books of physic and morality, like that contained in what are called his "Golden Verses," but treatises on politics and theology. All these works are lost; but the greatness of his mind appears from the wonderful things he performed. He delivered, as antiquity relates, several cities of Italy and Sicily from the yoke of slavery; he appeased seditions in others; and he softened the manners, and brought to temper the most savage and unruly spirits of several people and tyrants. Phalaris, the tyrant of Sicily, it is said, was the only one who could withstand the remonstrances of Pythagoras; and he it seems was so

enraged at his discourses, that he ordered him to be put to death. But though the lectures of the philosopher could make no impression on the tyrant, yet they were sufficient to reanimate the Sicilians, and to put them upon a bold action. In short, Phalaris was killed the same day that he had fixed for the death of the philosopher.

Pythagoras had a great veneration for marriage, and therefore himself married at Crotona a daughter of one of the chief men of that city, by whom he had two sons and a daughter. One of these sons succeeded his father in the school, and became the master of Empedocles. The daughter, named Damo, was distinguished both by her learning and her virtues, and wrote an excellent commentary upon Homer. It is related that Pythagoras had given her some of his writings, with express commands not to impart them to any but those of his own family; to which Damo was so scrupulously obedient, that even when she was reduced to extreme poverty, she refused a great sum of money for them.

From the country in which Pythagoras thus settled and gave his instructions, his society of disciples was called the Italic sect of philosophers, and their reputation continued for some ages afterwards, when the Academy and the Lycæum united to obscure and swallow up the Italic sect.

Pythagoras's disciples regarded the words of their master as the oracles of a god; his authority alone, though unsupported by reason, passed with them for reason itself; they looked upon him as the most perfect image of God among men. His house was called the temple of Ceres; and his court-yard the temple of the Muses; and when he went into towns, it was said he went thither, "not to teach men, but to heal them." Pythagoras was prosecuted by bad men in the last years of his life, and some say he was killed in a tumult raised by them against him; but according to others, he died a natural death at ninety years of age, about 500 years before Christ.

Beside the high respect and veneration the world has always had for Pythagoras, on account of the excellence of his wisdom, his morality, his theology, and politics, he was pronounced as learned in all the sciences, and a considerable inventor of many things in them; as arithmetic, geometry, astronomy, music, &c. In arithmetic, the common multiplication table is, to this day, still called Pythagoras's table. It is to him that the world is indebted for the demonstration of the forty-seventh proposition of the first book of Euclid's Elements, about the square of the hypothenuse. It is said, that he was so elated after making the discovery, that he made an offering of a hecatomb to the gods; but the sacrifice was undoubtedly of small oxen, made with wax, as the philosopher was ever an enemy to shedding the blood of animals of any description. In astro-

nomy, his inventions were many and great. It is reported that he discovered or maintained the true system of the world, which places the sun in the centre; and made all the planets revolve about him; from him it is to this day called the Pythagorean system, and is the same as that afterwards revived by Copernicus. He first discovered that Lucifer and Hesperus were but one and the same, being the planet Venus, though formerly thought to be two different stars. The invention of the obliquity of the Zodiac is likewise ascribed to him. He first gave to the world the name of Kosmos, from the order and beauty of all things comprehended in it; asserting that it was made according to musical proportion, for as he held that the sun, by him and his followers termed the fiery globe of unity, was seated in the midst of the universe, and the earth and planets moving around him, so he held that the seven planets had an harmonious motion, and their distances from the sun corresponded to the musical intervals or divisions of the monochord.

Pythagoras and his followers held the transmigration of souls, making them successively occupy one body after another; on which account they abstained from flesh, and lived chiefly on vegetables.

LYSIS, a Pythagorean philosopher, a native of Tarentum, who according to Jamblicus, was instructed in his philosophy by Pythagoras himself. Being well initiated, and excelling in the doctrines of his master, he opened a school for the purpose of instructing others, but would never admit persons of bad character among his auditors. He even refused, on that account, entrance to Cylon, one of the wealthiest people of the city. Cylon was exasperated at the neglect, as he thought it, and resolved on revenge. He caused the house of Milo, in which Lysis and forty other Pythagoreans were assembled, to be set on fire; meaning by the violence of a hired mob to assassinate those, by bludgeons or missile weapons, who should escape burning. Excepting Lysis and Archippus, they were every one burnt or stoned to death. The philosopher now retired, first into Achaia, and afterwards to Thebes, where he opened a school, and remained a useful instructor to the Grecian youth till he died. Among other famous disciples, he could, it has been said, mention Epaminondas; though others seem to doubt the fact, and to be desirous of referring that honour to another person of the same name. Lysis is celebrated for having been a most exact and punctual performer of his promises, even on the most trivial occasions. He composed Commentaries on the Philosophy of Pythagoras, which have not come down to our times. Some writers have attributed to him the "Golden Verses;" while others have given them to Philolaus, or Empedocles.

DAMO, daughter of Pythagoras the philosopher, was one

of the favourite disciples of her father, and was initiated by him in the secrets of his philosophy. To her the ancient sage entrusted all his writings, when he felt himself approaching his latter end, enjoining her never to make them public: this command she strictly obeyed, though tempted with large offers at a time when she was struggling with the evils of poverty. She led a single life, in obedience to her father's wishes, and exhorted other young women, whose education she took charge of, to do the same.

EPICHARMUS, an ancient philosopher and poet, born in Sicily, was a scholar of Pythagoras. He is said to have introduced comedy at Syracuse in the reign of Hiero. Horace commends Plautus for imitating him, in following the chase of the intrigue so closely, as not to give the readers or spectators time to trouble themselves with doubts concerning the discovery. He wrote likewise a treatise concerning philosophy and medicine; but none of his works have been preserved. He died aged seventy, according to Laertius, who has preserved four verses inscribed on his statue.

MILO, the son of Diotimus, a celebrated athlete of Crotona in Italy. He early accustomed himself to carry the greatest burdens, and by degrees became a prodigy of strength. It is said that he carried on his shoulders a young bullock, four years old, for above forty yards; and afterwards killed it with a single blow of his fist. He was seven times crowned at the Pythian games, and six at the Olympian. He presented himself a seventh time; but no one had the courage or boldness to enter the lists against him. He was a disciple of Pythagoras; and to his uncommon strength, it is said, the learned preceptor and his pupils owed their lives. The pillar which supported the roof of the school suddenly gave way, but Milo supported the whole weight of the building, and gave the philosopher and his auditors time to escape. In his old age, Milo attempted to split a growing tree, and partly effected it; but his strength being gradually exhausted, the tree when half cleft re-united, and his hands remained pinched in the body of the tree. He was then alone; and, being unable to disentangle himself, he was devoured by wild beasts, about B. C. 500.

ALCMÆON, a philosopher of Crotona, and the disciple of Pythagoras; he was the first writer on natural philosophy; but he held peculiar notions, one of which was, that the stars were animated beings.

HIPPASUS OF MELAPONTUS, or CROTONIA, is enumerated among the disciples of Pythagoras, late in his life. He is said to have been the inventor of musical glasses.

ZAMOLXIS, a celebrated person among the Scythians, was, as some have supposed, a slave of Pythagoras, who, having attended him into Egypt, obtained his freedom, and taught

his master's doctrine among the Getæ. It has been also said, that in order to enforce the belief of the immortality of the soul, he dug a subterraneous apartment, and concealed himself in it for three years; but re-appearing as one risen from the dead, he thereby established his authority as a teacher. But Herodotus, who relates this fabulous story as a common tradition, gives it no credit, but expressly says, that so far from being a Pythagorean, he flourished at an earlier period than Pythagoras. The general testimony of the ancients furnishes reasons for concluding that Zamolxis was a Thracian, who had at a very remote period, taught the Scythians the doctrine of the immortality of the soul, and that after his death, they enrolled his name among the divinities, with whom they assured themselves they should associate in the invisible world. Herodotus relates, that at certain festivals they chose several persons by lot, who were to be deputed as messengers to Zamolxis; and that they put them to death, by throwing them up into the air, and catching them, as they fell, upon the points of their spears; and this story is thought to be the more credible, because it is well known, that the practice of offering human sacrifices prevailed among the Scythians and the Thracians.

PHERECYDES, a native of Scyros, who flourished about B. C. 560, and was a disciple of Pittacus. He is said to have been the first philosopher who wrote on natural subjects and the essence of the gods. He was also the first who held the ridiculous opinion, "that animals are mere machines." He gave instructions to Pythagoras's master, who loved him as his brother. He lived to the age of eighty-five, and was one of the first prose writers among the Greeks. It is difficult to give an accurate account of the doctrines of Pherecydes. It is most probable that he taught those opinions concerning the gods and the origin of the world, which the ancient Grecian theogonists borrowed from Egypt.

CHILO, one of the seven sages of Greece, and of the Ephori of Sparta, the place of his birth, flourished about B. C. 556. He was accustomed to say, that there were three things very difficult; "To keep a secret; to know best how to employ our time; and to suffer injuries without murmuring." According to Pliny, it was he who caused the sentence, "Know thyself," to be written in letters of gold in the temple of Delphos. It is said that he died with joy, embracing his son, who had been crowned at the Olympic games.

ANAXIMANDER, a very celebrated Greek philosopher, was born at Miletus. He was one of the first who publicly taught philosophy, and wrote upon philosophical subjects. He was the kinsman, companion, and disciple of Thales. He wrote also upon the sphere and geometry, and framed a con-

nected series of geometrical truths. He also wrote a summary of his doctrine, and carried his researches into nature very far, for the time in which he lived. It is said that he discovered the obliquity of the zodiac, that he first published a geographical table, that he invented the gnomon, and set up the first sun-dial in an open place at Lacedæmon. He is said to have been the first who delineated the surface of the earth, and marked the divisions of the land and water upon an artificial globe. He taught, that an infinity of things was the principal and universal element; that this infinite always preserved its unity, but that its parts underwent changes; that all things came from it, and that all were about to return to it. He held that the worlds are infinite, that the stars are composed of air and fire, which are carried about in their spheres, and that these spheres are gods; that the sun has the highest place in the heavens, the moon the next, and the planets and fixed stars the lowest; that the earth is a globe, placed in the middle of the universe, and remains in its place, and that the sun is twenty-eight times larger than the earth.

ANAXIMENES, an eminent Greek philosopher, born at Miletus, the friend, scholar, and successor of Anaximander. He diffused some light upon the obscurity of his master's system. He made the first principle of things to consist in the air, which he considered as infinite, and to which he ascribed a perpetual motion. He asserted, that all things which proceeded from it were definite and circumscribed; and that this air, therefore, was God, since the divine power resided in it and agitated it. Cold and moisture, heat and motion rendered it visible, and dressed it in different forms, according to the different degrees of its condensation. All the elements thus proceeded from heat and cold. The earth was, in his opinion, one continued flat surface.

XENOPHANES, the founder of the Elealic sect, was born at Colophon, about the fifty-sixth Olympiad, B. C. 556; and having left his country, took refuge in Sicily, where he gained a subsistence by reciting in the court of Hiero, elegiac and iambic verses, which he had written against the theogonies of Hesiod and Homer. From Sicily he removed to Magna Græcia, where he became a celebrated preceptor in the Pythagorean school, without adhering strictly to the doctrines of Epimenides, Thales, and Pythagoras. His life was prolonged to the advanced age of one hundred years, that is, till the eighty-first Olympiad, B.C. 456, during seventy years of which he occupied the Pythagorean chair of philosophy. In Enfield's Philosophy of Bruchre, we have the following summary of the doctrine of Xenophanes. In metaphysics, he taught, "that if ever there had been a time when nothing existed, nothing could have ever existed. That whatever is, always has been from eternity,

without deriving its existence from any prior principle; that nature is one and without limit; that what is one is similar in all its parts, else it would be many; that the one infinite, eternal, and homogeneous universe, is inimitable and incapable of change; that God is one incorporeal eternal being, and, like the universe, spherical in form; that he is of the same nature with the universe, comprehending all things within himself; is intelligent, and pervades all things, but bears no resemblance to human nature either in body or mind."

In physics, he taught, "that there are innumerable worlds; that there is in nature no real production, decay, or change; that there are four elements, and that the earth is the basis of all things; and that the stars arise from vapours, which are extinguished by day, and ignited by night; that the sun consists of fiery particles collected by humid exhalations, and daily renewed; that the course of the sun is rectilinear, and only appears curvilinear from its great distance; that there are as many suns as there are climates of the earth; that the moon is an inhabited world; that the earth, as appears from marine shells, which are found at the tops of mountains, and in caverns far from the sea, was once a general mass of waters, and that it will at length return into the same state, and pass through an endless series of similar revolutions."

CONFUCIUS, or KONG-FUESE, the most celebrated ancient philosopher of China, descended from the imperial family of the dynasty of Shang, was born in the reign of the emperor Ling Vau, about four centuries and a half before Christ. He was accordingly a contemporary with Pythagoras, and flourished at a period prior to that in which Socrates rose to celebrity. At fifteen years of age, he engaged in the study of the ancient learning of his country; and, before he had arrived at the years of manhood, he had made astonishing proficiency in the doctrines attributed to the legislators, Ydo and Chun, which the Chinese consider as the source of all their science and morality. The reputation which Confucius acquired, and the uncommon wisdom which he discovered, were the means of advancing him, while he was but a youth, to the office of minister of state. The duties of this, and of other posts assigned to him, he performed with honour to himself, and signal benefit to the kingdom. The rank which he held in public life, enabled him to form an accurate judgment of the state of morals among his countrymen. He devised a plan for a general reformation, which he endeavoured to carry into execution, as well by inculcating a strict and pure morality, as by using the influence of his authority in recommending it. His efforts were crowned with so much success, that the whole nation became at first a pattern of order, decorum, and strict justice. This reformation was not, however, permanent; the business of the state was abandoned to men of licentious habits, and in a short

time a universal effeminacy and dissoluteness of manners prevailed. Confucius exerted all his powers to stem the torrent of vice; and when he found that his endeavours were fruitless, he resolved to quit his station and country, and seek an asylum in some other country where his efforts in the cause of virtue might be more availing. He at length devoted himself to the task of private instruction in philosophy and morality. His great celebrity soon procured him many scholars; and he is said to have had several thousand disciples, to whom he taught morals, the art of reasoning, and the principles of policy. From these he selected seventy-two who were distinguished from the others on account of their superior attainments. These were divided into classes, destined for different purposes. The business of the first class was the study of morals; of the second, that of reasoning and eloquence; of the third, that of the rules of good government; and the immediate province of the fourth was something similar to our public preaching. The exertions of Confucius in the cause of virtue, were too great for the frame of body with which he was endued; his natural strength became impaired, and his mental powers failed. During his last sickness, he declared that his heart was overpowered with grief, on beholding the disorders which prevailed in the empire, and which he had in vain endeavoured to suppress "The kings," said he, "will not follow my maxims; I am no longer useful on earth; it is, therefore, time that I quit it." This exclamation was followed by a lethargy, from which he never recovered. He died in his seventy-third year B. C. about 479. By his sage councils, his moral doctrine, and his exemplary conduct, he obtained an immortal name as a reformer of his country. After his death his name was held in the highest veneration, and his doctrine is still regarded among the Chinese, as the basis of all moral and political wisdom. His natural temper was excellent, and his conduct irreproachable and exemplary. He was particularly praised for his humility, sincerity, temperance, disinterestedness, and contempt of riches.

Confucius seemed designed by heaven to reform, both by his doctrines and example, the corruptions which prevailed, as well in the civil as in the religious establishments of China. He condemned the idolatry which he found existing among his countrymen, and endeavoured to introduce a purer form of religion. He did not attempt to dive into the impenetrable secrets of nature, nor bewilder himself in abstruse researches on the essence of a first cause, the origin of good and evil, and other subjects which seemed beyond the limits of the human mind. He maintained that the Deity was the most wise and perfect principle, and fountain of all things; that he is independent and almighty, and watches over the government of the universe, so that no event can happen but by his command; that our most

secret thoughts are open to his view; and he is holy without partiality, and of such boundless goodness and justice, that he cannot possibly permit virtue to go unrewarded, or vice unpunished.

So high is the respect paid to the memory of this great man, even in the present day, that his descendants enjoy by inheritance the title and office of mandarins, and are allowed the privilege, in common with the princes of the blood, of exemption from the payment of all taxes to the emperor. The works which Confucius composed for the use of his disciples and the preservation of his philosophy, are looked upon by the Chinese as of the first authority, next to the classical books, styled by way of eminence, "the Five Volumes;" and to these, indeed, he declares himself indebted for the information and wisdom which his own are calculated to convey.

HERACLITUS of Ephesus, was born at Ephesus, and flourished about the sixty-ninth Olympiad. This philosopher was the founder of a sect, derived from Pythagoras, the parent of the Italic school. In early life he manifested a propensity to the study of wisdom, and was initiated into the mysteries of the Pythagorean doctrine by Xenophanes and Hippasus, and afterwards incorporated them into his own system. He declined the supreme magistracy of Ephesus, which was offered him; and when he was afterwards observed to be playing with the boys in the court of the temple of Diana, and asked why he was not better employed, he replied, "it is surely better to pass my time with children, than to govern the corrupt Ephesians." With his fellow-citizens he was displeased for having banished a man so wise and able as Hermodorus; and being of a melancholy and splenetic temper, he despised the ignorance and follies of mankind, shunned public intercourse with the world, and devoted himself to retirement and contemplation. His place of residence was a mountainous retreat, and his food the natural produce of the earth. When Darius, having heard of his fame, invited him to his court, he treated the invitation with contempt. His diet and mode of life at length occasioned a dropsy, for which he could obtain no relief from medical advice; and he therefore attempted to cure himself, by shutting himself up in a close stable with oxen. The event is doubtful, and the manner of his death, which happened at the age of sixty years, is not ascertained. Of Heraclitus it has been reported that he was perpetually shedding tears on account of the vices of mankind, and particularly of his countrymen. But the fable is probably as little founded as that of the perpetual laughing of Democritus. The poet describes them both:—

"Will you not now the pair of Sages praise,
Who the same end pursued by different ways.

One pitied, one contemn'd the woeful times;
One laugh'd at follies, and one wept o'er crimes.

JUVENAL.

The writings of Heraclitus were comprised in a treatise, which, according to Laertius, contained a continued discourse on nature, and was divided into three books; one concerning the universe; the second concerning politics; and the third of theology. This book he deposited in the temple of Diana; and it is said that he affected to write obscurely, lest it should be read by the vulgar, and become contemptible. Accordingly the name of the obscure philosopher was appropriated to him by the unanimous consent of the ancients. It is said by Tatian, that the poet Euripides, who frequented the temple of Diana, committed the doctrines and precepts of Heraclitus to memory, and accurately repeated them. The fragments of this work are preserved by Sextus Empiricus, and it appears to have been written in prose, a circumstance which invalidates the above relation of Tatian.

According to Heraclitus, reason, by means of the senses, is the judge of truth. This common and divine principle is derived by inspiration from that which surrounds us. In dreaming, the passages of the senses are obstructed, and the connection of the human mind with that which surrounds us is interrupted; on waking, this connection is restored, and the power of reason returns. All common maxims being comprehended by common and divine reason, are to be received as true. Fire is the principle from which all things in nature are produced; this principle consists of small indivisible parts or atoms, their nature simple and duration eternal, and in continual motion. From the combination of these, elementary fire and all the forms of nature are produced; and into these, at certain periods, they are all resolved. This self-moving fire is underived and eternal, and having within itself necessary motion, its force produces the system of nature. This principle is the soul of the world, and is God, the maker of all things. Fire condensed is water; water farther condensed is earth; and the heavenly bodies are in the form of boats, presenting to us the hollow side; and they become luminous when certain fiery exhalations from the earth are collected within them. The sun is no larger than he appears to the sight, and becomes eclipsed when its convex surface happens to be turned towards the earth. The moon is of the same form and nature; and its monthly variations are occasioned by the gradual changes of its position towards the earth, from concave to convex, and the reverse. All the stars are nourished by exhalations from the earth, and these, as they are more or less splendid and warm, cause the variations of day and night, of the seasons, and of the weather. Of the na-

ture of the soul, Heraclitus speaks with hesitation and doubt; but he thinks it most probable, that it is an exhalation from the fiery substance which pervades all things, and is the soul of the world passing into human bodies through the senses. All nature is full of souls or dæmons. Human souls are liable to perpetual changes; and being loaded with moist vapours, they pass into the watery mass and perish; but when purified from these, they return into the soul of the world. Although this philosopher introduces into his system the term God, he seems to use it for expressing, not a distinct being of a peculiar nature, but merely that innate force in the primary fire, by means of which its particles have been in eternal motion, and have at length united to form the present regular system of nature. To this force, considered as distinct from the matter to which it belongs, he gave the appellation of God; and he called it rational and divine, because the effects which he ascribes to it as a cause, were produced in a regular series, and according to a certain and immutable law.

On the subject of morals, Heraclitus taught, that the end of life is to enjoy happiness; that for this purpose it is necessary to repose the body and confine its wants within as narrow limits as possible; that it is of greater importance for men to know themselves than to acquire extensive learning; that human life is, in fact, the death of the soul, as, whilst it continues in the body, it is confined and depressed, and never gains its true freedom and activity, till it returns to the divine nature from which it proceeds; that the first virtue is temperance, that the first lesson of wisdom is to follow nature; and that all human laws are founded upon the divine law of necessity, which governs all things.

The Stoics were indebted to Heraclitus for many parts of their physical and moral doctrine. Many subsequent philosophers taught his system, or incorporated it with their own. Plato learning it from Cratylus, adopted that part of it which treated of the nature and motion of matter. The Heraclitean sect, however, seems to have been of no long duration, as no traces of its existence are discernible after the death of Socrates; which was owing partly to the obscurity of the writings of Heraclitus, and principally to the superior splendour of the Platonic system, by which it was superseded. Among the philosophers of Athens, Heraclitus maintained a considerable degree of reputation, as we may infer from the great pains taken in Zeno, to transfer several tenets of the Heraclitean system into his own. Among the admirers of Heraclitus, we may reckon Hippocrates.

DIOGENES, of Apollonio, in the island of Crete, held a considerable rank among the philosophers who taught in Ionia before Socrates appeared at Athens. He was the scholar

and successor of Anaximenes, and in some measure rectified his master's opinions concerning air being the cause of all things. It is said, that he was the first who observed that air was capable of condensation and rarefaction. He passed for an excellent philosopher, and died about B. C. 450.

PARMENIDES, an ancient Greek philosopher, born in Elles about B. C. 505. He studied under Xenophanes, or Anaximander. He taught that there were two elements, fire and earth, and that the first generation of men was produced from the sun. Along with these and other absurdities, he taught some philosophical truths. He first discovered that the earth is round, but he placed it, like Ptolemy, in the centre of the solar system. He put his system into verse; and fragments of it were collected by Henry Stephanus, and published under the title of the Poesi Philosophica.

ZOROASTER, ZERDUSHT, or ZOROASTRES, a celebrated ancient philosopher, said to have been the reformer, or the founder of the religion of the Magi. It is wholly uncertain to how many eminent men the name of Zoroaster belonged. Some have maintained that there was but one Zoroaster, and that he was a Persian; others have said that there were six eminent founders of philosophy of this name. Ham the son of Noah, Moses, Osiris, Mithras, and others, both gods and men, have by different writers been asserted to have been the same with Zoroaster. Many different opinions have been advanced concerning the time in which he flourished. Aristotle and Pliny fix his date at so remote a period as six thousand years before the death of Plato. According to Laertius, he flourished six hundred years before the Trojan war; according to Suidas, five hundred. If, in the midst of such uncertainty, any thing can be advanced with the appearance of probability, it seems to be this; that there was a Zoroaster, a Perso-Median, who flourished about the time of Darius Hystaspes, and that besides him there was another Zoroaster, who lived in a much more remote period among the Babylonians, and taught them astronomy. The Greek and Arabian writers are agreed concerning the existence of the Persian Zoroaster; and the ancients unanimously ascribed to a philosopher, whom they call *Zoroaster*, the origin of the Chaldean astronomy, which is certainly of much earlier date than the time of Hystaspes; it seems therefore necessary to suppose a Chaldean Zoroaster distinct from the Persian. Concerning this Zoroaster, however, nothing more is known than that he flourished towards the beginning of the Babylonish empire, and was the father of the Chaldean astrology and magic. All the writings that have been ascribed to Zoroaster are spurious. The reader will perceive, that in placing this character, we have in view the chronology of the modern Zoroaster.

EMPEDOCLES, a celebrated philosopher, born at Agrigentum, in Sicily. He followed the Pythagorean philosophy, and admitted the metempsychosis. He constantly appeared with a crown of gold on his head; to maintain, by this outward pomp, the reputation he had acquired of being a very extraordinary man. Yet Aristotle says, that he was a great lover of liberty, extremely averse to state and command, and that he even refused a kingdom that was offered him. His principal work was a Treatise in verse on the nature and principles of things. Aristotle, Lucretius, and the ancients, make the most magnificent eulogiums on his poetry and eloquence. He taught rhetoric; and often alleviated the anxieties of his mind, as well as the pains of his body, with music. It is reported, that his curiosity to visit the flames of the crater of Ætna proved fatal to him. Some maintained that he wished it to be believed that he was a god; and that his death might be unknown, he threw himself into the crater and perished in the flames. His expectations, however, were frustrated; and the volcano, by throwing up one of his sandals, discovered to the world that Empedocles had perished by fire. Others report that he lived to an extreme old age; and that he was drowned in the sea about B. C. 440.

POETRY.

THESPIS, an ancient poet, and the supposed inventor of tragedy, was born in a small borough of Attica, named Icaria, and he, as well as Susarion, a native of the same place, appeared each at the head of a company of actors, one on a kind of stage, and the other in a cart. Susarion attacked the vices and absurdities of his time, and represented the first pieces towards the year B. C. 580. He was followed in this species of drama by Æschylus, Sophocles, and Euripides. Thespis having observed, that at the festivals, before his time, hymns only were sung; one of the singers, mounted on a table, formed a kind of dialogue with the chorus, took the hint of introducing into his tragedies an actor, who by simple recitals, introduced at intervals, should relieve the chorus, divide the action, and render it more interesting. This innovation, together with some other liberties in which he indulged himself, alarmed Solon, the legislator of Athens, who condemned a species of composition, in which the ancient traditions were disguised by fiction. "If we applaud falsehood in our public exhibitions," said he to Thespis, "we shall soon find that it will insinuate itself into our most sacred engagements."

The excessive approbation and delight with which both the city and country received the pieces of Thespis and Susarion,

at once justified and rendered useless the foresight of Solon; the poets, who, till that time had only exercised their genius in dithyrambics and licentious satire, struck with the elegant forms which these species of composition began to assume, dedicated their talents to tragedy and comedy.

THEOGNIS, a Greek poet, was a native of Megara, in Attica, and flourished about the year B. C. 546. He has been denominated "Gnomologus," or the writer of sentences; and we have extant a work written by him, without order, consisting of moral maxims or precepts, simply expressed and destitute of poetical ornaments, versified probably for assisting the memory. Athenæus reckons him among the advocates for licentious pleasures, and Suidas refers to a work of his entitled "Exhortations" or "Admonitions," which contained various impurities. In the verses that now remain, nothing of this kind appears; so that if the charge be true, they must have undergone castigation. "The Sentences of Theognis" have been often printed by themselves, and with the works of other minor Greek poets. Among the best editions are those of Camerarius and Sylburgius.

PHOCYLIDES, a Greek poet and philosopher, was a native of Miletus, and lived about B. C. 540. There is a poem extant which goes by his name, but it is not accounted genuine.

HIPPONAX, a Greek poet, born at Ephesus, B. C. 540. He cultivated the same satirical poetry as Archilochus, and was not inferior to him in the beauty and vigour of his lines. His satirical raillery obliged him to fly from Ephesus. As he was naturally deformed, two brothers, Buphalus and Anthermus, made a statue of him; which, by the ugliness of its features, exposed the poet to universal ridicule. Hipponax, resolving to revenge the injury, wrote such bitter invectives and satirical lampoons against them, that they hanged themselves in despair.

ANACREON, a Greek poet, born at Teos, a city in Ionia, flourished about B. C. 532. Polycrates, tyrant of Samos, invited him to his court, and made him share with him in his business and his pleasures. He had a delicate wit, as may be judged from the inexpressible beauties and graces that shine in his works; but he was fond of pleasure, was of an amorous disposition, and addicted to drunkenness; yet, notwithstanding his debaucheries, he lived to the age of eighty-five; when, we are told, he was choked with a grape-stone, which stuck in his throat as he was regaling on some new wine. There is but a small part of Anacreon's works that remains; for, besides his odes and epigrams, he composed elegies, hymns, and iambics. His poems, which are extant, were rescued from oblivion by Henry Stephanus, and are universally admired. The verses of Anacreon are sweeter, says Scaliger, than Indian sugar.

His chief excellence, says Madame Dacier, lay in imitating nature, and in following reason, so that he presented to the mind no images but what were noble and natural. The odes of Anacreon, says Rapin, are perpetual graces; it is familiar to him to write what is natural and to the life, he having an ear so delicate, so easy, and graceful, that among all the ancients there is nothing comparable to the method he took, nor to that kind of writing he followed. He flows soft and easy, every where diffusing the joy and indolence of his mind through his verse, and turning his harp to the smooth and pleasing harmony of his soul.

The following specimens will give some idea of the peculiar excellencies of Anacreon.

Underneath the myrtle shade,
On flowery beds supinely laid,
Odorous oils my head o'erflowing,
And around it roses growing;
What shall I do but drink away
The heat and troubles of the day?
In this more than kingly state,
Love himself shall on me wait.
Fill to me, Love! Nay, fill it up!
And mingled cast into the cup
Wit, and mirth, and noble fires,
Vigorous health and gay desires.
The wheel of life no less doth stay
On a smooth than rugged way;
Since it equally doth flee,
Let the motion pleasant be!

Again,

The black earth drinks the falling rain,
Trees drink the moisten'd earth again;
Ocean drinks the mountain gales;
Ocean's self the sun inhales;
And the sun's bright rays as soon
Are swallowed by the thirsty moon.
All nature drinks,—if I would sip,
Why dash the nectar from my lip?

The best editions of Anacreon are those of Barnes, Maittaire, and Baxter, but the most splendid is that of Spaletti, printed at Rome in 4to. 1781. Bodoni also published it 1784, a superb edition on vellum, at Parma. There have been two good translations of Anacreon in our language, one by Fawkes, and the other by Moore.

SIMONIDES, a celebrated Grecian poet, born in the isle

of Chios, was the son of Theoprepes, and flourished about five hundred years before the Christian era. He excelled in various kinds of poetry, but especially in the elegiac, for which, as we learn from Horace and Quintilian, he was almost proverbially famous in antiquity. There are known at present only a few fragments and epigrams of perhaps the most pathetic poet which antiquity can boast. One of these fragments is founded upon the following circumstance. Danaë, the daughter of Acrisius, king of Argos, according to the ancient mythological fables, became pregnant by Jupiter in a shower of gold, and brought forth, as her son, the celebrated Perseus; the father of Danaë seized upon the mother and child, and enclosing them in a chest, committed it to the sea, there to drift at the mercy of the winds and waves. Our poet puts into the mouth of the suffering Danaë the following beautiful lamentation, alike inimitable for the simplicity and feeling with which it abounds.

When the wind, resounding high,
Bluster'd from the northern sky,
When the waves, in stronger tide,
Dash'd against the vessel's side,
Her care-worn cheek with tears bedew'd,
Her sleeping infant Danaë view'd,
And trembling still with new alarms,
Around him cast a mother's arms.
"My child! what woes does Danaë weep!
But thy young limbs are wrapt in sleep.
In that poor nook all sad and dark,
While lightnings play around our bark,
Thy quiet bosom only knows
The heavy sigh of deep repose.
The howling wind, the raging sea,
No terror can excite in thee;
The angry surges wake no care
That burst above thy long deep hair,
But could'st thou feel what I deplore,
Then would I bid thee sleep the more!
Sleep on, sweet boy, still be the deep!
Oh, could I lull my woes to sleep!
Jove, let thy mighty hand o'erthrow
The bafflí'd malice of my foe;
And may this child in future years,
Avenge his mother's wrongs and tears."

Simonides was endowed with a most extraordinary memory, and some have attributed to him the invention of the art of recollecting by localizing ideas, which has lately been brought into fashion in this country. The introduction of some of the compound letters of the Greek alphabet is also ascribed to

him. He lived to an advanced age, and at eighty gained a prize for poetry. According to Pliny, Simonides added the eighth string to the lyre. He was frequently employed by the victors at the games to write panegyrics and odes in their praise, but Simonides would never gratify their vanity in this particular, till he had first tied them down to a stipulated sum for his trouble; and upon being upbraided for his meanness, he said that he had two coffers, in one of which he had, for many years, put his pecuniary rewards; the other was for honour, verbal thanks, and promises; that the first was pretty well filled, but the last remained always empty. And he made no scruple to confess, in his old age, that of all the enjoyments of life, the love of money was the only one of which time had not deprived him. It is mentioned as a subject of dispraise, that Simonides was one of the first who wrote verses for money, and that he travelled through the cities of Asia, selling eulogies on the victors in the public games. He paid a visit in advanced life, to Hiero, king of Syracuse, to whom he gave the celebrated answer, respecting the nature of God, that has been handed down from generation to generation to the present time in the writings of Cicero. Hiero having asked his opinion on the subject, he requested a day to consider of it; when this was expired, he doubled the time, and thus he did repeatedly, till the monarch desired to know his reason for this proceeding. "It is," said he, "because the longer I reflect on the question, the more difficult it appears to be." He was reported to be extremely avaricious; he was, however, justly ranked among the philosophers and poets, and though sensible of the value of money, he knew what was more valuable. Undergoing shipwreck on a voyage, while the other passengers encumbered themselves with their most valuable effects, he left his behind him, saying, "I carry with me all that is mine," and when he arrived safe at Clezomene, his fellow sufferers being either drowned or pillaged, he met with a citizen, acquainted with his poetry, who liberally supplied all his wants. It was a witty reply which this author made to Hiero's queen, who demanded of him whether knowledge or wealth was most to be preferred. "Wealth," said he, "for I see every day learned men at the doors of the rich." When he was accused of being so sordid, as to sell part of the provisions with which his table was furnished by Hiero, he said he had done it, in order "to display to the world the magnificence of that prince, and his own frugality." In justification of his passion for wealth, he said, "I choose rather to be useful to my enemies after I am dead, than burdensome to my friends while I am living." He is said to have been sufficiently eloquent to reconcile two princes extremely irritated against each other and actually at war. He was un-

questionably one of the most conspicuous characters of his time.

PINDAR, the most famous lyric poet of ancient Greece, was a native of Cynoscephalæ, near Thebes, in Bœotia. The time of his birth is uncertain; but it is well known that he was at the height of his reputation at the time of the expedition of Xerxes, or B. C. 480. Although brought up under excellent instructors, he was chiefly indebted to his own exertions and genius for his peculiar excellencies. His chief patrons were Theron, of Agrigentum, and Hiero, of Syracuse, whom he has commemorated in his poems. He celebrated the city of Athens in such lofty terms as greatly to excite the displeasure of his countrymen, the Thebans, who, on that account, imposed a fine upon him, which the Athenians not only doubly repaid, but erected a statue to his honour. His reputation was so great, that we find he was rewarded in the public assemblies of Greece with the prize, in preference to every other competitor; and as the conquerors of Olympia were the subjects of the compositions, the poet was courted by statesmen and princes. His hymns and pæans were repeated before the most crowded assemblies, in the temples of Greece; and the priestess of Delphi declared that it was the will of Apollo that her chief poet should receive half of all the first fruits and offerings that were annually heaped on his altars. This was not the only public honour which he received; after his death he was honoured with every mark of respect, even to adoration. His statue was erected at Thebes, in the public place where the games were exhibited, and six centuries after it was viewed with the utmost sensations of pleasure and admiration by the geographer Pausanias. The honours which were paid him while alive, were also shared by his posterity; and as a mark of their high attention and reverence, at the celebration of one of the festivals of the Greeks, a portion of the victim which had been offered in sacrifice was reserved for the descendants of the poet. Even the most inveterate enemies of the Thebans showed a regard for his memory; and the Spartans spared the house which the prince of the lyrics had inhabited, when they destroyed the houses and the walls of Thebes. The same sort of respect was likewise paid him by Alexander the Great, when Thebes was reduced to ashes. He died in the public theatre, at an advanced age, about the year B. C. 440. The greatest part of his works has perished. He had composed some hymns to the gods, poems in honour of Apollo, dithyrambics to Bacchus, and odes on several victories obtained at the four greatest festivals of the Greeks, the Olympic, Isthmian, Pythian, and Nemæan games. Of all these the odes are the only compositions extant, admired for sublimity of sentiment, grandeur of expression, energy and magnificence of style, boldness of meta-

phor, harmony of numbers, and elegance of diction. In these odes, which were repeated with the aid of musical instruments, and accompanied by the various inflections of the voice, with suitable attitudes, and proper motions of the body, the poet has not merely celebrated the place where the victory was won, but has introduced beautiful episodes, and by unfolding the greatness of his heroes, the dignity of their characters, and the glory of the several republics where they flourished, he has rendered the whole highly beautiful, and in the greatest degree interesting.

In the second Olympic ode, Pindar thus introduces us into the fortunate islands, the paradise of the ancients, and paints with equal vividness and beauty the pleasures and felicity of the blessed. West, in his translation, seems to have caught the spirit of the Grecian bard.

STROPHE IV.

But in the happy fields of light,
When Phœbus, with an equal ray,
Illuminates the balmy night
And gilds the cloudless day.
In peaceful, unmolested joy,
The good their smiling hours employ.
Them no uneasy wants constrain
To vex th' ungrateful soil,
To tempt the dangers of the billowy main,
And break their strength with unabated toil,
A frail disas'trous being to maintain.
But in their joyous, calm abodes,
The recompense of justice they receive;
And in the fellowship of gods,
Without a tear, eternal ages live.
While, banished by the fates from joy and rest,
Intolerable woes the impious soul infest.

ANTISTROPHE IV.

But they who, in true virtue strong,
The third purgation can endure;
And keep their minds from fraudful wrong,
And guilt's contagion pure;
They through the starry paths of Jove,
To Saturn's blissful seat remove;
Where fragrant breezes, vernal airs,
Sweet children of the main,
Purge the blest island from corroding cares,
And fan the bosom of each verdant plain:
Whose fertile soil immortal fruitage bears;

Trees, from whose flow'ring branches flow,
Array'd in golden bloom, refulgent beams;
And flowers of golden hue, that blow
On the fresh borders of their parent streams.
These, by the blest, in solemn triumph worn,
Their unpolluted hands and clust'ring locks adorn.

Horace thus expressed his admiration of our bard:—

He who to Pindar's height attempts to rise,
Like Icarus, with waxen pinions, tries
His pathless way, and, from the venturous theme
Falling, shall leave to azure seas his name.
As when a river, swoln by sudden showers,
O'er its known banks from some steep mountain pours;
So, in profound, unmeasurable song,
The deep-mouth'd Pindar, foaming, pours along.

FRANCIS.

Dionysius of Halicarnassus speaks of Pindar as the chief model among the lyric poets of what he denominates, "severe and antique harmony;" and he also extols his loftiness, energy, fertility, art, and strength of diction, mixed with sweetness. Quintilian repeats their praises, but Longinus represents him as sometimes, when glowing with the brightest flame, undergoing a sudden extinction; and a more modern critic seems to join issue with the author of the "Sublime." Speaking of his odes, he says they have indeed those characteristics of fire, rapidity, and variety, for which they were so much celebrated by the critics of antiquity; but that fire is frequently obscured in smoke; and that variety is produced by digressions so excursive, that it is often scarcely possible to follow him, and trace their relation to his proposed subject.

The best editions of Pindar are H. Stephens, 1560; Oxford, 1997; and Heyne, 1798. English, by Gilbert West.

BACCHYLIDES, a famous Greek poet, was the nephew of Simonides, and contemporary and rival of Pindar. Both sung the victories of Hiero at the public games. Besides odes to athletic victors, he was the author of love verses, prosodics, dithyrambics, hymns, pæans, hyporchemes, parthenia, or songs to be sung by a chorus of virgins at festivals.

The following lines, addressed to Peace, form the principal fragment remaining of this author:—

For thee, sweet Peace, abundance leads along
Her jovial train, and bards awake to song.
On many an altar, at thy glad return,
Pure victims bleed, and holy odours burn;

And frolic youth their happy age apply
To graceful movements, sports, and minstrelsy.
Dark spiders weave their webs within the shield,
Rust eats the spear, the terror of the field;
And brazen trumpets now no more affright
The silent slumber, and repose of night.
Banquet and song and revel fill the ways,
And youths and maidens sing their roundelays.

BLAND.

ARCHIMELUS, a Greek poet, flourished in the reign of Hiero I., king of Syracuse. This appears by the present which he received from that monarch. He had made an epigram in praise of a prodigious large ship, which Hiero had ordered to be built. This epigram was worth to him about five thousand quarters of corn, which this prince sent him to the Pyræum.

SIMONIDES, a second great poet, supposed to be grandson to Simonides, and who gained, in B. C. 478, the prize in the games at Athens. He wrote some books on inventions, genealogies, &c.

MYRTIS, a Greek woman, who distinguished herself in poetical talents. She flourished about 500 years before the Christian era, and instructed the celebrated Corinna in the rules of versification. Pindar himself, as some report, was also one of her pupils.

CORINNA, of Tanagra, in Bœotia, who, in no less than five trials, conquered the great poet Pindar. Her glory seems to have been established by the public memorial of her picture, exhibited in her native city, and adorned with a symbol of her victory. Pausanias, who saw it, supposes her to have been the handsomest woman of her age. Time has only left us a few scraps of Corinna's poetry. She did justice to the superiority of Pindar's genius; but advised him not to suffer his poetical ornaments to intrude so often, as they smothered the principal subject, comparing it to pouring a vase of flowers all at once upon the ground, when their beauty and excellence could only be observed in proportion to their rarity and situation.

DIAGORAS, an Athlete of Rhodes. Pindar celebrated his merit in a beautiful ode still extant, which was written in golden letters in a temple of Minerva. He saw his three sons crowned the same day at Olympia, and died through excess of joy.

ÆSCHYLUS, the tragic poet, was born at Athens, about B. C. 525. He was the son of Euphorion, and brother to Cynægirus and Aminias, who distinguished themselves in the battle of Marathon, and the sea fight of Salamis, at which engagement Æschylus was likewise present. In this last action Aminias commanded a squadron of ships, and behaved with so much bravery, that he sunk the admiral of the Persian fleet

and signalized himself above all the Athenians. To this brother our poet was obliged for saving his life, for Æschylus being charged by the Athenians with blasphemy, in some of his pieces, was condemned to be stoned to death, and they were just going to put the sentence in execution, when Aminias. throwing aside his cloak, showed his arm without a hand, which he had lost at the battle of Salamis, in defence of his country. This sight made an impression on the judges, and touched with the affection he showed for his brother, they pardoned Æschylus. Our poet, however, resented the indignity of this prosecution, and resolved to leave a place where his life had been in danger. Some affirm, that he never composed but when he had drank liberally. He wrote a great number of tragedies, of which there are but seven remaining. In the time of Thespis, there was no public theatre, the players driving about from place to place in a cart. Æschylus furnished his actors with masks, dressed them suitably to their characters, and introduced the buskin, to make them appear like heroes. The ancients gave him also the praise of having been the first who removed murders and shocking sights from the eyes of the spectators. He is said likewise to have lessened the number of the chorus. M. Le Fevre remarks, that Æschylus never represented women in love in his tragedies; which, he says, was not suited to his genius; but in representing a woman transported with fury, he was incomparable. Longinus says, that Æschylus has a noble boldness of expression; and that his imagination is lofty and heroic. His works were held in great esteem by the Athenians, who made a public decree that his tragedies should be played after his death. He was killed in the sixty-ninth year of his age, by an eagle letting fall a tortoise upon his head as he was walking in the fields. He had the honour of a pompous funeral from the Sicilians, who buried him near the river Gela; and the tragedians of the country performed plays and theatrical exercises at his tomb. The best edition of his plays is that of London, 1663, folio, with a Latin translation, and a learned commentary by Thomas Stanley.

AMINIAS, the brother of Æschylus, the poet, and the saviour of his life when condemned for blasphemy; for even the ancient Pagans sometimes persecuted liberal opinions, as well as the modern bigots among Christians and Turks.

CYNÆGIRUS, an Athenian, celebrated for his superior courage. He was brother to the poet Æschylus. After the battle of Marathon, he pursued the flying Persians to their ships, and seized one of their vessels with his right hand, which was immediately severed by the enemy. Upon this he seized the vessel with his left hand, and when he had lost that also, he still kept his hold with his teeth till he was despatched.

PRATINAS, a Greek poet, contemporary with Æschylus,

born at Phsius. He was the first among the Greeks who composed satires, which were represented as farces. Of these, thirty-two were acted, and eighteen of his tragedies, one of which only obtained the poetical prize. Some of his verses are extant, quoted by Athenæus.

ONOMACRITUS, an Athenian soothsayer, who flourished under Pisistratus and his sons. He is generally believed to have been the author of the Greek poem on the Expedition of the Argonauts, which bears the name Orpheus; as well as of the elegant poems still extant under the name Musæus; he was exiled by Hipparchus.

PRAXILLA, a Sicyonian Dithyrambic poetess, of whose writing there is a work, entitled, Metrum Praxilleum. She is said to have flourished about B. C. 492, and is reckoned by Antipater Thessalus among the nine most famous lyrics.

TIMOCREON, a comic poet of Rhodes, who obtained poetical, as well as gymnastic prizes at Olympia. He lived about five hundred years before Christ, distinguished for his enmity and resentment against Simonides and Themistocles.

PHANOCLES, an ancient elegiac poet of Greece, who wrote a poem upon an unnatural crime, wherein he supposes that Orpheus was the first who practised it. Some fragments of his poems are extant.

ARISTEAS, a poet of Proconnesus, who, as fables report, appeared seven years after his death to his countrymen, and five hundred and forty years after to the people of Metapontum, in Italy, and commanded them to raise him a statue near the temple of Apollo. He wrote an epic poem on the Arimaspi, in three books, and some of his verses are quoted by Longinus.

CHERILUS, of Samos, a Greek poet. He sung the victory gained by the Athenians over Xerxes, and was rewarded with a piece of gold for every verse. His poem had afterwards the honour of being rehearsed yearly with the works of the celebrated Homer.

LITERATURE.

KAPILA, a very eminent literary character among the Hindoos, and founder of one of their philosophical schools; having many tenets, in common with the theories introduced to Europe by Pythagoras, especially that of the unlawfulness of slaying animals to eat, under pretence of a sacrifice, as seemed to have been very extensively practised in India. This benevolent doctrine became so approved, that the grateful Hindoos have deified Kapila, affirming that he was an incarnation of the god Vishnu, under the name of Vasudera, as Kapila is called in their sacred romances, the Puranas. His theory is named

Sankya, which seems a modification of that called Minanra, which corresponds with the Platonic. These points are slightly touched on in "Moor's Hindoo Pantheon;" and the same writer, in a subsequent work, "Hindoo Infanticide," says that, "Kapila expounded to the Hindoos the same tenet, the immortality of things modified, to give it the attraction of variety and novelty. He, as Epicurus did after him, tricked out his theory in so meretricious a style, as to have provoked, from more sober reasoners, the opprobrium of atheism."

GORGIAS, a celebrated sophist and orator, surnamed Leontinus, because born at Leontium, in Sicily. He was sent by his countrymen to solicit the assistance of the Athenians against the Syracusans, and was successful in his embassy. He lived to his one hundred and eighth year, and died B. C. 400. Some fragments of his compositions are extant.

According to Quintilian, he was the first extemporaneous speaker, but this is not credible. Men must have spoken extempore, before they studied speeches. A statue of gold was erected to him at Delphi.

HISTORY.

CADMUS, of Miletum, a celebrated Greek historian, was, according to Pliny, the first of the Greeks who wrote history in prose. He flourished about B. C. 550.

ACUSILAS, or ACUSILAUS, a Greek historian, the son of Cabas, born at Argos, lived, according to Josephus, a little before the expedition of Darius against Greece, and near the time when Cadmus, the Milesian, wrote the first prose history. Acusilas's work was entitled "Genealogies," as they related to the chief families of Greece. Many authors quote this work, but the only fragments preserved are added to those of Pherecydes, by M. Sturz, printed at Gera, 1798, 8vo.

MUSIC.

IBYCUS, one of the nine celebrated Greek lyrics. Some say he was the son of a native of Reggio, but born at Messina. He was likewise a great musician, and inventor of the instrument called Sambuca. Ibycus flourished B. C. 556. He was author of various works, of which Henry Stephens has collected fragments. The unfortunate Ibycus being attacked by thieves, and begging in vain that they would spare his life, when on the point of receiving the blow which left him for dead, he cried out to a flock of cranes that was hovering over him, to bear witness against his murderers. Some time after, these assas-

sins being in a market, and having spied a flock of cranes, said to each other, laughing, there go the witnesses against us for the murder of Ibycus. This speech being reported to the magistrates, the thieves were put to the torture, when they confessed the fact, and were hanged. Hence came the proverb, Ibyci Grues, against villains whose crimes were accidentally discovered.

LASUS, was born at Hermione, a city of Achaia, in the time of Darius Hystaspes, in the fifty-eighth Olympiad, B. C. 538. Diogenes Laertius says, "that he deserves to be ranked among the seven sages." He was generally allowed to be the first among the Greeks who wrote about music, and was not only a theorist and great practitioner, but a dithyrambic poet; perhaps the inventor of that kind of poetry in honour of Bacchus, which was sung in the Phrygian mode at the public games, and partook of all that fire and hilarity which the god to whom it was addressed inspired.

MELANIPPES, a Greek poet and musician, who flourished about the sixtieth Olympiad, and whose poetry and music rendered him famous. He had a grandson of the same name, who was likewise a great musician.

CLINEAS, a Pythagorean philosopher and musician, who flourished about B. C. 524. As he was of a very choleric disposition, he is said to have assuaged his passion by his lyre.

MATHEMATICS.

SCYLAX, an ancient mathematician and geographer, was a native of Caryanda, in Caria. He is noticed by Herodotus in the following passage. "A great part of Asia was discovered by Darius, son of Hystaspes, who wishing to ascertain the place where the river Indus falls into the sea, despatched various persons in whom he could confide, and among them Scylax of Caryanda. Proceeding from the city of Caspatyrus, and the Pactyian territory, they sailed down the river in an easterly direction to the sea; and then continuing their voyage on the sea towards the west, in the thirtieth month they arrived at the place from which the Egyptian king despatched the Phœnicians to circumnavigate Lybia. After their voyage, Darius subdued the Indians, and opened the navigation of the sea. The Periplus, which still remains, bearing the name of Scylax, is a brief survey of the countries along the shores of the Mediterranean and Euxine seas, together with part of the western coast of Africa. It commences with the Straits of Gibraltar, and proceeding along the coasts of Spain and Gaul, round the Mediterranean, returns to the same point; and then briefly describes the coasts of Africa along the Atlantic, as far as the island

of Cerne." This, after all, is in general little more than an enumeration of nations, towns, and distances, though intermixed with some occasional notices of natural productions, and in a few instances detailing the common fables of the age. It concludes with an account of the passages across the sea from Greece into Asia, and an enumeration of twenty important islands, in the order of their magnitudes. A question has been raised, whether the Periplus remaining, be the work of the ancient Scylax, or of some later writer; and critics of high rank in literature have taken opposite sides. It is almost certain, that the ancients possessed the extant Periplus, and that they attributed it to the Scylax mentioned by Herodotus.

ARCHITECTURE AND SCULPTURE.

CTESIFONTE, CHERSIFONTE, or CTESIPHON, the architect who designed the famous temple of Diana at Ephesus, about 550 years before the Christian era. This edifice, which was two hundred years in building, was commenced under his direction, and continued under that of Metagenes, his son; and is the same which was afterwards fired by Erostratus, actuated, as it is said, in this barbarous enterprize, by no other motive than that of immortalizing his name. He invented a machine that was used to transport the columns of the temple from the quarries from which they are hewn, to the building of which they were to make part. This machine consisted of a square frame of wood, of sufficient dimensions to enclose a whole column, with a socket at each end, in which certain strong iron pivots, proceeding from the column itself, were received. By this contrivance, the column became a kind of rolling-stone.

BUPALUS, a celebrated sculptor, and native of the island of Chios, was the son, grandson, and great grandson of sculptors. He had a brother named Athenis, of the same profession, they flourished about the sixtieth Olympiad, and were contemporary with Hipponax, a poet of an ugly and despicable figure. Our sculptors diverted themselves in representing him under a ridiculous form. But Hipponax wrote so sharp a satire against them, that they hanged themselves. Pliny, however, does not allow this, but says, "that after Hipponax had taken his revenge, they made several fine statues, particularly a Diana at Chios, which was placed very high, and appeared with a frowning countenance to those that came in, and with a pleasant one to those that went out. There were several statues at Rome made by them, and they worked only in the white marble of the isle of Paros. Pausanias mentions Bupalus as a

good architect as well as a sculptor, but says nothing of Athenis.

ATHENIS, a Chian sculptor, son of Micciades, and grandson to Malas. He and his brother Bupalus made a statue of the poet Hipponax, which caused universal laughter, on account of the deformity of its countenance. The poet was so incensed upon this, and inveighed with so much bitterness against the statuaries, that they hanged themselves, according to the opinion of some authors.

CALLIMACHUS, a celebrated architect, painter, and sculptor, born at Corinth, who having seen by accident a vessel about which the plant, called acanthus, had raised its leaves, conceived the idea of forming the Corinthian capital. The ancients assure us, that he worked in marble with wonderful delicacy. He flourished about B. C. 540.

MEDICINE.

DEMOCEDES, a celebrated physician of Crotona, son of Calliphon, and intimate with Polycrates. He was carried as a prisoner from Samos to Darius, king of Persia, where he acquired great riches and much reputation by curing the king's foot, and the breast of Atossa. He was sent to Greece as a spy by the king, and fled away to Crotona, where he married the daughter of the wrestler, Milo.

HEROPHILUS, an ancient physician, born in Chalcedon, about B. C. 506. He was an accurate anatomist, and is said to have discovered the lacteal vessels.

AGNODICE, an Athenian virgin, who disguised her sex to learn medicine. She was taught by Herophilus the art of midwifery, and when employed, always discovered her sex to her patients. This brought her into so much practice, that the males of her profession, who were now out of employment, accused her before the Areopagus, of corruption. She confessed her sex to the judge, and a law was immediately made to empower all free-born women to learn midwifery.

PHILINUS, a physician, born in the island of Cos, was a disciple of Herophilus. He was a distinguished member of the imperial sect, of which, indeed, he divides the honour with Serapion and Alexandria, of being esteemed the founder. He is said, by Athenæus, to have been the author of a treatise on herbs, and of some commentaries on the works of Hippocrates.

PERIOD XI.

FROM ARTAXERXES I. TO PHILIP II.

[B. C. 500.]

REMARKABLE FACTS, EVENTS, AND DISCOVERIES.

B.C.

498 Laertius created the first dictator at Rome.
497 The Saturnalia instituted. The number of Roman citizens 150,700.
493 Tribunes created at Rome.
490 The battle of Marathon, September 28th.
486 Æschylus, the Greek poet, first gains the prize of tragedy.
483 Questors created at Rome.
481 Xerxes, king of Persia, begins his expedition against Greece.
480 The defence of Themopylæ by Leonidas, and the sea-fight at Salamis.
476 The number of Roman citizens reduced to 103,000.
469 The third Messenian war.
466 The number of Roman citizens increased to 124,214.
458 Ezra sent from Babylon to Jerusalem, with the captive Jews, and the vessels of gold and silver, &c. being 490 years before the crucifixion of our Saviour.
456 The secular games first celebrated at Rome.
454 The Romans sent to Athens for Solon's laws.
451 The Decemvirs created at Rome, and the law of the twelve tables compiled and ratified.
449 The Decemvirs banished.
445 Military tribunes created at Rome.
443 Censors created at Rome.
432 The melonic cycle began July 15th.
431 The Peloponnesian war began, which lasted twenty-seven years.
430 The history of the Old Testament concludes; Malachi the last of the prophets.
405 The Athenians entirely defeated by Lysander, which occasions the loss of the city, and ruin of the Athenian power.
401 The retreat of 10,000 Greeks under Xenophon. The thirty tyrants expelled from Athens, and democratic government restored.
400 Socrates, the founder of moral philosophy among the Greeks, put to death for his sublime doctrines, by the Athenians, who soon after repent, and erect a statue of brass to his memory.

During this period, the volatile and giddy temper of the Greeks, with their enthusiastic desire of romantic exploits, were preparing fetters for themselves, which indeed seemed to be necessary to prevent them from destroying one another. A zeal for liberty was what

they all avowed; but, on every occasion, it appeared that this love of liberty was only a desire of dominion. No state in Greece could bear to see another equal to itself; and hence their perpetual contests for pre-eminence, which could not but weaken the whole body, and render them an easy prey to their enemies, who were capable of taking advantage of those divisions. Being impatient of restraint, they never could long submit to any regular government; and hence their determinations were often nothing but the decisions of a mere mob, of which they had afterwards almost constantly reason to repent. Hence also their base treatment of those eminent men whom they ought most to have honoured; as Miltiades, Aristides, Themistocles, Cimon, Alcibiades, Socrates, Phocian, &c. In B. C. 404, the Athenian power was totally broken by the taking of their city by the Spartans. Egypt had been annexed by Cambyses to the Persian empire, and during the present period, the Egyptians made several desperate attempts to recover their liberty; they were however unsuccessful, and became in consequence completely humbled.

GOVERNMENT.

ARTAXERXES I., king of Persia, surnamed Longimanus, from the uncommon length of his arms, was the youngest son of Xerxes, and was raised to the throne B. C. 464, by Artabanus, the captain of the guards, who had privately murdered his father; but persuaded the young prince, that his elder brother Darius had done it; whereupon, assisted by the guards, he killed Darius in his bedchamber. But the murder and treason being afterwards discovered, Artabanus suffered the punishment he merited. Some reckon this king the Ahasuerus who married Esther; but, be that as it may, it is certain that he greatly favoured the Jews, by not only authorizing them to return to Judea, and rebuild Jerusalem, but also to collect money for the use of their temple; as well as by remitting their tribute, by encouraging their worship, and by making them many valuable presents, &c. See his letter to Ezra, vii. 10—26.

AHASUERUS, king of Persia, the husband of Esther. Whether this be the same person as the preceding, we cannot decide. We are informed this Ahasuerus made a magnificent feast, in the palace of Shushan for the principal persons in his empire. This feast lasted one hundred and four score days, or six months. After the time was expired, the king invited all the people, both great and small, in the palace of Shushan, and entertained them during seven days. Vashti, the queen, also treated the women in the king's palace. On the seventh

day, Ahasuerus, who was more gay than usual, and warmed with wine, ordered his principal eunuchs to bring the queen, and produce her before the people, that they might have an opportunity of observing her beauty. But as Vashti refused to come, the king was so provoked, that he called a council to consider the conduct of the queen. The council declared it advisable that the king should divorce her and take another wife.

Ahasuerus without delay caused the finest women in his dominions to be selected, for his choice of a companion in the room of Vashti. The number of virgins collected for the king's approbation, amounted to four hundred, who were brought by turns to the king. But when, in the course of the rotation, Esther was presented, her personal charms, and engaging demeanour, made such an impression upon Ahasuerus, that he gave her the preference to all the others, and made her his wife. Esther was a Jewess, the niece of Mordecai, one of the principal of the captive Jews. Ahasuerus was so intoxicated with the felicity he enjoyed, that he made no inquiry relative to the country or extraction of his fair bride.

Upon this unexpected elevation of Esther, her uncle, Mordecai, removed from Babylon to Susa, where he often waited at the gate of the palace, in hopes of being able sometimes to obtain a sight of his much loved niece, and that he might the more readily hear of her welfare.

About this time Ahasuerus passed an ordinance, importing, that none of his household should presume to approach his presence while he was seated on his throne, and engaged in the administration of justice, on forfeiture of their lives. As the king then usually sat with a golden sceptre in his hand, unless that was extended to the persons offending, and they were permitted to kiss it, nothing could exempt them from the penalty.

It happened, not long after, that two of the chamberlains, or eunuchs, whose names were Bigthan and Teresh, entered into a conspiracy against the person of their royal master. Barnabarus, a servant to one of the conspirators, who was a Jew by extraction, discovered this treachery to Mordecai, the queen's uncle; and, through the medium of Esther, the king was apprised of his danger. Enquiry was accordingly made into the affair, and the traitors being convicted, suffered for their crime. For this service Mordecai received no other reward than that of having the transaction entered in the records of the state, and being allowed the privilege of admission to the palace, on the same footing as the domestics.

An Amalekite, of the name of Haman, had now become the favourite of Ahasuerus; and, as the favourites of monarchs usually do, he thought himself entitled to the most servile adu-

lation from all beneath him. So that whoever happened to be in his way as he passed and repassed to and from the royal presence, paid him the most profound reverence. Mordecai alone stood excepted. Ceremonies of this nature being contrary to the practice of his nation, he refused to pay Haman that submission which others did. The favourite's offended pride took fire at this neglect, and he determined to avenge himself, not only of Mordecai, but to extend his vengeance to all the captive Jews; a people peculiarly disgustful to the Amalekites, that nation having formerly been subdued, and nearly exterminated by the children of Israel.

In order to effect this purpose, he endeavoured to prejudice the king against them, by insinuating, as opportunity offered, that they were unsociable and singular in their manners, given up to superstitious customs and ceremonies, and, being distributed throughout every part of his dominions, were dangerous to the government. These representations had such an effect upon the mind of Ahasuerus, that he issued a decree, commanding the governors of the different provinces, upon a certain day, to put all the Jews therein to the sword, without excepting age or sex.

As soon as Mordecai was informed of the tenor of this proclamation, he rent his garments, as the manner of the Jews on any calamity was, and, covering himself with sackcloth, strewed ashes on his head. In this condition he sat himself down without the gates of the palace; no person being permitted to enter them in a garb so uncourtly.

Such an incident could not fail to reach the ears of Esther, who, notwithstanding her elevation, still entertained the highest respect and affection for her uncle. She accordingly sent to know the reason of his sudden dejection. Mordecai soon made known the cause of it, by sending her a copy of the edict for extirpating the Jews, with a request that she would exert herself to the utmost in the behalf of her country folks.

These tidings were received by Esther with the most poignant concern, but the king's prohibition preventing her from making an application to him till he should think proper to send for her, she informed Mordecai of her inability to comply with his request, however interested her heart was in the cause.

To this her uncle returned for answer, that as the very being of all her relatives, and of the whole Jewish race, depended on her immediate exertions, he begged she would not put her own personal safety in competition with their welfare; but, instantly present herself before the king, and implore his clemency; trusting to the power she had acquired over him for obtaining his forgiveness.

This injunction had its due weight with Esther; and, in return, she intreated her uncle to enjoin a public fast of three

days among the Jews resident in Susa and its vicinity, in order to procure the blessing of God on her attempt in favour of her devoted countrymen. As soon as she received advice that this general fast had commenced, she clothed herself in mourning weeds, abstained from meat, drink, and every sensual satisfaction; and, prostrating herself towards Jerusalem, after the custom of her country, she spent the three days in fervent and pious importunity to heaven.

The appointed time of humiliation being expired, she threw aside the dress, which had been emblematical of her sorrow, and, putting on her most sumptuous and becoming apparel, she presented herself before the king, attended by two handmaids, one of whom she gently leaned on, and the other bearing up her train.

A blush, that added lustre to her charms, spread itself over her lovely countenance, as, with downcast eyes, she approached the royal presence, but she no sooner beheld the grandeur with which the king was surrounded, mounted on a superb throne, and arrayed in habiliments sparkling with gold and precious stones, than she was seized with a universal trepidation; her faculties were overpowed, and she fell senseless into the arms of her attendants.

Ahasuerus, alarmed for a life so dear to him, instantly stretched forth his sceptre, the token of forgiveness; and, with the utmost condescension and tenderness, endeavoured to dissipate her fears. His endeavours were not ineffectual. Esther, by degrees recovered, and in a faint and languishing tone of voice, apologized for her abrupt entrance into his royal presence contrary to his prohibition. This she did in so graceful and tender a manner, that the king, finding all the sympathetic tenderness which glowed in his bosom instantly aroused, assured her not only of his forgiveness, but gave her his promise that he would grant the request she was about to make, though it amounted to one half of his dominions.

Encouraged by these assurances, Esther informed his majesty, that the reason why she had thus intruded upon him was, to entreat that he would partake of a little repast she had provided for him, and permit Haman to attend him. The king readily accepted the invitation, and Esther departed with a dignity adorned by a graceful humility, that fully established her empire over the heart of the Assyrian monarch.

At the banquet, Ahasuerus appeared to be highly pleased with the reception he met with; and when the circulating goblet had exhilarated his spirits, he repeated his assurance of granting his lovely entertainer her request, whatever it might be. "My only request at present is," replied Esther, "that if I have found favour in your majesty's sight, and the banquet of

to-day has proved acceptable, you will deign to honour me with your company again to-morrow, attended also by Haman, when I will make known to my royal master the wish of my heart."

As Haman returned to his house, elated with the distinguished honour of being the only partaker with the king, of Esther's treat, he happened to pass Mordecai, who was sitting, according to his custom, at the gate of the palace. Finding that the Jew still continued to refuse him that homage which others paid him, he felt his choler rise; and, casting a scornful glance at him, longed to wreak his vengeance on him, without waiting for the effect of the royal edict.

When he got home, he related to Zeresh his wife, and some of his particular friends, the transactions of the day. He dwelt with pleasure on the honour he had enjoyed in accompanying the king to the banquet, and exulted afresh on the unbounded confidence his royal master reposed in him. "And yet," cried Haman, "What avails all this? What avail my riches, my numerous offspring, and the favour of Ahasuerus, if a reptile can rob me of my peace? To-morrow I am to enjoy the same high honour; I, and I alone, am to attend my royal master to the queen's banquet; and yet, what will it profit me, while a captive Jew, whom I constantly encounter at the gate of the palace, refuses me that homage my elevated station demands?" "Grieve not thyself thus," returned Zeresh, "is it not in thy power to remove this ill-mannered Israelite whenever thou pleasest?" Having said this, she advised him to have a gallows erected in the court of his house, whereon to hang Mordecai; not doubting, but from the confidence Haman seemed to enjoy with the king, that he would be able readily to obtain a mandate for that purpose. "And, to make thy triumph the more conspicuous," exclaimed Zeresh, "let the gallows be at least fifty cubits high."

An unseen hand was, however, at this time employed in counteracting these purposes; for, that very night, the king being restless, and not inclined to sleep, he commanded his secretary to bring him the records of the state, both ancient and modern, and to read them to him, in order that, by way of instruction as well as amusement, he might compare the occurrences of his reign with some of the former.

The secretary accordingly read several instances where worthy actions had been liberally rewarded by some of his ancestors, and at length coming to the record which had been made some years before relative to the conspiracy of Bigthan and Teresh, with the discovery of their treason by Mordecai, "Well!" cried Ahasuerus, "and what reward has Mordecai received for this singular piece of service?" "No mention is made in the relation of any reward," replied the secretary. Upon which, the king bid him stop there, and see if any of the

officers of the court were in waiting at the gate of the palace; and on being told that Haman was there, he ordered him to be called in.

The favourite had rested during the night no better than his royal master. The disrespectful behaviour of Mordecai having embittered every thought, and robbed him of rest, he had risen thus early, in order to obtain permission from the king to revenge himself upon the haughty Jew.

But, how uncertain are the events of the coming hour! How often are our surest and best concerted plans circumvented! No sooner had Haman entered the apartment of Ahasuerus, than he was thus addressed by him; "What mark of honour would you advise me, Haman, to bestow upon the person I am under the greatest of all obligations to, and which I would wish to confer with a munificence becoming my situation, and a due sense of the favour?"

Haman supposing that this recompence could only be intended for himself, as no one stood so high in the king's favour, replied without hesitation, "Let the man whom the king deigns to honour, be clothed in your majesty's royal robes; let the crown you wear be placed on his head, and let him be mounted on your horse of state. Thus mounted and adorned, let one of the principal officers of your household lead the horse by the bridle through the streets of the city, exclaiming as he goes, 'Thus shall it be done to the man whom the king delighteth to honour.'"

"Be thou then, Haman," returned the king, "as the person in whom I repose the greatest confidence, the dispenser of the reward thou hast thyself adjudged. Go take the horse, the apparel, and the crown, and having found one Mordecai, a Jew, fulfil thy counsel, which I much approve of in every point; for to that man am I indebted for my life, and I am sorry to say the obligation to this hour remains unrepaid."

A thunderbolt could not have rendered Haman more torpid. There was, however, no refusing to execute the decree which he had unwittingly dictated. To his great mortification he found himself compelled to honour the very man whom of all others he most hated. With perturbations not to be described, he laid hold of the bridle; and having executed the unsavoury task, returned, overwhelmed with fatigue and chagrin, to the palace gates. To an observant eye, similar instances of such an unexpected exaltation of the humble, and humiliation of the proud, are frequently discernible.

As soon as the disgustful ceremony was at an end, Haman retired to his house to give vent to his vexation and disappointment. He there met with but little consolation; for, upon his relating the incidents of the day to his wife and friends, impelled by an internal impulse not to be accounted for, the former prognosticated his downfall. "This unexpected triumph of the

Jew over thee," said Zeresh, "is too sure a presage that his fate will outweigh thine. The God of the Israelites is a powerful God. In many instances, according to their account, has he protected them, and will, I fear, do so now."

While Haman and his friends were discoursing in this manner, a messenger arrived from the queen, to hasten him to the banquet which she had prepared for the king and him. At this feast, Ahasuerus, in the heat of wine, said again to Esther, as he had done the day before, "What would you ask or desire of me?" The queen replied, "If I have found favour in thy sight, O king, let my life, and that of my people's be given me at my petition, for we are all sold to be destroyed, and utterly extirpated." The king answered, "And who is he that dare undertake what you mention?" Esther said, "This Haman, whom you see, is our mortal enemy." Haman hearing this, was quite confounded. At the same time the king rose up in great anger, left the banqueting room, and went into the garden adjacent. Haman threw himself at the feet of the queen, who was lying on a bed or sofa, on which, after the manner of the Persians, she had reclined to eat. At that instant, Ahasuerus returned, and seeing Haman on the queen's bed, he said, "Will he also force the queen before me in my own house!" Immediately the attendants covered the face of Haman, whom they considered as condemned to die. One of the king's pages observed, that Haman erected for Mordecai a gallows fifty cubits high. Ahasuerus said, "Hang Haman upon the gallows;" and he was hanged accordingly. Esth. iii.—vii.

After this the king gave Haman's employment to Mordecai, and his forfeited estate to Esther. He revoked the edict which had appointed the massacre of the Jews. Esth. viii. 1, 2, &c.

HAMAN, the son of Hammedatha, an Amalekite, of the race of Agag. King Ahasuerus having received Haman into favour, promoted him above all the court, who bent the knee to him, or probably prostrated themselves wholly before him as a deity, when he entered the palace. This, Mordecai the Jew declined; for which slight, Haman plotted the extirpation of the whole Jewish nation, which was providentially prevented. Haman was hanged upon a gibbet fifty cubits high, which he had prepared for Mordecai. His house was given to queen Esther, and his employments to Mordecai. His ten sons were also executed.

MORDECAI, the son of Jair, a celebrated Jew of the tribe of Benjamin, uncle and guardian of Esther, queen of Persia, his saving King Ahasuerus's life, the enmity of Haman against him, the downfal and destruction of that proud minister, and the promotion of Mordecai to his office, with the other interesting circumstances, which contributed to save the Jewish nation from extirpation, are recorded in the book of Esther. See also Ahasuerus, Esther, and Haman.

ESTHER, a Jewish virgin, whose great beauty raised her to the throne of Persia, whereby she saved her country from the total extermination planned by the proud Haman, prime minister and favourite of king Ahasuerus. The learned are not quite agreed who this king Ahasuerus was, but Josephus positively asserts, that the Ahasuerus of the Scriptures is the Artaxerxes Longimanus of prophane story; and the Septuagint, throughout the whole book of Esther, translate Ahasuerus by Artaxerxes. Most authors agree in this last opinion, and indeed the extraordinary kindness shown by Artaxerxes to the Jews, can scarce be accounted for otherwise than by supposing, that they had so powerful an advocate as Esther to solicit for them.

ESDRAS, or EZRA, a Jewish priest, and doctor of the law. Artaxerxes Longimanus sent him with rich presents for the use and ornament of the temple of Jerusalem, rebuilt under Zerubbabel; he also ordered the neighbouring governors to provide him with what conduced to the pomp of the Jewish religion, and to exempt the priests from paying taxes. Ezra is supposed to have been the collector of the Canon of Scripture; and that, by divine inspiration, he added some things which happened after the death of the authors. It is supposed he wrote the Chronicles, besides those books which bear his name; the two last of which are exploded as apocryphal, even by the church of Rome,

XERXES II., succeeded his father Artaxerxes Longimanus on the throne of Persia, and was assassinated in the first year of his reign by his brother Sogdianus.

SOGDIANUS, a son of Artaxerxes Longimanus, who murdered his elder brother, king Xerxes, to make himself master of the Persian throne. He was but seven months in possession of the crown. His brother Ochus, who reigned under the name of Darius Nothus, conspired against him, and suffocated him in a tower full of warm ashes.

DARIUS II., surnamed Ochus, and also Nothus, was one of the natural sons of Artaxerxes Longimanus. He ascended the Persian throne in the year 423 B. C. His history as a sovereign is but a description of successive revolts, terminating in the defeat and death of those who excited them. He died in the twentieth year of his reign, and was succeeded by his son Arsaces, who assumed the name of Artaxerxes, and received the appellation of Mnemon from the Greeks, on account of his extraordinary memory. It is related of Mnemon, that while attending upon his father in his last hours, he asked how he could best perform the duties of government, to which Darius replied, that he had himself constantly acted, to the best of his knowledge, in obedience to the dictates of justice and religion.

PARYSATIS, an infamous Persian queen, wife of Darius Nothus, and mother of Artaxerxes Mnemon and Cyrus, the younger brother. Her partiality for Cyrus led her to commit the greatest injustice and barbarities; and she poisoned Statira, the wife of Artaxerxes.

ARIARATHES I., king of Cappadocia, who joined Darius Ochus in his expedition against Egypt, where he acquired much glory. His nephew, the second of that name, defended his kingdom against Perdiccas, the general of Alexander; but he was defeated, and hanged on a cross, in the eighty-first year of his age, B. C. 321. His son, Ariarathes III., escaped the massacre which attended his father and his followers; and after the death of Perdiccas, he recovered Cappadocia, by conquering Amyntas, the Macedonian general. He was succeeded by his son Ariamnes.

ARTAXERXES II., king of Persia, was sirnamed Mnemon, on account of his extensive memory. He was the son of Darius II., by Parysatis, and had three brothers, Cyrus, Ostanes, and Oxathres. His name was Arsaces, which he changed into Artaxerxes when he ascended the throne. His brother Cyrus was of such an ambitious disposition, that he resolved to make himself king, in opposition to Artaxerxes. Parysatis always favoured Cyrus; and when he had attempted the life of Artaxerxes, she obtained his pardon by her entreaties and influence. Cyrus, who had been appointed over Lydia and the sea-coasts, assembled a large army, under various pretences, and at last marched against his brother, at the head of 100,000 barbarians, and 13,000 Greeks. He was opposed by Artaxerxes, with 900,000 men, and a bloody battle was fought at Cunaxa, in which Cyrus was killed, and his forces routed. It has been reported, that Cyrus was killed by Artaxerxes, who was so desirous of the honour, that he put to death two men for saying they had killed him. The Greeks, who had assisted Cyrus against his brother, though at the distance of above six hundred miles from their country, made their way through the territories of the enemy, and nothing is more famous in the Grecian history than the retreat of the ten thousand. After he was delivered from the attacks of his brother, Artaxerxes stirred up a war among the Greeks against Sparta, and exerted all his influence to weaken the power of the Greeks. He married two of his own daughters, called Atossa and Amestris, and named his eldest son, Darius, to be successor. Darius, however, conspired against his father, and was put to death; and Ochus, one of the younger sons, called also Artaxerxes, made his way to the throne, by causing his elder brothers, Ariaspes and Arsames, to be assassinated. It is said Artaxerxes died of a broken heart, in consequence of his sons' unnatural behaviour, in the ninety-fourth year of his age,

after a reign of forty-six years, B. C. 358. It is said Artaxerxes had a hundred and fifty children, three hundred and fifty concubines, and only four legitimate sons.

CYRUS the YOUNGER, son of Darius Nothus, and brother of Artaxerxes. He was sent by his father, at the age of sixteen, to assist the Lacedæmonians against Athens. Artaxerxes succeeded to the throne at the death of Nothus; and Cyrus, mad with ambition, attempted to assassinate him. See the preceding article.

ASPASIA, or MILTO, mistress of Cyrus the Younger, born about B. C. 421, of free parents, at Phocis, in Ionia; was brought up virtuously, though in poverty, and being very beautiful, with the singularity of fine light hair, naturally curling, attracted the notice of one of the satraps of Cyrus, who forced her father to deliver her, against her consent, to him, for the seraglio of this prince. She was presented to Cyrus; but her modesty, dignity, and grief, so affected him, that he applied himself seriously to gain her affections; equality was established between them; and their union, the fame of which was spread all over Greece, and even in Persia, was esteemed a marriage. In effect, the regularity of her manners and conduct, and the respect he paid to her understanding, by consulting her on the most important affairs, a confidence of which he had never cause to repent, gave her all the consideration of a wife. Cyrus afterwards made her quit the name of Milto, which she had till then borne, and take that which Aspasia of Miletus, by her wit and beauty, had rendered so celebrated. A rich chain of gold being sent to him, of curious workmanship, he presented it to Aspasia, saying, "it was worthy the wife or daughter of a king;" but she refused it, advising him to send it to Parysatis, whose favourite son he was, who was so well pleased with her moderation, that she returned her many grand presents, and a large sum of gold, all of which Aspasia delivered to Cyrus, after praising the generosity of his mother. "It may be of service to you," said she, "who are my riches and my ornament." She availed herself only of the change in her fortune to rescue her father from the state of poverty in which he had formerly lived. Excited by his mother and his own ambition, Cyrus attempted to dethrone his elder brother, Artaxerxes, but perished in the trial. In the year 401 B. C., Aspasia was taken by the army of the conqueror; and, on his commanding her to be sought, they brought her before him loaded with chains. At this Artaxerxes was very angry; put her conductors in prison, and ordered her to be clothed in magnificent apparel. The tears of Aspasia flowed more abundantly than before. She had tenderly loved Cyrus, and regretted him sincerely; but at length was forced to accept the dresses which the king had sent her, and was soon ranked the

first among his women. His wife Statira was still living; and as he could not still marry her, he bestowed on her nearly the same honours as a queen. But it was long before his attentions and respect could efface the remembrance of Cyrus from her heart.

CTESIAS, a native of Cnidus, who accompanied Cyrus, the son of Darius, in his expedition against his brother Artaxerxes, by whom he was taken prisoner. But curing Artaxerxes of a wound he received in the battle, he became a great favourite at the court of Persia, where he continued practising physic for seventeen years, and was employed in several negociations. He wrote the History of Persia, in twenty-three books, and a History of the Indies. But these works are now lost, and all we have remaining of them is an abridgment, compiled by Photius. Several of the ancients considered Ctesias a fabulous writer; yet others of the ancient historians, as well as some modern Christian writers, have adopted in part his chronology of the Assyrian kings.

CLEARCHUS, a Lacedæmonian, who was sent to quiet the Byzantines, but being recalled, refused to obey, and fled to Cyrus the Younger, who gave him the command of 13,000 Greek soldiers. He obtained a victory over Artaxerxes, who was so enraged at the defeat, that when Clearchus fell into his hands, by the treachery of Tissaphernes, he put him immediately to death.

DATAMES, a distinguished military commander, who first served among the guards of Artaxerxes Mnemon, and was afterwards employed in the war against the Cadusians. In this business he gained so much credit, and so high a name, that he was appointed governor of that part of Cilicia which borders upon Cappadocia. Datames was afterwards appointed to reduce Thyus, who had revolted against the king. He performed the duty, and took his opponent prisoner, who was a very tall and stout man, and of a terrible aspect. He caused him to be dressed in the robes of a satrap, and decorated with a gold chain and bracelets; and at the same time putting himself into the rustic attire of a huntsman, with a club in one hand, and a cord in the other, to which Thyus, thus fastened, was led into the royal presence, as if he were a wild beast. The king was highly pleased with the incident, and appointed Datames to be chief of the Egyptian war; but while preparations were making, he was ordered to go in quest of Aspis, who had revolted from his allegiance. The success and high merit of Datames excited the envy of the courtiers, who combined to ruin him. Datames, apprized of their intention, resolved to be beforehand with them, by quitting the king's service, and making himself independent. His own son was the first to carry the news to court of his father's rebellion. The king sent against him a very numerous army, but it was unsuccessful; and the

most it could extort was the nominal submission of Datames, who in every engagement, proved himself the superior. Artaxerxes could not be reconciled to the rebellious general; and as he found himself incapable of conquering him, he determined to adopt the means of treachery, by which he finally accomplished his end. Datames was assassinated by the hands of Mithridates, who, in concert with the king, pretended to be an open enemy of his sovereign, while he was seeking the means of performing what lay nearest his heart.

TISSAPHERNES, a satrap of Persia, commander of the forces of Artaxerxes at Cunaxa, against Cyrus. It was by his valour and intrepidity that the king's forces gained the victory; and for this he obtained the daughter of Artaxerxes in marriage, and all the provinces of which Cyrus was governor. This popularity did not long continue, and the king ordered him to be put to death when he had been conquered by Agesilaus, B. C. 395.

PHARNABAZUS, a satrap of Persia, son of a person of the same name, B. C. 409. He assisted the Lacedæmonians against the Athenians, and gained their esteem by his friendly behaviour and support. His conduct, however, towards Alcibiades, was of the most perfidious nature, and he did not scruple to betray to his mortal enemies the man he had long honoured with his friendship.

CLEARCHUS, a tyrant of Heraclea, in Pontus, who was killed by Chion and Leonidas.

The following are the principal Grecians in this period.

CIMON, a celebrated Athenian general, was the son of the famous Miltiades, by the daughter of a Thracian king. He was famous for his debaucheries in his youth, and the reformation of his morals when arrived to years of discretion. He behaved with great courage at the battle of Samalis, and rendered himself popular by his munificence and valour. He defeated the Persian fleet, took two hundred ships, and totally routed their land army the very same day, B. C. 465. Cimon thus gained great wealth, both to the public and to himself. In his public character he had behaved with unimpeached honesty; and as a private citizen he dedicated his wealth to the most excellent purposes. He demolished the inclosures about his grounds and gardens, permitting every one to enter, and take what fruits they pleased; he kept an open table, where both rich and poor were plentifully entertained. If he met a citizen in a tattered suit of clothes, he made some of his attendants exchange with him; or if the quality of the person rendered that kindness unsuitable, he caused a sum of money to be privately given him. All this, however, was not suffici-

ent; he did not concur with every measure of the commonalty; and therefore the popular party determined not to banish him, but to put him to death. The crime laid to his charge was, that by presents from the Macedonians, he was prevailed upon to let slip a manifest opportunity of enlarging his conquests, after taking from the Persians the gold mines of Thrace. Elpinice, Cimon's sister, used all her interest in his behalf, and among others, spoke to Pericles, the celebrated orator. He was, indeed, Cimon's rival, and had, no doubt, assisted in stirring up the prosecution against him. Pericles spoke in such a manner, that it plainly appeared he did not think him guilty; and, in consequence of this, Cimon was only banished by the ostracism. He was afterwards recalled from his exile; and at his return he made a reconciliation between Lacedæmon and his countrymen; after which he totally ruined the Persian fleet. He died as he was besieging the town of Citium, in Cyprus. He may be called the last of the Greeks whose spirit and boldness defeated the armies of the barbarians. He was such an inveterate enemy to the Persian power, that he formed a plan of totally destroying it; and in his wars he had so reduced the Persians, that they promised, in a treaty, not to pass the Chelidonian islands with their fleet, or to approach within a day's journey of the Grecian seas.

PERICLES, an Athenian of a noble family, son of Xanthippus and Agariste. He was naturally endowed with great powers, which he improved by attending the lectures of Damon, of Zeno, and of Anaxagoras. Under these celebrated masters he became a commander, a statesman, and an orator, and gained the affections of the people by his uncommon address and well directed liberality. When he took a share in the administration of public affairs, he rendered himself popular by opposing Cimon, who was the favourite of the nobility, and to remove every obstacle which stood in the way of his ambition, he lessened the dignity and the power of the court of the Areopagus, whom the people had been taught for ages to respect and to venerate. He also attacked Cimon, and caused him to be banished by the ostracism. Thucydides also, who had succeeded Cimon on his banishment, shared the same fate, and Pericles remained for 15 years the sole minister, and, as it may be said, the absolute sovereign of a republic which always showed itself so jealous of its liberties, and which distrusted so much the honesty of her magistrates. In his ministerial capacity, Pericles did not enrich himself, but the prosperity of Athens was the object of his administration. He made war against the Lacedæmonians, and restored the temple of Delphi to the care of the Phocians, who had been illegally deprived of that honourable trust. He obtained a victory over the Sicyonians near Nemæa, and waged a successful war against the in-

habitants of Samos at the request of his favourite mistress Aspasia. The Peloponnesian war was fomented by his ambitious views; and when he had warmly represented the flourishing state, the opulence, and actual power of his country, the Athenians did not hesitate a moment to undertake a war against the most powerful republics of Greece, a war which continued for 27 years, and which was concluded by the destruction of their empire, and the demolition of their walls. The arms of the Athenians were for some time crowned with success, but an unfortunate expedition raised clamours against Pericles, and the enraged populace attributed all their losses to him, and to make atonement for their ill success, they condemned him to pay 50 talents. This loss of popular favour by republican caprice, did not so much affect Pericles as the recent death of all his children; and when the tide of unpopularity was passed by, he condescended to come into the public assembly, and to view with secret pride the contrition of his fellow citizens, who universally begged his forgiveness for the violence which they had offered to his ministerial character. He was again restored to all his honours, and, if possible, invested with more power and more authority than before; but the dreadful pestilence which had diminished the number of his family, proved fatal to him, and about B. C. 429, in his seventieth year, he fell a sacrifice to that terrible malady which robbed Athens of so many of her citizens. Pericles was for forty years at the head of the administration, twenty-five years with others, and fifteen alone, and the flourishing state of the empire during his government gave occasion to the Athenians publicly to lament his loss, and venerate his memory. As he was expiring, and seemingly senseless, his friends that stood around his bed expatiated with warmth on the most glorious actions of his life, and the victories which he had won, when he suddenly interrupted their tears and conversation, by saying, that in mentioning the exploits that he had achieved, and which were common to him with all generals, they had forgot to mention a circumstance which reflected far greater glory upon him as a minister, a general, and above all, as a man. It is, says he, that not a citizen in Athens has been obliged to put on mourning on my account. The Athenians were so pleased with his eloquence, that they compared it to thunder and lightning, and as to another father of the gods, they gave him the sirname of Olympian. The poets, his flatterers, said that the goddess of persuasion, with all her charms and her attraction, dwelt upon his tongue. When he marched at the head of the Athenian armies, Pericles observed that he had the command of a free nation that were Greeks, and citizens of Athens. He also declared, that not only the hand of a magistrate, but also his eyes and his tongue should be pure

and undefiled. Yet great and venerable as this character may appear, we must not forget the follies of Pericles. His vicious partiality for the celebrated courtezan Aspasia, subjected him to the ridicule and the censure of his fellow citizens; but if he triumphed over satire and malevolent remarks, the Athenians had occasion to execrate the memory of a man who, by his example, corrupted the purity and innocence of their morals, and who made licentiousness respectable, and the indulgence of every impure desire the qualification of the soldier as well as of the senator. Pericles lost all his legitimate children by the pestilence, and to call a natural son by his own name he was obliged to repeal a law which he had made against spurious children, and which he had enforced with great severity. This son, called Pericles, became one of the ten generals who succeeded Alcibiades in the administration of affairs, and, like his colleagues, he was condemned to death by the Athenians, after the unfortunate battle of Arginusæ.

ASPASIA of Miletus, a courtezan, who settled at Athens under the administration of Pericles, and one of the most noted ladies of antiquity. She was of admirable beauty; yet her wit and eloquence, still more than her beauty, gained her extraordinary reputation among all ranks in the republic. In eloquence she surpassed all her contemporaries; and her conversation was so entertaining and instructive, that notwithstanding the dishonourable commerce she carried on, persons of the first distinction, male and female, resorted to her house as to an academy; she even numbered Socrates among her hearers and admirers. She captivated Pericles in such a manner, that he dismissed his own wife to espouse her; and, by her universal knowledge, irresistible elocution, and intriguing genius, she in a great measure influenced the administration of Athens. She was accused of having excited, from motives of personal resentment, the war of Peloponnesus; yet, calamitous as that long and obstinate conflict proved to Greece, and particularly to Athens, Aspasia occasioned still more incurable evils to both. Her example and instructions formed a school at Athens, by which her dangerous profession was reduced into a system. The companions of Aspasia served as models for painting and statuary, and themes for poetry and panegyric. Nor were they merely the objects but the authors of many literary works, in which they established rules for the behaviour of their lovers, particularly at table; and explained the art of gaining the heart and captivating the affections. The dress, behaviour, and artifices of this class of women, became continually more seductive and dangerous, and Athens thenceforth remained the chief school of vice and pleasure, as well as of literature and philosophy.

Hermippus, a comic poet, prosecuted Aspasia for impiety,

which seems, in the idea of the Greeks, to have consisted in disputing the existence of their imaginary gods, and introducing new opinions about celestial appearances. But she was acquitted, though much against the tenor of the law, by means of Pericles, who, according to Eschines, shed many tears in his application for mercy in her behalf.

After the death of Pericles, at the age of 70, B. C. 429, we hear nothing of her, but that Lysicles, a grazier, by his intercourse with her, became the most considerable man in Athens.

XANTIPPUS, a son of Pericles, who disgraced his father by his disobedience, his ingratitude, and his extravagance. He died of the plague in the Peloponnesian war.

NICIAS, an Athenian of considerable note, was the son of Niceratus, and inherited very large property, of which a great part consisted in the silver mines at Laurium. By the influence of his wealth he attained to consequence in the state, even during the life of Pericles; and after the death of that great man, he became one of the heads of the Athenian government. In the Peloponnesian war he had the command against the Lacedæmonians at Sphacteriæ; and being upbraided by Cleon for want of success, he proposed to that demagogue to take his place. He consented, and though he was wholly ignorant of military affairs, he made up in zeal and energy what he was deficient in with regard to experience, and completely effected the purpose which he had proposed. In B. C. 423, Nicias commanded in an expedition for the reduction of the island of Cythera, in which he was successful; but though he gained much reputation by the transactions in which he engaged, yet he was perpetually endeavouring to restore peace, which, after the death of Cleon, and Brasida in battle, he performed; and a treaty, for a term of fifty years, between the Athenians and Lacedæmonians, with a league offensive and defensive, was signed B. C. 421. Alcibiades was now rising into public esteem, and seemingly bent upon embroiling the affairs of Greece, in order to give himself scope for action. General tranquillity had not been restored by the peace of Nicias; a renewal of the Peloponnesian war followed, and the people of Athens determined to send a powerful force into Sicily, in order to assist the Egestines in their war with the Syracusans. Nicias, notwithstanding his opposition to this rash measure, was appointed one of the generals, in conjunction with Alcibiades and Lamachus; and the expedition set sail in the year B. C. 415. The Athenian troops landed in Sicily, and possessed themselves of several towns; and Alcibiades being recalled, Nicias and Lamachus took a strong post in the neighbourhood of Syracuse. The siege of that city commenced in the next campaign, and Nicias, after some suc-

cessful actions, drew a line of circumvallation quite round it. The prospect of success, which, for a moment, seemed to open upon him, was clouded by the arrival of fresh supplies, and large reinforcements from Corinth. Lamachus being slain, two new generals, Eurymedon and Demosthenes, were appointed, and the former was sent from Athens with a supply of money, and an assurance to Nicias of a speedy succour. Nicias constantly recommended cautious measures, and when Demosthenes, who arrived with a large reinforcement, proposed an immediate assault upon the city, he argued strongly against such a hazard. He was, however, out-voted in the council of war, and the attempt was made, which was defeated, to the great loss of the Athenians. Demosthenes was so much disheartened by the result, that he advised on instantly raising the siege, and returning to Athens. But Nicias declared, that he would rather die before the place than abandon an enterprise which still might succeed, and expose himself to an ignominious condemnation from his countrymen. The aspect of affairs soon became still more gloomy; the Syracusans received powerful succours, and, what was much more alarming, a pestilential disease broke out in the Athenian camp, which daily thinned their numbers. Nicias now thought seriously of retreating, and every thing was prepared for embarkation. As the Syracusans had no suspicion of this design, it might have been easily effected, when, just at the moment, an eclipse of the moon took place. The superstition of Nicias was alarmed, and he refused to go on board the vessel till he had consulted the soothsayers. These, willing to appear wise, directed that the departure should be delayed thrice nine days, and thus the only opportunity to escape was lost. The enemy attacked the Athenians by sea and land; destroyed a number of their ships, and the residue was closely blocked up there, and nothing was left them but to make the best retreat they were able to some friendly Sicilian state. "By false intelligence," says the historian, "Nicias was prevented from commencing this march when it might have been safe; and when want of provisions at length compelled him to leave his camp, the passes were already blocked up. There could not be a scene of deeper distress, than at the moment when the army commenced its march, abandoning, not only all its baggage, but the sick and wounded, who clung round their comrades, and appealed to the gods and men against the cruelty of leaving them to a merciless foe. Nicias himself was the most melancholy figure in the group; worn down by disease and anxiety, pale and squalid, he seemed to centre in himself the afflictions of the whole. His mind, however, was entire; he bore up against despondency, and he exerted every effort to inspire courage in his men, and to make them preserve that order which alone could ensure to them

safety. As they proceeded, they were continually harassed by the cavalry and light troops of the enemy, and exposed to the want of every necessary. Many were cut off, and at length Demosthenes, with the whole rear-guard, was forced to surrender. Nicias, with the van, arrived exhausted at the river Asinarus, and while they were crossing it, and quenching their extreme thirst, the Syracusan cavalry, riding among them, made great slaughter, without meeting with the slightest resistance. The greater part was killed. Nicias and a small body surrendered, upon condition that the slaughter should cease. The Syracusans, after a day of triumph, assembled to determine the fate of their captives, and they resolved to put the generals, at least, to death. Nicias and Demosthenes being informed of the determination, prevented it by a voluntary termination to their lives. This terrible disaster happened in the year B. C. 413. Nicias appears to have been a man of virtue, and a sincere lover of his country. His manners were mild, and his principles were humane and pacific.

LAIS, the famous courtezan, born at Hyrcania, a small city in Sicily; and being carried into Greece by Nicias the Athenian general, began her conquests by music. Almost all the celebrated courtezans of antiquity were originally musicians. According to Athenæus, lib. xiii., music was thought a necessary female accomplishment in the time of Darius, for Parmenio wrote Alexander word, that he had taken at Damascus three hundred and twenty-nine of the Persian Monarch's concubines prisoners, who were all well skilled in music, and performed on the flute and other instruments. Lais was supposed to be the daughter of the courtezan Timandra and Alcibiades. She began first to exercise her powers of enchantment at Corinth in Greece. She is often called the Corinthian, from having passed great part of her life in that voluptuous city. She set so high a price on her favours, that Demosthenes, of whom she required for one night ten thousand drachmas, refusing to comply with her demands, said, "he would not buy repentance at so high a price." As a caprice, she was more indulgent to the disgusting cynic Diogenes. Aristippus, another philosopher, but much more amiable, almost ruined himself in sacrifices to this terrestrial divinity, who loved him less than Diogenes. When he was rallied on her coldness, he said, "I cannot flatter myself that either wine or fish is in love with me, yet I enjoy, and feed on them both with great pleasure." This female sometimes ridiculed the fidelity of the philosophers whom she had captivated. "I do not understand what is meant by the austerity of philosophers, for with this fine name, they are as much in my power as the rest of the Athenians." After having corrupted all the youth of Corinth and Athens, she went into Thessaly to see a young

man with whom she was in love, when, it is said, that some women, jealous of her beauty, assassinated her in the temple of Venus.

LAMACHUS, a son of Xenophanes, sent into Sicily with Nicias. He was killed B. C. 414, before Syracuse, where he displayed much courage and intrepidity.

ALCIBIADES, son of Clinias, an Athenian, was one of the most splendid and remarkable characters of the age in which he lived—the golden age of Greece! Nobly born, rich, handsome, vigorous, endowed with an excellent understanding, and every quality that could inspire love and esteem, he wanted only principle and steadiness to render him a truly great man. He early displayed the ruling passion of his life, that of surpassing others, and accomplishing every thing on which he set his mind. One adventure in his childhood is very characteristic of his temper. Being at play with other boys in the street, it was his turn to throw something across the way. A loaded waggon coming up at the instant, he called on the driver to stop for him. The driver, regardless of his request, whipped on his horses, and the other boys cleared the road; but Alcibiades threw himself on the ground directly before the waggon, and bade the man to drive on if he thought fit. This resolution caused the waggoner, in a fright, immediately to stop his horses. Such a child could not turn out a common youth. He soon exhibited strong passions, irregularity of conduct, and a strange mixture of levity and seriousness. His beauty rendered him a very general object of that love which appears sometimes to have been a pure, sometimes an ambiguous, sometimes a scandalous attachment among the Greeks. It was his fortune to excite the virtuous affection of Socrates; and that philosopher took uncommon pains to correct all that was wrong in him, and train him to honourable pursuits and just principles; and though he was not entirely successful, his pupil seems never totally to have lost the benefit of his instructions.

Several anecdotes of his youth display the vivacity of his temper and his understanding. Going one day into a grammar school, he asked for a volume of Homer, and the master answering him that he had none, Alcibiades gave him a box on the ear and walked out; by which action he meant to imply, that the person who was not conversant with Homer, was unfit to superintend the education of youth. He once called at the house of Pericles, his relation and guardian, in order to speak to him; and, being told that Pericles was busy in studying the accounts he was to lay before the people, "He had better," said Alcibiades, "study how to avoid giving them any account at all." One day, in a mere frolic, and in consequence of a promise to his companions, he gave a box on the

ear to Hipponicus, a respectable man of rank and fortune. This act of insolence was talked of through the city, and various expectations prevailed of the event. Early next morning, Alcibiades went to the house of Hipponicus, and, being admitted into his presence, stripped himself, and offered his naked body to be chastised as he pleased. This humiliation disarmed the resentment, and engaged the esteem of Hipponicus, so that some time after he gave him his daughter Hipparete in marriage.

Alcibiades early engaged in the military service of his country. He lived at the time when his country was a scene of confusion. The Greeks, grown insolent from their conquest in Persia, turned their arms against each other, under the conduct of the most opulent states of Athens and Lacedæmon. Alcibiades, in the midst of an expedition he had planned against the enemy, was recalled home to answer some charge of a private nature; but fearing the malice of his enemies, instead of going to Athens, he offered his services to Sparta, where they were readily accepted. By his advice the Lacedæmonians made a league with Persia, which gave a favourable turn to their affairs. But his credit in the republic giving rise to jealousies against him, he privately reconciled himself to his country, and took again the command of an Athenian army. Here victory attended all his motions. The loss of several battles obliged the Spartans to sue for peace. He enjoyed his triumphs, however, only a short time at Athens, one unsuccessful event making it expedient for him to retire. In his absence the Spartans again took the lead, and at the fatal battle of Æges entirely subdued the Athenian power. Alcibiades, though an exile, endeavoured to restore the power of his country; of which the Spartans having intelligence, procured him to be assassinated. He was a man of admirable accomplishments, but indifferent principles; of great parts; and of an amazing versatility of genius.

DEMOSTHENES, an Athenian general, sent to succeed Alcibiades in Sicily. He attacked Syracuse with Nicias, but his efforts were ineffectual. After many calamities, he fell into the enemy's hands, and his army was confined to hard labour.

THRASYBULUS, an eminent Athenian, was the son of Lycus, and the restorer of liberty to his country. When the government of the four hundred succeeded the overthrow of the democracy in the year B. C. 411, he was commander of a galley; and in connection with Thrasyllus, he destroyed the aristocracy in the camp at Samos, and re-established democracy there; and then proposed the recall of Alcibiades, in exile at Magnesia, and restored him to his country. Thrasybulus and Thrasyllus, having pursued the Peloponnesian fleet, brought it

to an action in the Straits between Sestos and Abydos, in which the Athenians captured twenty ships of the enemy, with the loss of fifteen of their own. Another engagement soon after occurred, and the result of the arrival of Alcibiades's squadron was a complete victory on the part of the Athenians. When Alcibiades was made general of the Athenian forces both by sea and land, he nominated Thrasybulus for one of his colleagues; but a misunderstanding afterwards taking place between them, Thrasybulus impeached Alcibiades before an assembly of the Athenians, and procured his disgrace. On occasion of the establishment of the thirty tyrants at Athens by the influence of the Lacedæmonians, Thrasybulus was one of several other citizens who took refuge in the Theban territory; and zealous for the emancipation of his country from servitude, he engaged a small body of fugitives to join him in an expedition to Attica, and took possession of the important fortress of Phyla, on the frontiers of Bœotia. Besieged by the Greeks, Thrasybulus by his activity repulsed them, and even followed them, in their disorder, to Athens. Having also surprised a post which they occupied near Phyla, the thirty tyrants removed from Athens to Eleusis, and Thrasybulus seized this opportunity of attacking the Piræus, and his enterprise succeeded. He then issued a proclamation, animating the Athenians to resist their tyrants, and to restore a free government. Having done this, he established himself in the Piræus. The constitution of Athens was then changed, by substituting instead of the thirty tyrants, ten magistrates, one from each tribe. The Lacedæmonians still retained their influence over these magistrates, who sent to Sparta soliciting assistance against Thrasybulus. At length, however, this resolute commander prevailed so as to open a negociation between the Athenians and the Spartan government, which terminated in the withdrawing of the Spartan garrison, and the re-establishment of a popular constitution at Athens. This happy close of the contest was followed by the union of citizens of both parties, in a solemn thanksgiving to Minerva, at her temple in the citadel, when Thrasybulus exhorted them to future concord. The remaining tyrants at Eleusis endeavoured to foment dissensions in Athens; but the business terminated in an act of amnesty or oblivion, which was passed by the influence of Thrasybulus in the assembly of the people, and ratified by an oath. This revolution happened in the year B. C. 401. In accomplishing this event, Thrasybulus acted with the most disinterested patriotism; for the thirty tyrants, when he seized the castle of Phyla, had offered to make him one of their number, and to pardon any twelve of the exiles whom he might name; to which offer he replied, that exile was much more honourable than any civil authority purchased on such conditions. Thrasybulus re-

mained for some time in unmolested retirement, enjoying the honour accompanying the olive wreath, which, according to the simple manners of the age, was bestowed upon him for his services. But in the year B. C. 390, after the death of Conon, the foreign possessions and influence of the Athenians were in danger of being lost; and therefore a fleet of forty ships was placed under the command of Thrasybulus, with which he sailed to the Hellespont. On this occasion he induced two Thracian provinces to become allies to Athens, and compelled the Byzantines and the inhabitants of some other cities to abolish the aristocratical governments, and accept of the Athenian model and alliance. He next proceeded against the isle of Lesbos, in the Lacedæmonian interest, and reduced the whole island to obedience. Thence he sailed for Rhodes, having previously raised supplies from the maritime towns of Asia, and the capital of Pamphylia. He also indulged his men in private pillage; and thus so much provoked the inhabitants, that they made an attack in the night on the tents, and put a number of the Athenians to the sword, among whom was Thrasybulus himself. Such was the inglorious termination of a life that had been devoted to the benefit of his native country.

CONON, a renowned Athenian general and admiral, who flourished about B. C. 395. After his defeat by Lysander, he fled to Evagoras King of Cyprus. After which he put himself under the protection of Artaxerxes, king of Persia, with whose army he delivered Athens from its oppressors, and rebuilt its walls. In the 360th year of Rome, he beat the Lacedæmonians in a sea fight near Cnidus, upon the coast of Asia, deprived them of the sovereign rule they had on sea ever since the taking of Athens, and gained some other considerable advantages over them; but falling into the hands of Teribazus a Persian, who envied his glory, he was put to death.

TIMOTHEUS, an Athenian general, son of Conon. He signalised himself by his valour and magnanimity, and showed that he was not inferior to his great father in military prudence. He seized Corcyra, and obtained several victories over the Thebans, but his ill success in one of his expeditions disgusted the Athenians, and Timotheus, like the rest of his noble predecessors, was fined a large sum of money. He retired to Chalcis, where he died. He was so disinterested, that he never appropriated any of the plunder to his own use, but after one of his expeditions, he filled the treasury of Athens with 1200 talents. Some of the ancients, to intimate his continual successes, have represented him sleeping by the side of Fortune, whilst the goddess drove cities into his net.

PHILOCLES, one of the admirals of the Athenian fleet during the Peloponnesian war. He recommended to his

countrymen to cut off the right hand of such of the enemies as were taken, that they might be rendered unfit for service. His plan was adopted by all the ten admirals except one, but their expectations were frustrated, and instead of being conquerors, they were totally defeated at Ægospatamus by Lysander, and Philocles was put to death, with the rest of his colleagues.

TIMON the Misanthrope, or the Manhater, a famous Athenian, who died about B. C. 420. We have many sayings of his spleen recorded, but no facts of his life.

THERAMENES, a celebrated Athenian general, patriot, and philosopher. He defeated the Megarens, and suppressed a tumult in Athens; but the Athenians being at last completely subjugated by the Spartans, demolished their walls, and subjected them to thirty tyrants, all under Spartan influence except Theramenes, who was the only one of the thirty that stood up for the interest of his country. The rest abused their power in the most cruel and arbitrary manner. But Theramenes's patriotic opposition to these tyrants only ended in his own death. It is said, that when he drank the bowl of poison, he drank to the health of Critias, his accuser, but along with that compliment he imprecated a curse on the tyrant, which was soon after fulfilled.

IPHICRATES, a celebrated Athenian general, was born in a humble rank of life, being the son of a shoemaker; but by improving the situation in which he was thrown, he, at an early age, raised himself to a high military command. As he advanced in the army, he showed himself a strict disciplinarian, and attentive to every circumstance of military improvement. He made war against the Thracian, obtained some victories over the Spartan, and assisted the Persian king against Egypt. He changed the dress and arms of his soldiers, and rendered them more alert and expeditious in using their weapons. In the social war, a fleet was fitted out by the Athenians for the recovery of Byzantium, under the joint commands of Iphicrates, Timotheus, and Chares. The two former differed from the latter on the proposal to attack the enemy's fleet during a violent storm, and were in consequence charged by him with treasonable intentions. They were recalled by the people of Athens, and publicly prosecuted. Timotheus was condemned, and went into exile. Iphicrates defended himself with great spirit, and was acquitted. He was indebted for this not only to his eloquence, but to the menacing appearance round the tribunal of several military partizans. When reproached for allowing and encouraging so violent a proceeding, he replied, "I have long borne arms for the safety of my country, and should be very unwise not to employ them to save myself." From this time, however, he ceased to serve in

the army. He married a daughter of Cotys, King of Thrace, and died B. C. 380. He left one son, named Menetheus. When Iphicrates was once reproached of the meanness of his origin, he observed, that he would be the first of his family, but that his detractor would be the last of his own.

CHABRIAS, an Athenian general and philosopher, who chiefly signalised himself when he assisted the Bœotians against Agesilaus. In this celebrated campaign, he ordered his soldiers to put one knee on the ground, and firmly to rest their spears upon the other, and cover themselves with their shields, by which means he daunted the enemy, and had a statue raised to his honour in that same posture. He assisted also Nectanebus, King of Egypt, and conquered the whole island of Cyprus; but he at last fell a sacrifice to his excessive courage, and despised to fly from his ship, when he had it in his power to save his life like his companions, B. C. 376.

PHORMIO, an Athenian general, who succeeded Callias, B. C. 432, gave great proofs of his courage in the Peloponnesian war, and in defeating the estates to pay his army; he also refused the rank of commander-in-chief.

CLEON, an Athenian, who, though originally a tanner, became general of the armies of the state by his intrigues and eloquence. He took Thoron in Thrace, and was killed at Amphipolis, in a battle with Brasidas, B. C. 422.

CALLICRATIDAS, a Spartan general, and commander of the fleet in Lesser Asia. He displayed great disinterestedness and valour; defeated Conon the Athenian general, and afterwards blocked him up in Mitylene. The Athenians fitted out a fleet for the relief of the place, and in the engagement the Spartan commander's ship was sunk, and he perished B. C. 405.

LYSANDER, an eminent Spartan commander in the last years of the Peloponnesian war, was the son of Aristoclitus, a descendant of the Heraclidæ, but not of the royal line. About the year B. C. 406, Lysander was made the naval commander of the Lacedæmonians. His first measure was to draw off Ephesus from the interest of Athens, which he accomplished, and at the same time gained the friendship of Cyrus the younger. He gave battle to the Athenian fleet, consisting of one hundred and twenty ships, at Ægos-Potamos, in the Thracian Chersonesus, and wholly destroyed it except three ships, with which the enemy's general fled to Evagoras, king of Cyprus. In this celebrated battle, which happened 405 years before the Christian era, the Athenians lost three thousand men, and with them their empire and influence among the neighbouring states. Lysander knew how to take advantage of this victory, and in the following year Athens, worn out by a long war of twenty-seven years, gave itself up to the power of

the enemy, and submitted, in every respect, to the power of Lacedæmon. The government of Athens was totally changed, and thirty tyrants were set over it by Lysander. This success, and the honour of having put an end to the Peloponnesian war, rendered the conqueror extremely proud, and ambitious of higher distinctions than the constitution of his country would allow. He aimed at universal power, by establishing aristocracy in the Grecian cities of Asia, and he attempted to make the crown of Sparta elective, in order that he might seize it for himself, but was, in this respect, unsuccessful, and he was accused of gross corruption in endeavouring to accomplish his purposes. The sudden declaration of war against the Thebans, saved him from the accusations of his adversaries, and he was sent with Pausanias against the enemy. The Spartan troops were defeated, and their general, Lysander, killed in the year B. C. 394. His booty was recovered by his colleague, Pausanias, and honoured with a magnificent funeral. Lysander was a brave man, but his ambition merited the severest censure. He was arrogant and vain in his public, as well as in his private conduct, and he received and heard with the greatest avidity the hymns which his courtiers and flatterers sung to his honour. But in the midst of all his pomp, his ambition and his intrigues, he died extremely poor, and on account of his poverty his daughters were rejected by two opulent citizens of Sparta, to whom they had been betrothed during the life of their father.

GYLIPPUS, a Lacedæmonian commander, son of Clearchus, was sent about the year B. C. 414, through the influence of Lysander, to the relief of Syracuse, when it was besieged by the Athenians. He obtained a great victory over Nicias and Demosthenes, and obliged them to surrender. He accompanied Lysander in his expedition against Athens, and was present at the capture of that city. After the fall of Athens, he was entrusted with the money that had been taken in the plunder, which amounted to fifteen hundred talents. His avarice caused him to violate his trust by a fraud; he unsewed the bottom of the bags in which it was contained, and secreted about three hundred talents. His theft was discovered, and to avoid the punishment due to his guilt, he fled from his country, and was obliged to live in exile the remainder of his days. By this act of meanness, the glory of all his former actions was tarnished, and his name has been transmitted to posterity with the infamy it deserves.

CRITIAS, one of the thirty tyrants set over Athens by the Spartans. He was eloquent and well-bred, but of dangerous principles, and cruelly persecuted his enemies, and put them to death. He was killed in a battle against those citizens whom his oppression had banished. He had been among the dis-

ciples of Socrates, and had written elegies and other compositions, of which some fragments remain.

MINDARUS, a commander of the Spartan fleet during the Peloponnesian war. He was defeated by the Athenians, and died B. C. 410.

PHŒBIDAS, a Spartan general, sent to assist the Macedonians against the Thracians. He seized the citadel of Thebes, for which act of perfidy, the Spartans, instead of rewarding, disgraced and banished him, though they still retained the citadel. He died B. C. 410.

OTHRYADES, one of the three hundred Spartans who fought against three hundred Argives, when those two nations disputed their respective right to Thyreata. Two Argives, Alcinor and Cronius, and Othryades, survived the battle. The Argives went home to carry the news of their victory; but Othryades, who had been reckoned among the number of the slain on account of his wounds, recovered himself, and carried some of the spoils of which he had stripped the Argives into the camp of his countrymen; and after he had raised a trophy, and had written with his own blood the word, vici, on his shield, he killed himself, unwilling to survive the death of his countrymen.

BRASIDAS, a celebrated general of the Lacedæmonians, who flourished B. C. 424. He defeated the Athenians by land and sea, took many places, and rendered himself formidable to all the neighbouring states. He conquered the Athenians on their attempting to surprise Amphipolis, but died of the wounds he received in that battle.

AGIS I., king of Sparta. He was considered a great politician, and used to say, "If we would rule many, we must fight many."

TIMŒA, the wife of Agis, king of Sparta, who was debauched by Alcibiades, by whom it is said she had a son, who was rejected from the succession to the throne, although Agis declared him legitimate on his death-bed.

LEOTYCHIDES, a son of Timœa, the wife of Agis, king of Sparta. The legitimacy of his birth was disputed by some, and it was generally believed that he was the son of Alcibiades. He was prevented from ascending the throne of Sparta by Lysander, though Agis had declared him at his death his lawful son and heir, and Agesilaus was appointed in his place.

AGESILAUS II., king of the Lacedæmonians, the son of Archidamus II., was raised to the throne notwithstanding the superior claim of Leotychides. Upon his promotion he advised the Lacedæmonians, to anticipate the king of Persia, who was making great preparations for war, and to attack him in his own dominions. He was himself chosen for this expedition; and gained so many advantages over the enemy, that if the

league, which the Athenians and the Thebans formed against the Lacedæmonians, had not obliged him to return home, he would have carried his victorious arms into the heart of the Persian empire. He gave up, however, all these triumphs, to come to the succour of his country, which he happily relieved by his victory over the allies in Bœotia. He obtained another near Corinth; but to his great mortification, the Thebans afterwards gained several over the Lacedæmonians. These misfortunes at first raised some clamour against him. He had been sick during the first advantages which the enemy gained; but as soon as he was able to act in person, by his valour and prudence he prevented the Thebans from reaping the advantages of their victories; insomuch that it was generally believed, had he been in health at the beginning, the Lacedæmonians would have sustained no losses, and that all would have been lost had it not been for his assistance. It cannot be denied, but that he loved war more than the interest of his country required; for if he could have lived in peace, he would have saved the Lacedæmonians several losses, and they would not have been engaged in many enterprises which in the end contributed much to weaken their power. He died the third year of the one hundred and fourth olympiad, being the eighty-fourth year of his age, and forty-first of his reign, B. C. 361. Agesilaus would never suffer any picture or sculpture to be made of him, and prohibited it also by his will. This he is supposed to have done from a consciousness of his own deformity; for he was of a short stature, and lame of one foot, so that strangers used to despise him at the first sight. His fame went before him into Egypt, where they had formed the highest idea of him. When he landed, the people ran in crowds to see him; but when they saw an ill-dressed, slovenly, mean-looking little fellow lying upon the grass, they could not forbear laughing, and applied to him the fable of the mountain in labour. He was, however, the first to jest upon his own person; and such was the gaiety of his temper, and the strength with which he bore the roughest exercises, that these qualities made amends for his corporeal defects. He was remarkable for plainness and frugality in his dress and way of living. Cornelius Nepos says, that "although great presents were sent him by kings, governors, and states, he brought none of them to his own house, that he changed nothing of the diet and apparel of the Lacedæmonians. He was contented with the same house in which Eurysthenes, the founder of his family, had lived; and whoever entered there, could see no sign of debauchery or luxury; but many of moderation and abstinence; for it was furnished in such a manner, that it differed in nothing from that of any poor or private person." Upon his arrival in Egypt, all kinds of provisions were sent to him; but he chose only the most

common, leaving the perfumes, the confections, and that which was esteemed most delicious to his servants. Agesilaus was extremely fond of his children, and would often amuse himself by joining in their diversions; one day, when he was surprised riding upon a stick with them, he said to the person who had seen him in this posture, "forbear talking of it till you are a father."

CYNISCA, daughter of Agesilaus, King of Sparta, has been celebrated by the Lacedæmonians for excelling in Olympic games. Her brother, to show his contempt of those exercises, with difficulty persuaded her to enter his lists; for conceiving these amusements degraded the dignity of manhood, he thought they would no longer be held in estimation if a female could obtain the prize.

ARCHIDAMUS, King of Sparta, succeeded his father Agesilaus, B. C. 361. He was a warlike prince, but going to assist the Tarentines against the Messapians, he was slain, after reigning fifteen years.

AGIS II., King of Sparta, son of Archidamus, and grandson of the famous Agesilaus, reigned only nine years, being defeated by Antipater, one of Alexander's generals, in the second year of his universal empire.

AGESIPOLIS I., king of Lacedæmon, son of Pausanias, obtained a great victory over the Mantinæans. He reigned fourteen years, and was succeeded by his brother Cleombrotus.

CLEOMBROTUS II., the son of Pausanias, king of Sparta, after his brother Agesipolis I. He made war against the Bœotians, and lest he should be suspected of treacherous communications with Epaminondas, he gave that general battle at Leuctra, in a very disadvantageous place. He was killed in the engagement, and his army destroyed.

AGESIPOLIS II., son of Cleombrotus, king of Sparta, was succeeded by Cleomenes II.

CLEOMENES II., of Sparta, succeeded his brother Agesipolis II. He reigned thirty-four years in the greatest tranquillity, and was father to Acrotatus and Cleonimus. He was succeeded by Areus I., son of Acrotatus.

PERDICCAS, king of Macedonia, son of Alexander. He reigned during the Peloponnesian war, and assisted the Lacedæmonians against Athens. He behaved with great courage on the throne, and died B. C. 413, after a long reign of glory and independence, during which he had subdued some of his barbarian neighbours.

ARCHELAUS, king of Macedonia, was the natural son of Perdiccas II., and succeeded him after murdering Alcetas, Perdiccas's brother. He greatly strengthened his kingdom, and he was a liberal encourager of literature and the arts. He

entertained Euripides at his court, and employed the pencil of Zeuxis to ornament his palace.

AMYNTAS II., was son of Menelaus, and king of Macedonia, after his murder of Pausanias. He was expelled by the Illyrians, and restored by the Thessalians and Spartans. He made war against the Illyrians and Olynthians, and lived to a great age. His wife, Eurydice, conspired against his life; but her snares were seasonably discovered by one of his daughters by a former wife. He had Alexander, Perdiccas, and Philip, Alexander the Great's father, by his first wife; and by the other he had Archelaus, Aridæus, and Menelaus. He reigned twenty-four years; and soon after his death, his son Philip murdered all his brothers, and ascended the throne.

EURYDICE, the wife of Amyntas, king of Macedon, and the mother of Alexander, Perdiccas, and Philip, the father of Alexander the Great, and one daughter, named Euryone. From a criminal love she had for her daughter's husband, she conspired against her husband; but Amyntas discovered the plot, and forgave her. On the death of Amyntas, Alexander ascended the throne, but he perished through the ambition of his mother, as well as his successor Perdiccas. Philip, however, preserved his crown from all her attempts, on which she fled to Iphicrates, the Athenian general, but what became of her is not known.

ALEXANDER II., son of Amyntas II., king of Macedonia, was treacherously murdered, B. C. 370, by his younger brother Ptolemy, who held the kingdom for four years, and made way for Perdiccas and Philip.

PERDICCAS, a king of Macedonia, who was supported on his throne by Iphicrates the Athenian against the intrusions of Pausanias. He was killed in a war against the Illyrians.

MITHRIDATES I., was the third king of Pontus. He was tributary to the king of Persia, and his attempts to make himself independent proved fruitless. He was conquered in a battle, and obtained peace with difficulty. Xenophon calls him merely a governor of Cappadocia. He died B. C. 363.

PELOPIDAS, an illustrious Theban leader, was the son of Hippoclus, of a distinguished family in Thebes. Though brought up in affluence, he adopted a frugal and simple mode of living, and emulated in private and public virtue his noble friend Epaminondas, though he had less mental cultivation than that hero. He married, and had several children, but was more intent upon serving the state than improving his fortune. He made a campaign with the Theban auxiliaries, who marched to the aid of the Spartans in the Peloponnesian

war, and in a battle fought at Mantinea, he received several wounds, and would have been killed, had he not been protected by Epaminondas. After this period, the citadel of Thebes being betrayed to the Spartans, Pelopidas, with many of his friends, saved their lives by flight. They took refuge in Athens, whence they kept up a correspondence with those of their friends who remained at Thebes. Pelopidas, animated with the love of liberty and his country, was continually urging his fellow exiles to attempt the recovery of their native city out of the hands of foreign and domestic tyrants, and at length a plan was formed to collect the exiles, and to endeavour to effect a revolution. Pelopidas undertook to be the leader of this bold enterprize; and, accordingly, with only eleven associates, he left Athens on a certain day in the middle of winter, and proceeded to Thebes. The party was in the habits of peasants, with dogs and hunting poles, as if they were from the country on a hunting expedition. Thus disguised, they entered Thebes in the midst of a heavy fall of snow, which kept the mass of the people within doors; here they were immediately joined by about thirty or forty others, who were apprized of their approach. The two Theban rulers were at an entertainment, given purposely by Philidas; and although they received an intimation of the entrance of some exiles, paid little or no regard to the fact. A letter disclosing the whole conspiracy was received by Archias, one of the rulers, from an Athenian friend; but although he was told that it contained matter of great importance, he threw it aside, exclaiming, "Business to-morrow!" which afterwards became a proverbial saying. While these persons, half intoxicated, were easily despatched by some of the conspirators, who entered the room in female habits, Pelopidas and his party had the more difficult task of breaking into the houses of two others of the supporters of tyranny and overpowering them. When this was effected, they sallied out into the streets, proclaiming liberty to the Thebans, and arming all who joined them out of the shops of the armourers. On the next morning, they were joined by the body of exiles from Athens, and Epaminondas, who had abstained from the bloody scenes of the night, having collected the most respectable citizens, put an end to the confusion, and avowed the common cause. Pelopidas, who was universally hailed as the deliverer of Thebes, was placed at the head of affairs, and at his instigation measures were taken to recover the citadel from the Lacedæmonian garrison. The fortress was surrounded, and compelled to surrender for want of provisions. The date of this revolution, which was the commencement of the Theban glory, is fixed at the first year of the one hundred and olympiad, or the year B. C. 380. In the subsequent war with Sparta, Pelopidas exercised all

the talents of a brave and able general. He defeated the enemy at Tanagra, in which he slew their general with his own hand. Pelopidas is considered as the first who inspired the Thebans with the ambitious desire of rising to distinction among the states of Greece, and extending their power by conquest. His military fame was of an earlier date than that of Epaminondas, though the latter came in time to be superior. It is, however, to the honour of both, that they lived in perfect amity, and concurred in every measure for the advancement of their country. Before the battle of Leuctra, he supported with his voice the advice of Epaminondas for an immediate engagement, and at the head of the sacred band he greatly contributed to the success of the day. He was joint commander with that chief in the expedition into the Peloponnesus, in which the city of Messene was restored, and partook with him the danger of a charge made against them on their return, for having illegally prolonged their command.

The Thessalians having requested the aid of the Thebans against the tyrant Alexander, of Pheræ, Pelopidas was sent with an army into that country, and brought the king to terms. He afterwards marched into Macedonia, as arbitrator of a dispute in the royal family of that country; and the opinion entertained of his equity was such, that he was entrusted with a number of noble hostages, for the purpose of securing tranquillity, among whom was Philip, father of Alexander the Great. He went a second time into Macedonia, where new tumults had arisen; and obliged Ptolemy, the usurper of the throne, to give his own son, with fifty others, as hostages for performing the conditions enjoined him. Returning through Thessaly with a small escort, he met with Alexander, the Pheræan, at the head of his army, and with his colleague, Ismenias, went to him unarmed, trusting to the sacredness of their character as ambassadors. The tyrant, however, seized their persons, and took them with him, as prisoners, to Pheræ. The spirit of Pelopidas supported him under this misfortune, and he even sent messages of defiance to Alexander, telling him that he acted very absurdly in putting to death so many of his own innocent subjects, and at the same time sparing him, who, he might be sure, would severely punish him for his perfidy, should he ever get out of his hands. Alexander, in return, asked "Why is Pelopidas in such haste to die?" "In order," the hero replied, "that, by my death, thou mayest become the sooner hateful both to gods and men, and thus brought to destruction." Soon after this, Epaminondas was placed at the head of an army, with orders to invade Thessaly, and proceed against the tyrant. It was the object nearest his heart to extricate his friend from the peril that threatened

him; therefore he forbore pushing the Pheræan to extremities; and by alternately acting upon his hopes and fears, brought him to consent to a truce, with the condition of releasing Pelopidas and Ismenias; after this was performed, he marched with them back to Thebes. The Thebans having discovered that the Athenians and Lacedemonians were negociating a treaty against them with the king of Persia, sent Pelopidas to counteract it. He was received with great honour at the Persian court, and completely succeeded in confirming the former friendship between it and the Thebans, and in obtaining a declaration in favour of the liberty and independence of Greece.

Alexander continuing to oppress his neighbours, deputies were again sent to Thebes, requesting that forces might be sent to their aid, with Pelopidas to command them. An army was levied for the purpose; but as it was about to march, an eclipse of the sun struck a superstitious terror into the minds of the Thebans; and Pelopidas, not choosing to proceed with a disheartened army, took with him only three hundred volunteer cavalry, and entered Thessaly, disregarding the warnings of the soothsayers. When he arrived at Pharsalus, he assembled all the Thessalians who were the opposers of the tyrant, and marched in quest of Alexander. The latter, knowing that he had a few Thebans with him, did not hesitate to meet him with a very superior force. The battle commenced; and while the event was still dubious, Pelopidas saw Alexander at some distance, rushed forwards, and loudly challenged him to single combat. The tyrant, however, thought it more prudent to shelter himself among the thickest of his troops, than to risk the trial. The noble-minded Theban, hurried away by an inconsiderate thirst of revenge, followed him almost alone, and beat down a number of his opposers; at length, covered with darts, and pierced through with spears, he fell dead, a victim to unrestrained ardour. The Thebans lamented him as their father, saviour, and instructor; and the Thessalians and allies joined in their expressions of sorrow. They, however, revenged his death, by a total and bloody defeat of the enemy. His body was met in procession by the magistrates of the towns, the priests and young people bearing trophies and garlands; and the Thessalians made an urgent request to be allowed to give it a funeral in their own country, which was granted, and performed with great solemnity and splendour. This event took place B. C. 364.

PHILIDAS, a friend of Pelopidas, one of those who joined in the conspiracy to expel the Spartans from Thebes, and in whose house they met.

ALEXANDER, a cruel tyrant of Pheræ, in Thessaly, who made war against the Macedonians, and took Pelopidas priso-

ner. He was murdered, B. C. 357, by his wife, called Thebe, whose room he carefully searched every night, fearful of some dagger that might be concealed to take away his life.

EPAMINONDAS, a famous Theban general, who was the son of Polymnis, distinguished by his family and rank, and a native of Thebes in Bœotia. Although his descent was honourable, his patrimony was small, and was wholly exhausted in procuring the means of every kind of instruction. Not satisfied with acquiring under the best masters all the solid and ornamental accomplishments which distinguished the polished Grecian, he also habituated himself in early life to play on the harp and flute, to sing and dance, and by the exercises of the Palæstra, to improve the vigour of his corporeal powers, and thus to qualify himself for encountering the toils of a military character. Having extended to the most important and useful purposes, the slender pittance which he derived from his family, he exemplified in an humble and indigent condition, the principles of philosophy which he had imbibed. Superior to any temptations which affluence or ambition could offer, he maintained, during the whole course of his life, an uncorrupt mind, an invariable regard to truth, and an irreproachable rectitude. If we contemplate him in his public character, we cannot do less than admire the sublime philosophy, which enlightened and directed all his actions; that genius which was so rich in information, and so fruitful in resources, and those plans which were concerted with super-eminent prudence, and executed with equal celerity. In private life he was no less distinguished above all his contemporaries, by equanimity and self command, by the purity of his morals, by the dignity of his demeanour, and the suavity of his manners, by the mildness, benignity, and modesty, and by the forbearance and patience with which he endured the injustice of the people and the unmerited severity of some of his friends. Formed for friendship and society by the amiableness of his disposition, and the unassuming and condescending freedom with which he engaged in occasional intercourse with his companions, he engaged the esteem and confidence of those with whom he associated. Although he had enriched his mind with every kind of knowledge, he chose rather to hear than to speak. His reflections were always just and profound. On occasions of controversy, when it was necessary to defend himself, his answers were prompt, energetic, and precise; and his conversation was peculiarly interesting when it turned on philosophical or political topics. These traits of his character might be exemplified, by a variety of instances; they are furnished by the historian of his life. His house was less the asylum than the sanctuary of poverty. When Epaminondas was setting out on an expedition to Peloponnesus, he was obliged to borrow fifty drachmas,

about 1l. 17s. 6d., to purchase the necessary equipage; and yet it was about the same time that he indignantly rejected fifty pieces of gold, which the Thessalian prince had ventured to offer him. When a young man announced to him the orders of Artaxerxes, king of Persia, for delivering to him a considerable sum, and informed him that he himself had been forced to accept five talents. Epaminondas receiving the messenger, said to him, "Hear me, Diomeden, if the views of Artaxerxes be consistent with the interests of my country, I do not need his presents; if not, all the gold in his empire would not induce me to betray my duty. You have judged of my heart by your own; I forgive you this mistake; but depart instantly from the city, lest you should corrupt the inhabitants." To the young man who had received the present he said, "As for you, Mycithus, if you do not this moment return the money you have received, I shall deliver you up to the magistracy." When he was at the head of the army, and was informed that his shield-bearer had sold a captive his liberty; "Give me back my buckler," said Epaminondas; "since your hands are soiled with money, you are no longer worthy to follow me in dangers." But we must hasten to give a short abstract of his military exploits. Pelopidas, an affluent fellow-citizen, attached himself to Epaminondas by the most intimate friendship, and when he could not prevail with this illustrious youth to partake of his fortune, he resolved to share in the property of his friendship, and to form himself upon the model of his conduct. Accordingly he concurred in the noble design of raising the Theban republic to eminence among the states of Greece; they began with jointly succouring the Lacedæmonians, while they were in alliance with the Thebans. In this service a battle occurred, in which Pelopidas and Epaminondas were both surrounded; but when the former fell, the latter protected him and continued to fight over him against a host of foes, till they were both rescued by their friends. At a subsequent period the citadel of Thebes was taken by the Lacedæmonians, and Pelopidas with others attached to liberty and independence were expelled, but Epaminondas was suffered to remain, as one whose poverty and philosophy would prevent him from taking any part in political concerns. When the exiles, about four years afterwards regained the city, they were joined by Epaminondas, and the Thebans regained their liberty. These two friends concurred in improving the military discipline of their fellow-citizens, and Epaminondas in particular took pains by his counsel and example, in promoting among them the frugality and contempt of pleasure which lie at the foundation of all manly exertions. By such conduct he gained the confidence of the Thebans, and being raised to a high rank in the army, he was deputed as a delegate to Sparta for the purpose of ne-

gociating a peace. On this occasion, when the other deputies were overawed by Agesilaus, who guided the operations of the Lacedæmonians, Epaminondas asserted the dignity of his character as the representative of an independent state, and insisted that the Thebans should retain the same authority in Bœotia with that of the Spartans in Laconia. The Spartan king was incensed, and war was immediately declared against the Thebans. The Lacedæmonians gave orders to their king Cleombrotus, to march into Bœotia at the head of an army consisting of ten thousand foot soldiers, and one thousand horse. The army of the Thebans was made up of only six thousand infantry and a small body of cavalry; Epaminondas commanded it, and under him was Pelopidas. The two armies met at Leuctra, a small town of Bœotia, and on the 8th of July, B. C. 371, a battle was fought, which by the wisdom and valour of Epaminondas terminated in the defeat of the Lacedæmonians, and the death of Cleombrotus. It afforded singular satisfaction to the victorious general that his father and mother had lived to witness the glory he now acquired. Two years after, B. C. 369, Epaminondas and Pelopidas were nominated Bœotarchs, or chiefs of the Bœotian league. The concurrence of circumstances, mutual esteem, friendship, and a uniformity of sentiments and views, formed an indissoluble union between these two great men. With Pelopidas, the companion of his labours and his glory, Epaminondas entered Peloponnesus, spreading terror and desolation through the states in alliance with Lacedæmon, hastening the defection of others, and breaking the yoke under which the Messenians had groaned for centuries. Seventy thousand men of different nations marched under his orders with an equal confidence, and he led them on to Lacedæmon. Agesilaus, apprised of his approach, was anxious and alarmed; but such was his resistance, and the delay occasioned by it, that Epaminondas thought it most prudent to retreat. After quitting the Spartan territories, he rebuilt the ancient city of Messene, and recalled its dispersed inhabitants from the surrounding country, in which they had long lived as aliens. It was the established rule of the Bœotian league, that the chiefs should hold their office only for a year, and then resign to their successors. Epaminondas and Pelopidas, however, retained their authority four months longer than the term prescribed by the law. For this they were accused, and judicially prosecuted. Pelopidas pusillanimously sunk under the charge; but Epaminondas appeared before his judges with the same tranquillity as at the head of his army, and thus addressed them; "The law condemns me, I merit death, I only demand that this inscription be engraven on my tomb. 'The Thebans have put Epaminondas to death, because at Leuctra he forced them to attack and vanquish those Lacedæmonians, whom they did not

before dare to look in the face; because his victory saved his country, and restored liberty to Greece; because under his command the Thebans besieged Lacedæmon, which deemed herself too fortunate to escape from ruin; and because he rebuilt Messene, and surrounded it with strong walls.'" The people present applauded this speech, and they did not dare to condemn Epaminondas. In the next year Epaminondas marched again into Peloponnesus to aid the Arcadians against the Spartans; and having taken some towns and laid waste the country, he marched to Corinth which was successfully defended against him. Upon his return, so uncertain is popular favour, he was deprived of his command, and reduced to the condition of a private citizen. After some time, an army being sent to rescue Pelopidas, who had been seized and imprisoned by the tyrant Alexander, the Pheræan, Epaminondas served in it as a private soldier, and in that humble rank preserved the army from being utterly destroyed. His fellow-citizens reinstated him in his command, and sent him with fresh forces to recover his friend, whose life was supposed to be in imminent danger. Alexander was so intimidated that he acquiesced in a cessation of arms, on condition of releasing Pelopidas and another deputy. Thebes had now arrived at such a degree of importance among the Grecian states, as to be preferred to Sparta and Athens by the Persians, who, therefore, wished to enter into a treaty with the Thebans. Pelopidas concluded the treaty, though the Theban allies demurred against it. Epaminondas was therefore deputed with an army to force the Achæans to continue the alliance; and in this business he succeeded, and a general peace soon followed. Epaminondas wished to render his country as powerful by sea as it was by land, and with this view he was deputed to negociate with the Rhodians, Chians, and other maritime people. The Thebans were still pursuing their ambitious designs, and Epaminondas marched a powerful army into Peloponnesus; but, as a confederacy was formed against the Thebans, the troops of which assembled at Mantinea, Epaminondas apprehending that Sparta would be left defenceless, made a sudden march in order to surprise it. But Agesilaus was ready to receive him. Informed by a deserter of Epaminondas's march, he returned home with extraordinary celerity, and placed his soldiers in the most important stations. The Theban general ordered several attacks. He had penetrated to the forum, and made himself master of one part of the city, when Agesilaus, then near eighty years of age, listening only to the dictates of despair, rushed into the midst of danger, and seconded by the brave Archilamus his son, repulsed the enemy and compelled them to retire. Epaminondas was not molested in his retreat, but a victory was become necessary, that the failure of his enter-

prise might be forgotten. He therefore marched suddenly to Mantinea, expecting to find it unguarded, but here he was disappointed. He determined, however, to risk a battle for the purpose of retrieving his honour. The army of the Lacedæmonians and their allies consisted of more than twenty thousand foot, and nearly two thousand horse; the army of the Theban league of thirty thousand infantry, and about three thousand cavalry; never did Epaminondas display greater abilities than on the present occasion, so that the enemy, dismayed at his appearance, betook to flight. But while he was pursuing them with great ardour, they suddenly rallied, and poured upon him a shower of darts. At length one of the enemy pierced his breast with a javelin, the point of which was left in his body. When he was carried off the ground to his tent, and had recovered his speech, his first question was, what was become of his shield? when it was brought him, he kissed it as the instrument of his labours and his glory. He then inquired concerning the event of the battle; and being informed that the Thebans were victorious, he said, "It is well, I have lived long enough;" or, as others report his declaration, "I die unconquered. Advise the Thebans to conclude a peace." The javelin being then extracted, he expired B. C. 363. Epaminondas was never married; and he seems to have regarded celibacy as most favourable to his philosophical pursuits in private life, and to his active services in a public station. On the plain where he fell, two monuments were raised to him, viz. a trophy and a tomb. Epaminondas is represented by Cicero as one of the greatest men that any age or nation ever produced, and why, it is said, should we not grant this honourable distinction to the general who perfected the art of war, who eclipsed the glory of the most renowned commanders, and who was never vanquished but by fortune; to the statesman, who gave to Thebes a superiority she had never possessed, and which she lost immediately upon his death; to the negociator who, in the general assemblies and congresses of Greece, always maintained a superiority over the other Grecian deputies, and found means to retain in the alliance of Thebes, his country, even the states who were jealous of the growth of this new power; to the man who equalled in eloquence the greater part of the Athenian orators, was no less devoted to his country than Leonidas, and perhaps more just even than Aristides?

DIONYSIUS I., or the Elder, king, or tyrant, of Syracuse, was the son of Hermocrates. He signalised himself in the wars which the Syracusans carried against the Carthaginians; and taking advantage of the power lodged in his hands, he made himself absolute at Syracuse. To strengthen himself in his usurpation, and acquire popularity, he encreased the pay of the soldiers, and recalled those that had been banished. He

vowed eternal enmity against Carthage, and experienced various success in his wars against that republic. He was ambitious of being born a poet, and his brother Theodorus was commissioned to go to Olympia, and repeat there some verses in his name, with other competitors, for the poetical prizes. His expectations were frustrated, and his poetry was received with groans and hisses. He was not, however, so unsuccessful at Athens, where a poetical prize was publicly adjudged to one of his compositions. This victory gave him more pleasure than all the victories he had ever obtained in the field of battle. His tyranny and cruelty at home rendered him odious in the eyes of his subjects, and he became so suspicious that he never admitted his wife or children to his private apartments without a previous examination of their garments. He never trusted his head to a barber, but always burnt his beard. He made a subterraneous cave in a rock, said to be still extant, in the form of a human ear, which measured eighty feet in height and two hundred and fifty feet in length. It was called the ear of Dionysius. The sounds of this subterraneous cavern were all necessarily directed to one common tympanum, which had a communication with an adjoining room where Dionysius spent the greater part of his time to hear whatever was said by those whom his suspicion and cruelty had confined in the apartments above. The artists that had been employed in making this cave were all put to death by order of that tyrant, for fear of their revealing to what purposes a work of such uncommon construction was to be appropriated. His impiety and sacrilege were as conspicuous as his suspicious credulity. He took a golden mantle from the statue of Jupiter, observing that the son of Saturn had too warm a covering for the summer, and too cold for the winter, and he placed on it one of wool instead. He also robbed Æsculapius of his golden beard, and plundered the temple of Proserpine. He died of an indigestion in the sixty-third year of his age, B. C. 368, after a reign of thirty-eight years. Authors, however, are divided about the manner of his death, and some are of opinion that he died a violent death. Some suppose that this tyrant invented the *catapulta*, an engine which proved of great service for the discharging of showers of darts and stones in the time of a siege.

DAMOCLES, one of the flatterers of Dionysius the Elder of Sicily. He admired the tyrant's wealth, and pronounced him the happiest man on earth. Dionysius prevailed upon him to undertake for a while the charge of royalty, and be convinced of the happiness which a sovereign enjoyed. Damocles ascended the throne, and while he gazed upon the wealth and splendour that surrounded him, he perceived a sword hanging over his head by a single horse hair. This so terrified him that all his imaginary felicity vanished at once, and he begged

Dionysius to remove him from a situation which exposed his life to such fears and dangers.

DIONYSIUS II., surnamed the Younger, was the son of Dionysius the First, by Doris. He succeeded his father as tyrant of Sicily, and by the advice of Dion, his brother-in-law, he invited the philosopher Plato to his court, under whom he studied for a while. The philosopher advised him to lay aside the supreme power, and in his admonitions he was warmly seconded by Dion. Dionysius refused to consent, and soon after Plato was seized and publicly sold as a slave. Dion likewise, on account of his great popularity, was severely abused and insulted in his family, and his wife given in marriage to another. Such a violent behaviour was highly resented; Dion, who was banished, collected some forces in Greece, and in three days rendered himself master of Syracuse, and expelled the tyrant, B. C. 357. Dionysius retired to Locri, where he behaved with the greatest oppression, and was ejected by the citizens. He recovered Syracuse ten years after his expulsion, but his triumph was short, and the Corinthians, under the conduct of Timoleon, obliged him to abandon the city. He fled to Corinth, where, to support him, he kept a school, as Cicero observes, that he might still continue to be tyrant; and as he could not command over men, that he might still exercise his power over boys. It is said that he died from an excess of joy when he heard that a tragedy of his own composition had been rewarded with a poetical prize. Dionysius was as cruel as his father; but he did not, like him, possess the art of retaining his power. This was seen and remarked by the old man, who, when he saw his son attempting to debauch the wives of some of his subjects, asked him with the greatest indignation, whether he had ever heard of his having acted so brutal a part in his younger days? "No," answered the son, "because you were not the son of a king." "Well, my son," replied the old man, "never shalt thou be the father of a king."

DION, the son of Hipparinus, a Syracusan, famous for his power and abilities. He was related to Dionysius, and often joined with the philosopher Plato, who, at his request, had come to reside at the tyrant's court, in advising him to lay aside the supreme power. His great popularity rendered him odious in the eyes of the tyrants, who banished him to Greece. There he collected a numerous force, and resolved to free his country from tyranny. This he easily effected on account of his uncommon popularity. He entered the port of Syracuse only with two ships; and in three days reduced under his power an empire which had already subsisted for fifty years, and which was guarded by five hundred ships of war, and above one hundred thousand troops. The tyrant fled to Corinth, and Dion kept the power in his own hands, fearful of the aspiring

ambition of some of the friends of Dionysius; but he was shamefully betrayed, and murdered by one of his familiar friends called Callicrates, or Calippus, B. C. 354.

ICETAS, a man who obtained the supreme power at Syracuse after the death of Dion. He attempted to assassinate Timoleon, for which he was conquered, &c. B. C. 340.

TIMOLEON, a celebrated Corinthian general, who restored the Syracusans to their liberty, and drove the Carthaginians out of Sicily. The tyrant Dionysius II. submitted to the conquering arms of Timoleon, who sent him to Corinth, where at last he was reduced to the necessity of teaching a school for his support. After the expulsion of the tyrant, Timoleon withdrew to Catanea, leaving only four hundred Corinthians, under the command of an experienced officer, named Leon, to guard the citadel. These were immediately besieged by Icetas and the Carthaginians, but Timoleon relieved them in spite of all opposition; and having dispersed emissaries through the army of Mago, the Carthaginian general, exhorting the mercenary Greeks to forsake him, he was so much intimidated, that in spite of all the remonstrances Icetas could make, he set sail for Africa, leaving his colleague to carry on the war in the best manner he could. The day after the departure of Mago, Timoleon assaulted the city so briskly, that the troops of Icetas were driven from the walls, and the Corinthians became master of the place. Timoleon invited the inhabitants to assist in demolishing the citadel and other castles, which he called nests of tyrants; after which he caused edifices to be erected in the same place where the citadel had stood, for the administration of justice. He found the city in a most miserable situation, and almost a desert. He supplied the city with inhabitants from Corinth and other cities of Greece, and distributed the lands among them gratis; but sold the houses, and, with the money arising from the sale, established a fund for the support of the poor. Having thus restored Syracuse, he in like manner delivered all the Greek cities of Sicily from the tyrants who had taken possession of them, all of whom he put to death. After this he resigned his authority, and led a retired life, honoured in the highest degree by the Syracusans, and by all the cities in Sicily. After his death he was honoured as a god.

MAGO, a Carthaginian general, sent against Dionysius tyrant of Sicily. He obtained a victory, and granted peace to the conquered. In a battle, which soon followed the treaty of peace, Mago was killed. His son, of the same name, succeeded to the command of the Carthaginian army, but he disgraced himself by flying at the approach of Timoleon, who had come to assist the Syracusans. He was accused in the Carthaginian senate, and he prevented by suicide the execution

of the sentence justly pronounced against him. His body was hung on a gibbet, and exposed to public ignominy.

MAMERCUS, a tyrant of Catanea, who surrendered to Timoleon. His attempts to speak in a public assembly at Syracuse were received with groans and hisses, upon which he dashed his head against a wall, and endeavoured to destroy himself. The blows were not fatal, and Mamercus was soon after put to death as a robber, B. C. 340.

HERMOCRATES, a general of Syracuse, against Nicias the Athenian. His lenity towards the Athenian prisoners was looked upon as treacherous. He was banished from Sicily without even a trial, and he was murdered as he attempted to return back to his country, B. C. 408.

PHARACYDES, a commander of the Spartan fleet, who assisted Dionysius, tyrant of Syracuse, against the Carthaginians.

CHARONDAS, a celebrated legislator of the Thurians, and native of Catanea in Sicily, flourished B. C. 446. He forbad any person's appearing armed in the public assemblies of the nation; but one day going thither in haste, without thinking of his sword, he was no sooner made to observe his mistake than he ran it through his body.

EVAGORAS I., king of Cyprus, recovered Salamis from the Persians, but afterwards he was defeated and deprived of the greater part of his territories. He was assassinated B. C. 374.

NECTANEBUS I., a king of Egypt, who defended his country against the Persians, and was succeeded by Tachos, B. C. 363.

TACHOS, or TACHUS, a king of Egypt, in the reign of Artaxerxes Ochus, against whom he sustained a long war. He was assisted by the Greeks, but his confidence in Agesilaus, king of Lacedæmon, proved fatal to him. Chabrias, the Athenian, had been entrusted with the fleet of the Egyptian monarch, and Agesilaus was left with the command of the mercenary army. The Lacedæmonian disregarded his engagements, and by joining with Nectanebus, who had revolted from Tachus, he ruined the affairs of the monarch, and obliged him to save his life by flight. Some observe that Agesilaus acted with that duplicity to avenge himself upon Tachus, who had insolently ridiculed his short and deformed stature. The expectations of Tachus had been raised by the fame of Agesilaus; but when he saw the lame monarch, he repeated on the occasion the fable of the mountain which brought forth a mouse, upon which Agesilaus replied with asperity, that though he called him a mouse, yet he soon should find him to be a lion.

We now proceed to take a view of the most distinguished personages of Rome at this period.

SICCIUS DENTATUS, a hero of ancient Rome, of the plebeian order, but of uncommon merit, who flourished about B. C. 476. When disputes ran high between the patricians and plebeians, about the Agrarian law, Dentatus, loaded with glory, and advanced in years, but still exhibiting an admirable person, set off with all the dignity of a military veteran, addressed the people, and expatiated upon his achievements and his hardships. He had served his country in the wars forty years; he had been an officer thirty; first a centurion, and then a tribune; he had fought in one hundred and twenty battles, and by the force of his single arm had saved the lives of a multitude of his fellow-citizens. He had gained fourteen civic, five mural, and eight golden crowns; besides eighty-three chains, sixty bracelets, eighteen gilt spears, and twenty-three horse trappings, whereof nine were for killing the enemy in single combat; and he had received forty-five wounds, all before, none behind. These were his honours; yet notwithstanding all this, he had never received any share of those lands which were won from the enemy; but continued to drag on a life of poverty and contempt, while others possessed those very territories which his valour had won, without any merit to deserve them, or having contributed to the conquest. Dentatus's speech, and the hardship of his case, had a strong effect. The people unanimously demanded that the law might be passed, and that such high merit should not pass unrewarded. Some of the senators attempted to speak, but were overpowered by the cries of the people. At last a number of resolute young patricians rushing furiously among the crowd, broke the balloting urns, and dispersed the multitude. For this riot they were fined by the tribunes, but gained their object for the time, by getting the Agrarian law postponed. Such was the justice of the Roman patricians, at one of the most virtuous periods of that celebrated republic; for it was the age of Cincinnatus himself.

APPIUS CLAUDIUS, son of Appius Claudius, was chosen consul B. C. 471, soon after which a war broke out between Rome and the Æqui and Volsci. Claudius marched against the latter, but his troops threw down their arms and fled; on which Claudius, after his arrival on the Roman territory, caused all his officers to be put to death, and decimated the rest of the army. This rendered him odious at Rome; and he increased his unpopularity by heading the opposition to an Agrarian law. For this he was impeached before the people; but he died before the trial could be brought on.

LUCIUS QUINCTIUS CINCINNATUS, an illustrious

Roman, flourished in the latter part of the third century of the republic. He was of the patrician family of the Quinctii; and though so poor as to cultivate a small farm with his own hands, he passed through the principal dignities of the state, which he was thrice the means of saving. On the first of these occasions, the dispute between the senate and the people of Rome had run to such a height about the Agrarian law, that they were on the point of coming to an open rupture, when Cincinnatus, being elected dictator, and taken from his plough, by his wise counsels and prudent management healed their differences, and prevented that worst of calamities, a civil war. Some time after this, when the consul Minucius, with the whole Roman army, were surrounded, and in danger of being cut off by the combined armies of the Æqui and Volsci, he was called forth a second time to be dictator; he conquered the enemies of Rome, and, refusing all rewards, retired again to his farm, after he had been dictator only fifteen days. "He returned to his oxen," says Florus, "a triumphal husbandman, having finished a war within fifteen days, as if he had been in haste to resume his interrupted labours." This, though the most brilliant, was not the last service rendered by Cincinnatus to his country. Twenty years afterwards, on the discovery of the plot formed by Sp. Mælius, for the subversion of the constitution, no resource against the danger was thought equal to that of creating Cincinnatus a third time dictator. He was then upwards of fourscore, and would gladly have excused himself from undertaking so arduous an office. Being at last persuaded to comply, he appointed Servilius Ahala his master of the horse, and placed guards in the several quarters of the city, to the surprise of those who were not apprised of the conspiracy. Then, seating himself on the tribunal in the forum, he summoned Mælius to appear before him. Conscious of his guilt, or, at least, of his danger, Mælius attempted to make his escape, when he was pursued, and killed on the spot by Servilius. Cincinnatus applauded the action; and calling an assembly of the people, acquainted them with the existence and proofs of the conspiracy, and quieted their minds by distributing among them, at a low price, the vast magazines of corn which Mælius had formed in his house.

SERVILIUS AHALA, a celebrated Roman, whom the dictator Cincinnatus appointed his master of horse, and who slew Mælius, for refusing to obey the dictator's summons. For this he was banished; but was soon recalled, and was afterwards raised to the dictatorship.

APPIUS CLAUDIUS, the decemvir, said by some to have been the son of Appius Claudius, the consul. He was the first person elected to the office of decemvir, in which, for a considerable time, he behaved with reputation. Falling in love

with Virginia, daughter of Virginius, an officer in the army employed against the Æqui, he endeavoured, by every base means in his power, to prevail over her virtue; but being constantly baffled, he had recourse to an extraordinary expedient, which proved his ruin. See Virginia.

VIRGINIA, this lovely and ill-fated young woman, has afforded a subject for the artist's pencil, and the dramatist's pen; and it is impossible even to peruse a sketch of her eventful history with feelings unaffected, or a heart unmoved. Young, beautiful, artless, and unsuspecting, her charms excited an illicit passion in the breast of the most depraved of mankind, who, finding it impossible to corrupt her innocence, had recourse to violence, stratagem, and falsehood. Appius Claudius, the Roman decemvir, was the wretch who resolved to get this too-captivating female into his power; and to accomplish this purpose, invented a train of iniquitous falsehoods, no less improbable than untrue. When depravity and wealth happen to be united, there is little difficulty in finding agents ready to accomplish any scheme. Claudius imparted his wishes to one of his abandoned favourites, who willingly consented to aid his design. It was agreed between them, that this pander to the most depraved of appetites, should declare that the young Virginia was the daughter of one of his slaves, and that she had merely been placed under the care of her father, Virginius, until her master thought proper to make his claim. Though evidence was brought to prove this story was a mere fabrication, and though some of Virginius's neighbours recollected a variety of circumstances respecting her birth, yet this agent of iniquity contradicted them, by bringing other evidence to prove the unfortunate girl was the child of his slave. Appius Claudius, who, from his high station, filled the office of judge upon this trial, decreed the young Virginia to be the property of his friend. But how dreadful must have been the feelings of a father, who, in this decision, foresaw the ruin of the lovely being to whom he had given birth. Horror and despair agitated his tortured bosom; but disguising the anguish of his sensations, he implored permission to take leave of his child, when, drawing her aside from the wretches by whom she was surrounded, he plunged a knife into her bosom, while she was hanging round his neck; and, with the spirit of a Roman father, preferring rather to see her dead than disgraced. The soldiers and people, incensed against the monster who had, by the depravity of his conduct, urged this sanguinary catastrophe, instantly dragged him from the seat of justice, and an end was soon after put to the decemviral power. The ill-fated Virginia lost her life about B. C. 450.

BRENNUS, a celebrated captain among the Gauls, who, about B. C. 381, entered Italy with a powerful army; there de-

feated the Romans, and sacked Rome. The capital alone was defended; and Camillus coming to its relief, drove the Gauls, not only out of Rome, but out of all Italy.

VALERIUS CORVINUS, a tribune of the soldiers under Camillus. When the Roman army were challenged by one of the Senones, remarkable for his strength and stature, Valerius undertook to engage him, and obtained an easy victory, by means of a crow that assisted him, and attacked the face of the Gaul, whence his sirname of Corvinus. Valerius triumphed over the Etrurians, and the neighbouring states that made war against Rome, and was six times honoured with the consulship. He died in the hundredth year of his age, admired and regretted for many private and public virtues.

MARCUS FURIUS CAMILLUS, an illustrious hero of the Roman republic. He triumphed four times, was five times dictator, and was justly honoured with the title of the second founder of Rome. He was, indeed, a true patriot. Lucius Apuleius, one of the tribunes, prosecuted him, to make him give an account of the spoils taken at Veii. Camillus anticipated judgment, and banished himself voluntarily. During his banishment, the Gauls sacked Rome; but instead of rejoicing at the punishment of his ungrateful countrymen, he exerted all his wisdom and bravery to drive away the enemy; and yet kept, with the utmost strictness, the law of Rome, in refusing to accept the commands, which several private persons offered him. The Romans, who were besieged in the capital, created him dictator, in which office he acted with so much bravery and conduct, that he entirely drove the Gauls out of the territories of the commonwealth. He died B. C. 385, aged eighty-one.

PHILOTIS, a servant-maid at Rome, who saved her countrymen from destruction. After the siege of Rome by the Gauls, the Fidenates assembled an army, and marched against the capital, demanding all the wives and daughters in the city, as the only conditions of peace. The demand astonished the senators; and when they refused to comply, Philotis advised them to send all their female slaves, disguised in matron's clothes; and she offered to march herself at their head. The advice was followed; and when the Fidenates had feasted late in the evening, and were quite intoxicated, and fallen asleep, Philotis lighted a torch, as a signal for her countrymen to attack the enemy. The whole was successful; the Fidenates were conquered; and the senate, to reward the fidelity of the female slaves, permitted them to appear in the dress of the Roman matrons.

PHILÆNI, two brothers, citizens of Carthage, who sacrificed their lives for the good of their country. When the Carthaginians ruled over the greater part of Africa, the Cyrenians

were also a great and wealthy people. The country between them was sandy, and of a uniform appearance. There was neither river nor mountain to distinguish their limits, which engaged the two nations in terrible and tedious wars. At last they agreed, "that, upon a day appointed, deputies should set out from their respective homes, and the place where they met one another should be accounted the common boundary of both nations." Accordingly, the Philæni, sent from Carthage, made all despatch to perform their journey. The Cyrenians proceeded more slowly. These last, perceiving themselves behind, charged the Carthaginians with setting out before the time, and made a mighty bustle upon it. The Carthaginians then desired any other terms; on which the Cyrenians made this proposal to the Carthaginians; "either to be buried alive in the boundary which they claimed as the boundary to their nation, or that they would advance forward to what place they inclined, on the same condition." The Philæni accepting of this offer, made a sacrifice of their lives to their country, and were buried alive. These altars, called Aræ Philænorum, served as a boundary to the empire of the Carthaginians, which extended from this monument to Hercules's Pillars, which is about 2,000 miles, or, according to the accurate observations of the moderns, 1,420 geographical miles.

PHILOSOPHY.

ANAXAGORAS, a celebrated philosopher among the ancients. He was born in Ionia about the seventieth Olympiad, became the disciple of Anaximenes, and was afterwards lecturer himself at Athens. In this city he was cruelly persecuted, and at length banished. He went to Lampsacus, where he was greatly honoured during his life, and still more respected after his death. Statues have been erected to his memory.

Anaxagoras was a mathematician, and wrote, during his imprisonment at Athens, upon the quadrature of the circle. As a philosopher, he introduced some important innovations, as they were then called, but which redounded much to his honour; he maintained, in opposition to the common systems of a plurality of gods, that an infinite mind is the author of all motion and life. Plato asserts, that Anaxagoras taught that "mind was the cause of the world, and of all order," and that "while all things else are compounded, this alone is pure and unmixed;" he ascribes to this principle two powers, viz. to know and to move. Testimonies to this purpose in favour of Anaxagoras are numerous; Plutarch speaking of the Ionian philosophers who flourished before this great man, says, that they made fortune, or blind necessity, the first principle in nature; but

Anaxagoras affirmed, that a pure mind governs the universe. By Diogenes Laertius he is represented as the first person "who superadded mind to matter." He died B. C. 428, and throughout his life he supported the character of a true philosopher. Superior to the motives of avarice and ambition, he resigned in early life a patrimony that would have secured him distinction and independence, in order that he might give himself wholly up to the pursuits of science, and in the midst of the vicissitudes of fortune, preserved an equal mind. Being asked just before his death, if he wished to be carried for interment to his native city, he replied, "it is unnecessary, the way to the regions below is every where alike open;" and in answer to a message sent him at the same time by the senate of Lampsacus, requesting to be informed in what manner they might honour his memory after his decease, he said, "By ordaining the day of my death to be annually kept as a holiday in all the schools of Lampsacus." This request was complied with, and a festival called Anaxagoria was instituted on the occasion.

SOCRATES, the greatest, the wisest, and the best, of the ancient philosophers, was born at Alopece, a village near Athens, B. C. 468. His parents were of low rank; his father Sophroniscus being a statuary, and his mother Phænarate a midwife. Sophroniscus brought up his son, contrary to his inclination, in his own manual employment; in which Socrates, though his mind was continually aspiring after higher objects, was not unsuccessful, for he formed statues of the Graces, which were allowed a place in the citadel of Athens. Upon the death of his father he was left in such straightened circumstances as laid him under the necessity of exercising that art to procure the means of subsistence, though he devoted, at the same time, all the leisure which he could command to the study of philosophy. His distress, however, was soon relieved by Crito, a wealthy Athenian; who, remarking his strong propensity to study, and admiring his distinguished abilities, generously took him under his patronage, and entrusted him with the instruction of his children. The opportunities which Socrates thus enjoyed of attending the public lectures of the most eminent philosophers, so far increased his thirst after wisdom, that he determined to relinquish his occupation, and every prospect of emolument which that might afford, to devote himself entirely to his favourite pursuits. Under Anaxagoras and Archelaus he prosecuted the studies of nature in the usual manner of the philosophers of the age, and became well acquainted with their doctrines. Prodicus the sophist was his preceptor in eloquence, Evenus in poetry, Theodorus in geometry, and Damo in music. Aspasia, a woman no less celebrated for her intellectual than her personal accomplishments, whose house was frequented by the most celebrated characters, had also some share in the edu-

cation of Socrates. Under such preceptors he became master of every kind of learning which the age could afford; and being blessed with very uncommon talents, he appeared under the respectable characters of a good citizen and a true philosopher. Being called upon by his countrymen to take arms in the long and severe struggle between Athens and Sparta, he signalized himself at the seige of Potidœa, both by his valour and by the hardiness with which he endured fatigue. During the severity of a Thracian winter, whilst others were clad in furs, he wore only his usual clothing, and walked barefoot upon the ice. In an engagement in which he saw Alcibiades falling down wounded, he advanced to defend him, and saved both him and his arms; and though the praise of valour was on this occasion unquestionably due to Socrates, he generously gave his vote that it might be bestowed upon Alcibiades, to encourage his rising merit. He served in other campaigns with distinguished bravery, on one occasion saved the life of Xenophon by bearing him, when covered with wounds, out of the reach of the enemy. It was not till Socrates was upwards of sixty years of age that he undertook to serve his country in any civil office, when he was chosen to represent his own district in the senate of five hundred. In this office, though he first exposed himself to some ridicule from the want of experience in the forms of business, he soon convinced his colleagues that he was superior to them all in wisdom and integrity. While they, intimidated by the clamours of the populace, passed an unjust sentence of condemnation upon the commanders, who, after the engagement at the Arginusian Islands, had been prevented by a storm from paying funeral honours to the dead, Socrates stood forth singly in their defence, and to the last refused to give his suffrage against them, declaring that no force should compel him to act contrary to justice and the laws. Under the subsequent tyranny he never ceased to condemn the oppressive and cruel proceedings of the thirty tyrants; and when his boldness provoked their resentment, so that his life was in hazard, fearing neither treachery nor violence, he still continued to support with undaunted firmness the rights of his fellow citizens. Having given these proofs of public virtue, both in the military and civil capacity, he wished to do still more for his country. Observing with regret how much the opinions of the Athenian youth were misled, and their principles and taste corrupted by philosophers, who spent all their time in refined speculations upon nature and the origin of things, and by sophists who taught in their schools the arts of false eloquence and deceitful reasoning; Socrates formed the wise and generous design of instituting a new and more useful method of instruction. He justly conceived the true end of philosophy to be, not to make an ostentatious display of superior learning and ability in subtle

disputations or ingenious conjectures, but to free mankind from the dominion of pernicious prejudices; to correct their vices; to inspire them with the love of virtue; and thus conduct them in the path of wisdom to true felicity. He therefore assumed the character of a moral philosopher; and, looking upon the whole city of Athens as his school, and all who were disposed to lend him their attention as his pupils, he seized every occasion of communicating moral wisdom to his fellow-citizens. He passed the greater part of his time in public; and the method of instruction of which he made use of was, to propose a series of questions to the person with whom he conversed to lead him to some unforeseen conclusion. He first gained the consent of his respondent to some obvious truths, and then obliged him to admit others from their relation or resemblance to those to which he had already assented. Without making use of any direct argument or persuasion, he chose to lead the person he meant to instruct, to deduce the truths of which he wished to convince him, as a necessary consequence from his own concessions. He commonly conducted these conferences with such address, as to conceal his design till the respondent had advanced too far to recede. On some occasions he made use of ironical language, that vain men might be caught in their own replies, and be obliged to confess their ignorance. He never assumed the air of a morose and rigid preceptor, but communicated useful instruction with all the ease and pleasantry of polite conversation. Though eminently furnished with every kind of learning, he preferred moral to speculative wisdom. Convinced that philosophy is valuable, not as it furnishes questions for the schools, but as it provides men with a law of life, he censured his predecessors for spending all their time in abstruse researches into nature, and taking no pains to render themselves useful to mankind. His favourite maxim was, "Whatever is above us doth not concern us." He estimated the value of knowledge by its utility, and recommended the study of geometry, astronomy, and other sciences, only so far as they admit of a practical application to the purposes of human life. His great object was to lead men into an acquaintance with themselves; to convince them of their follies and vices; to inspire them with the love of virtue; and to furnish them with useful and moral instructions. Through his whole life this good man discovered a mind superior to the attractions of wealth and power. Contrary to the general practice of the preceptors of his time, he instructed his pupils without receiving from them any gratuity. He frequently refused rich presents, which were offered him by Alcibiades and others, though importunately urged to accept them by his wife. The chief men of Athens were his stewards; they sent him in provisions as they apprehended he wanted them; he took what

his present wants required, and returned the rest. Observing the numerous articles of luxury which were exposed to sale in Athens, he exclaimed, "How many things are there which I do not want!" With Socrates, moderation supplied the place of wealth. In his cloathing and food he consulted only the demands of nature. He commonly appeared in a neat but plain cloak, with his feet uncovered. Though his table was only supplied with simple fare, he did not scruple to invite men of superior rank to partake of his meals; and when his wife, upon some such occasion, expressed her dissatisfaction on being no better provided, he desired her to give herself no concern; for if his guests were wise men, they would be contented with whatever they found at his table; if otherwise, they were unworthy of notice. Though Socrates was exceedingly unfortunate in his domestic connection, he converted this infelicity into an occasion of exercising his virtues. Xantippe, concerning whose ill-humour ancient writers relate many amusing tales, was certainly a woman of high and unmanageable spirit. But Socrates, while he endeavoured to curb the violence of her temper, improved his own. When Alcibiades expressed his surprise that his friend could bear to live in the same house with so perverse and quarrelsome a companion, Socrates replied, that being daily inured to ill-humour at home, he was better prepared to encounter perverseness and injury abroad. In the midst of domestic vexations and public disorders, Socrates retained such unruffled serenity, that he was never seen either to leave his own house, or to return home with a disturbed countenance. In acquiring this entire dominion over his passions and appetites he had the greater merit, as it was not effected without a violent struggle against his natural propensities. Zopyrus, an eminent physiognomist, declared, that he discovered in the features of the philosopher evident traces of many vicious inclinations. The friends of Socrates who were present ridiculed his ignorance. But Socrates acknowledged his penetration, and confessed that he was in his natural disposition prone to vice, but he had subdued his inclinations by reason and philosophy. Through the whole of his life, Socrates gave himself up to the guidance of unbiassed reason, which is supposed by some, to be all that he meant by the genius or dæmon from whom he professed to receive instruction. But this opinion is inconsistent with the accounts given by his followers of that dæmon, and the language in which he spoke of it himself. Plato sometimes calls it guardian, and Apuleius his god; and as Xenophon attests that the gods occasionally communicate to men the knowledge of future events, it is probable that Socrates admitted, with the generality of his countrymen, the existence of those intermediate beings called dæmons, of one of which he might fancy himself the peculiar care. Con-

vinced of the weakness of the human understanding, and perceiving that the pride of philosophy had led his predecessors into futile speculations on the nature and origin of things, he judged it most consistent with true wisdom to speak with caution and reverence concerning the Divine Nature. The wisdom and the virtues of this great man, while they procured him many followers, created him also many enemies. The sophists whose knavery and ignorance he took every opportunity of exposing to public contempt, became inveterate in their enmity against so bold a reformer, and devised an expedient, by which they hoped to check the current of his popularity. They engaged Aristophanes, the buffoon of the age, to write a comedy, in which Socrates should be the principal character. Aristophanes, pleased with so promising an occasion of displaying his low and malignant wit, undertook the task, and produced the comedy of "The Clouds," still extant in his works. In this piece, Socrates is introduced hanging in a basket in the air, and thence pouring forth absurdity and profaneness. But the philosopher, showing, in a crowded theatre, that he was wholly unmoved by this ribaldry, the satire failed of its effect; and when Aristophanes attempted the year following to renew the piece with alterations and additions, the representation was so much discouraged, that he was obliged to discontinue it. From this time Socrates continued for many years to pursue without interruption his laudable design of instructing and reforming his fellow citizens. At length, however, when the inflexible integrity with which he had discharged the duty of a senator, and the firmness with which he had opposed every kind of political corruption and oppression, had greatly increased the number of his enemies, clandestine arts were employed to raise a general prejudice against him. The people were industriously reminded that Critias, who had been one of the most cruel of the thirty tyrants, and Alcibiades who had insulted religion by defacing the public statues of Mercury, and performing a mock representation of the Eleusinian mysteries, had in their youth been disciples of Socrates; and the minds of the populace being thus prepared, a direct accusation was preferred against him before the supreme court of judicature. His accusers were Anytus a leather dresser, who had long entertained a personal enmity against Socrates for reprehending his avarice, in depriving his sons of the benefits of learning, that they might pursue the gains of trade; Melitus a young rhetorician, who was capable of undertaking any thing for the sake of gain; and Lycon, who was glad of any opportunity of displaying his talents. The accusation, which was delivered to the senate under the name of Melitus was this; "Melitus, son of Melitus, of the tribe of Pythos, accuseth Socrates, son of Sophronicus, of the tribe of Alopece. Socrates violates the laws in not acknowledging the gods which the state acknow-

ledges, and by introducing new divinities. He also violates the law by corupting the youth. Be his punishment death." This charge was delivered upon oath to the senate; and Crito, a friend of Socrates, became surety for his appearance on the day of his trial. Anytus soon afterwards sent a private message to Socrates, assuring him, that if he would desist from censuring his conduct, he would withdraw his accusation. But Socrates refused to comply with so degrading a condition, and with his usual spirit replied, " While I live I will never disguise the truth, nor speak otherwise than my duty requires." The interval between the accusation and the trial he spent in philosophical conversations with his friends, choosing to discourse upon any other subject rather than his own situation. When the day of trial arrived, his accusers appeared in the senate, and attempted to support their charge in three distinct speeches, which strongly marked their respective characters. Plato, who was a young man and a zealous follower of Socrates, then rose up to address the judges in defence of his master; but while he was attempting to apologise for his youth, he was abruptly commanded by the court to sit down. Socrates, however, needed no advocate. Ascending the chair with all the severity of conscious innocence, and with all the dignity of superior merit, he delivered, in a firm and manly tone, an unpremeditated defence of himself, which silenced his opponents, and ought to have convinced the judges. After tracing the progress of the conspiracy which had been raised against him to its true source, the jealousy and resentment of men whose ignorance he had exposed, and whose vices he had ridiculed and reproved, he distinctly replied to the several charges brought against him by Melitus. To prove that he had not been guilty of impiety towards the gods of his country, he appealed to his frequent practice of attending the public religious festivals. The crime of introducing new divinities, with which he was charged, chiefly, as it seems, on the admonition which he professed to have received from an invisible power, he disclaimed, by pleading that it was no new thing for men to consult the gods and receive instructions from them. To refute the charge of his having been a corrupter of youth, he urged the example which he had uniformly exhibited of justice, moderation, and temperance; the moral spirit and tendency of his discourses; and the effect which had actually been produced by his doctrine upon the manners of the young. Then, disdaining to solicit the mercy of his judges, he called upon them for that justice which their office and their oath obliged them to administer; and professing his faith and confidence in God, resigned himself to their pleasure. The judges, whose prejudices would not suffer them to pay due attention to this apology, or to examine with partiality the merits of the cause, immediately de-

clared him guilty of the crimes of which he stood accused. Socrates in this stage of the trial had a right to enter his plea against the punishment which the accusers demanded, and instead of the sentence of death, to propose some pecuniary amercement. But he at first peremptorily refused to make any proposal of this kind, imagining that it might be construed into an acknowledgment of guilt; and asserted, that his conduct merited from the state, reward rather than punishment. At length, however, he was prevailed upon by his friends to offer upon their credit a fine of thirty minæ. The judges, notwithstanding, still remained inexorable; they proceeded, without farther delay, to pronounce sentence upon him; and he was condemned to be put to death by the poison of hemlock. The sentence being passed, he was sent to prison; which, says Seneca, he entered with the same resolution and firmness with which he had opposed the thirty tyrants, and took away all ignominy from the place. He lay in fetters thirty days, and was constantly visited by Crito, Plato, and other friends, with whom he passed the time in dispute, after his usual manner. Anxious to save so valuable a life, they urged him to attempt his escape, or at least to permit them to convey him away; and Crito went so far as to assure him that, by his interest with the jailor, it might be easily accomplished, and to offer him a retreat in Thessaly; but Socrates rejected the proposal as a criminal violation of the laws, and asked them, whether there was any place out of Attica which death could not reach? At length the day arrived, when the officers to whose care he was committed delivered to Socrates early in the morning the final order of his execution, and immediately, according to the law, set him at liberty from his bonds. His friends, who came thus early to the prison, that they might have an opportunity of conversing with their master through the day, found his wife sitting by him with a child in her arms. Socrates, that the tranquillity of his last moments might not be disturbed by her unavailing lamentations, requested that she might be conducted home. With the most frantic expressions of grief she left the prison. An interesting conversation then passed between Socrates and his friends, which chiefly turned upon the immortality of the soul. In the course of this conversation, he expressed his disapprobation of the practice of suicide, and assured his friends that his chief support in his present situation was an expectation, though not unmixed with doubts, of a happy existence after death. "It would be inexcusable in me," said he, "to despise death, if I were not persuaded that it will conduct me into the presence of the gods, who are the most righteous governors, and with the society of just and good men; but I derive confidence from the hope that something of man remains after death, and that the condition of good men will then

be much better than that of the bad." Crito afterwards asking him, in what manner he wished to be buried? Socrates replied with a smile, "As you please, provided I do not escape out of your hands." Then, turning to the rest of his friends, he said, "Is it not strange, after all that I have said to convince you that I am going to the society of the happy, that Crito still thinks that this body which will soon be a lifeless corpse, is Socrates? Let him dispose of my body as he pleases, but let him not at its interment mourn over it, as if it were Socrates." Towards the close of the day he retired into an adjoining apartment to bathe; his children in the meantime expressing to one another their grief at the prospect of losing so excellent a father, and being left to pass the rest of their days in the solitary state of orphans. After a short interval, during which he gave some necessary instructions to his domestics, and took his last leave of his children, the attendant of the prison informed him that the time of drinking the poison was come. The executioner, though accustomed to such scenes, shed tears as he presented the fatal cup. Socrates received it without change of countenance, or the least appearance of perturbation, then offering up a prayer to the gods, that they would grant him a prosperous passage into the invissible world, with perfect compossure swallowed the poisonous draught. His friends around him burst into tears. Socrates alone remained unmoved. He blamed their pusillanimity, and entreated them to exercise a manly constancy worthy of the friends of virtue. He continued walking till the chilling operation of the hemlock obliged him to lie down upon his bed. After remaining for a short time silent, he requested Crito, probably to refute a calumny which might prove injurious to his friends after his decease, not to neglect the offering of a cock which he had vowed to Æsculapius; then, covering himself with his cloak, he expired. Such was the fate of the virtuous Socrates! A story, says Cicero, which I never read without tears. The friends and disciples of this illustrious teacher of wisdom were deeply affiicted by his death, and attended his funeral with every expression of grief. Apprehensive, however, for their own safety, they soon afterwards privately withdrew from the city, and took up their residence in distant places. Several of them visited the philosopher Euclid of Megara, by whom they were kindly received. No sooner was the unjust condemnation of Socrates known through Greece, than a general indignation was kindled in the minds of good men, who universally regretted that so distinguished an advocate for virtue should have fallen a sacrifice to jealousy and envy. The Athenians themselves, so remarkable for their caprice, who never knew the value of their great men till after their death, soon became sensible of the folly as well as criminality of putting to death the man who had been the chief ornament of their city and of the age, and

turned their indignation against his accusers. Melitus was condemned to death; and Anytus, to escape a similar fate, went into a voluntary exile. To give a farther proof of the sincerity of their regret, the Athenians for a while interrupted public business; decreed a general mourning; recalled the exiled friends of Socrates, and erected a statue to his memory in one of the most frequented parts of the city. His death happened in the first year of the ninety-sixth olympiad, and in the seventieth year of his age. Socrates left behind him nothing in writing; at least nothing that has reached us, though he wrote a great deal; but his illustrious pupils Xenophon and Plato have in some measure supplied this defect. The memoirs of Socrates, written by Xenophon, afford, however a much more accurate idea of the opinions of Socrates and of his manner of teaching than the dialogues of Plato, who every where mixes his own diction with the ideas and language of his master. It is related, that when Socrates heard Plato recite Lysis, he said, "How much does this young man make me say which I never conceived!" His distinguished character was that of a moral philosopher, and his doctrine concerning God and religion was rather practical than speculative. But he did not neglect to build the structures of religious faith upon the firm foundation of an appeal to natural appearances. He taught that the Supreme Being, though invisible, is clearly seen in his works; which at once demonstrate his existence and his wise and benevolent providence. He admitted besides, the one Supreme Deity, the existence of beings who possess a middle station between God and man, to whose immediate agency he ascribed the ordinary phenomena of nature, and whom he supposed to be particularly concerned in the management of human affairs. Hence he declared it to be the duty of every one, in the performance of religious rites, to follow the customs of his country. At the same time he taught that the merit of all religious offerings depends upon the character of the worshipper, and that the gods take pleasure in the sacrifices of none but the truly pious. Concerning the human soul, the opinion of Socrates, according to Xenophon, was, that it is allied to the Divine Being, not by a participation of essence, but by a similarity of nature; that man excels all other animals in the faculty of reason; and that the existence of good men will be continued after death in a state in which they will receive the reward of virtue. Although it appears that on this latter topic he was not wholly free from uncertainty, the consolation which he professed to derive from this source in the immediate prospect of death, leaves little room to doubt that he entertained a real expectation of immortality; and there is reason to believe that he was the only philosopher of ancient Greece whose principles admitted of such an expectation. His moral

system was in a high degree pure, and founded on the surest basis.

XANTIPPE, the wife of Socrates. The name of this lady has been handed down to posterity in no very favourable point of view; to the virtues of forbearance she appears to have been a perfect stranger; and the appellation of a Xantippe is even at the present period bestowed upon a shrew. Even when very young the violence of her temper displayed itself, notwithstanding which, the philosopher, Socrates, resolved to make her his wife; and being asked by Xenophon his reason for marrying such a termagant, "To exercise my patience," was the philosopher's reply; "for if I can support her ill humour, I can very easily bear that of every other person in the world." But while Xantippe's foible is often repeated, her virtues are forgot. No wife ever showed more affectionate grief than she did at her husband's death.

SIMON, a currier at Athens, whom Socrates often visited, on account of his uncommon genius and talents. He collected all the information he could procure from Socrates, and published it, with his own remarks, in thirty-three dialogues. He was the first of the disciples of Socrates who gave an account of his master's opinions on virtue, justice, honour, music, poetry, &c. His dialogues were extant in the age of Diogenes, the biographer.

PHÆDON, a disciple of Socrates, who had been seized by pirates in his youth; and the philosopher, who seemed to discover something uncommon and promising in his countenance, bought his liberty for a sum of money, and ever after esteemed him. Phædon, after Socrates's death, returned to Elis, his native country, where he founded a sect of philosophers who composed what was called the Eliac school. The name of Phædon is affixed to one of Plato's dialogues.

ÆSCHINES, the son of Charinus, a sausage maker, a disciple and admirer of Socrates, who said of him, that the sausage maker's son was the only person who knew how to pay a due regard to him. It is said that poverty obliged him to go to Sicily to Dionysius the tyrant; and that he met with great contempt from Plato, but was extremely well received by Aristippus, to whom he showed some of his dialogues, and obtained from him a handsome reward. He would not venture to profess philosophy at Athens, Plato and Aristippus being in such high esteem; but he set up a school to maintain himself, and wrote orations for the forum. Phrynicus, in Photius, ranks him among the best orators, and mentions his orations as the standard of the pure Attic style. Hermogenes has also spoken very highly of him. He likewise wrote several dialogues, of which there are only three extant. 1. Concerning virtue, whether it can be taught. 2. Eryxias, or Erasistratus;

concerning riches, whether they are good. 3. Axiochus; concerning death, whether it is to be feared. Le Clerc has given a Latin translation of them, with notes.

DEMOCRITUS, one of the greatest philosophers of antiquity, was born in Abdera, in Thrace, about the eightieth olympiad, or B. C. 465. His father, says Valerius Maximus, was able to maintain the army of Xerxes; and Diogenes Laertius adds, that the king, in return, presented him with some Magi and Chaldeans. From those he received the first part of his education; and whilst yet a boy, learned theology and astronomy. He next applied to Leucippus, and learned from him the system of atoms and a vacuum. His father dying, he and his two brothers divided the estate. Democritus made choice of that part which consisted of money, as being, though the least share, the most convenient for travelling; and it is said, that his portion amounted to about one hundred talents, which is near 20,000*l.* sterling. His extraordinary love of knowledge induced him to travel into all countries famed for learned men. He went to the priests of Egypt, from whom he learned geometry; he consulted the Chaldeans and the Persian philosophers; and it is said that he penetrated even into India and Ethiopia, to confer with the Gymnosophists. In those travels he wasted his substance, so that, on his return, he was obliged to be maintained by his brother; notwithstanding which, he gave such proofs of superior understanding that he procured the highest honours of his country, which he governed with unlimited sway as well as consummate wisdom. The magistrates of Abdera made him a present of five hundred talents, and erected statues to him even in his lifetime; but being naturally more inclined to contemplation than delighted with public honours and employments, he withdrew into solitude and retirement. He incessantly laughed at human life, as a continued farce, which made the inhabitants of Abdera think he was mad; one of which sent for Hippocrates to cure him; but that celebrated physician having discoursed with the philosopher, expressed the highest veneration for him, and told the Abderians, that those who esteemed themselves the most healthy were the most distempered. Democritus died, according to Diogenes Laertius, aged one hundred, B. C. 361.

It is said that he put out his eyes, that he might meditate the more profoundly upon philosophical subjects; but this is very improbable. He was the author of many books which are lost; and from these Epicurus borrowed his philosophy.

ZENO, called the Eleatic, in order to distinguish him from Zeno the stoic, was a native of Elea, in Magna Grecia, and said to have been the adopted son of Parmenides, whose disciple he was, flourished in the fifth century before Christ, and

chose to live in his native city rather than at Athens, for the sake of maintaining his independence. He is represented as a zealous friend of civil liberty, and as having lost his life in his opposition to a tyrant. It is said, that having been detected in a conspiracy against the petty tyrant of the place of his nativity, he endured the most cruel torments, because he would not betray his accomplices; and that at length his countrymen, roused by his fortitude, fell upon the usurper, and stoned him to death. To him the invention of the dialectic art has been erroneously ascribed.

According to Aristotle, Zeno taught that nothing can be produced either from that which is similar or dissimilar; that there is only one being, and that is God; that this Being is eternal, homogeneous, and spherical, neither finite nor infinite, neither quiescent nor moveable; that there are many worlds; that there is in nature no vacuum; that all bodies are composed of four elements, heat and moisture, cold and dryness; and that the body of man is from the earth, and his soul an equal mixture of these four elements. He argued with great subtlety against the possibility of motion. If Seneca's account of this philosopher deserves credit, he reached the highest point of scepticism, and denied the real existence of external objects.

Upon the whole, his sentiments seem to have been so fluctuating and unstable, and his method of arguing so versatile, that it is not certain whether he allowed or denied a proper Divine Nature. Mosheim, not improperly, applied to the doctrine of Zeno, the words of Terence:

> "Things thus uncertain, if by reason's rules
> You'd certain make; it were as wise a task
> To try with reason to run mad."

Bayle depreciates the practical philosophy of Zeno, on account of his vindication of the warmth with which he resented reproach, by saying, "If I were indifferent to censure, I should also be indifferent to praise." His works, though unknown to the moderns, were held in high estimation among the ancients.

XENOPHON, the son of Gryllus, was distinguished as a philosopher, commander, and historian. His engaging appearance whilst he was a youth, induced Socrates to admit him into the number of his disciples. Under his tuition he made rapid progress in that kind of wisdom for which he was so eminent, and which qualified him for all the offices of public and private life. Having accompanied Socrates in the Peloponnesian war, and manifested his valour in defence of his country, he afterwards entered into the army of Cyrus, and advised

his fellow soldiers to attempt a retreat into their own country rather than to surrender themselves to the victor. His advice was regarded, and he was chosen as their commander. In the exercise of this duty, he acquired by his prudence and firmness a high degree of honour; and the memorable adventure is related by himself in his "Retreat of the Ten Thousand." Having joined Agesilaus, king of Sparta, after his return into Greece, and fought with him against the Thebans in the celebrated battle of Chœnorea, he displeased the Athenians by this alliance; and he was publicly accused, and condemned to exile. Thus ignominiously treated, the Spartans took him under their protection, and provided for him a comfortable retreat at Scillus, in Elis. In this asylum he enjoyed the pleasures of domestic life with his wife and two children for several years, and availed himself of the leisure that was thus afforded him by writing those historical works which have rendered his name immortal. On occasion of a war between the Spartans and Eleans, he was obliged to abandon this agreeable retreat, and to join his son, who was settled at Lepreus. From hence he afterwards removed with his whole family to Corinth, where, in the second year of the one hundred and fifth of the olympiad, B. C. 358, his life terminated, at the age of about ninety. As a philosopher, he was an ornament to the Socratic school by his integrity, piety, and moderation; and in his whole military conduct, he was distinguished by an admirable union of wisdom and valour. As a writer, he has presented to succeeding ages a model of purity, simplicity, and harmony of language, expressing sentiments truly Socratic. By his wife Phitesia he had two sons, Gryllus and Diodorus; the former of whom ended his life with military glory in the battle of Mantinea. The news of his son's death was communicated to him whilst he was offering sacrifice; and upon receiving it, he took the crown from his head, uttering with a sigh these memorable words, "I knew that my son was mortal." But when he heard that his son had fought bravely, and died with honour, he again put on the crown, and finished the sacrifice. His principal works are, the "Cyropædia, or the Life of the Elder Cyrus;" "The Expedition of the Younger Cyrus;" "The Grecian History;" "The Memorabilia of Socrates, with the Apology for that Philosopher;" "Oeconomics," which Cicero translated; and "The Republic of the Athenians." The best editions of this writer are, that of Stephens, folio, 1581; of Wells, at Oxford, 5 vols. 8vo, 1703; and Weiske, at Leipsic, in 5 vols. 8vo, 1802.

GRYLLUS, the son of Xenophon, who slew the celebrated Theban general Epaminondas, and was killed himself at the battle of Mantinea, B. C. 363.

MELISSUS, a philosopher of Samos, of the Eleatic sect;

who lived about the eighty-fourth olympiad, or the year B. C. 440. He was a disciple of Parmenides, to whose doctrines he closely adhered. As a public man, he was conversant with affairs of the state, and acquired great influence among his countrymen, who had a high veneration for his talents and virtues. Being appointed by them to the command of a fleet, he obtained a great naval victory over the Athenians. As a philosopher, he maintained that the principal of all things is one and immutable, or that whatever exists is one being; that this one being includes all things and is infinite, without beginning or end; that there is neither vacuum nor motion in the universe, or any such thing as production or decay, that the changes which it seems to suffer are only illusions of our senses, and mere appearances, and that we ought not to lay down any thing positively concerning the gods, since our knowledge of them is so uncertain.

ARISTARCHUS, a Grecian philosopher, was a native of Samos, and is said to have been the first who asserted the rotation of the earth upon its axis, and its motion round the sun. He is also said to have invented sun-dials. There is a work of his existing on the bulk and distance of the sun and moon, which was published by Dr. Willis in Greek and Latin in 1688.

TIMÆUS, a famous Pythagorean philosopher, was born at Locris in Italy, and lived before Plato. There is still extant a small treatise of his on the Nature and the Soul of the World, written in the Doric dialect.

ARCHELAUS, a celebrated Greek philosopher, the disciple of Anaxagoras, lived about B. C. 440. He read lectures at Athens, and did not depart much from the opinions of his master. He taught that there was a double principle of all things, namely, the expansion and condensation of the air, which he regarded as infinite. That, according to him, was in a continual motion. Cold was ever at rest. The earth, which was placed in the midst of the universe, had no motion. It originally resembled a wet marsh, but was afterwards dried up; and its figure, he said, resembled that of an egg. Animals were produced from the heat of the earth, and even men were formed in the same manner. All animals have a soul, which was born with them; but the capacities of which vary according to the structure of the organs of the body in which it resides. Socrates was one of the most illustrious of his disciples and friends.

TYMICHA, was a Lacedæmonian lady, the consort of Myllias, a native of Crotona. Jamblichus, in his life of Pythagoras, places her as head of his list, or roll, of the most celebrated female philosophers of the Pythagorean sect. When Tymicha was taken into custody with her husband, and carried

before Dionysius the tyrant, he made them both very advantageous offers; but they rejected them with scorn and detestation.

Whereupon the tyrant took the husband aside first, and promised to release him with honour, on condition only that he would discover the reason why the Pythagoreans chose rather to die than to trample upon beans; without the least hesitation, he made the following reply, viz. that as that sect choose rather to die than to tread upon beans, so he would chuse to tread upon beans rather than to gratify his curious enquiry.

The tyrant not succeeding with the husband, took the wife apart, not doubting from her situation at that time, and the additional terror of the torture with which he intended to menace, she would soon be prevailed on to discover the important secret. Upon the trial, however, he found himself completely baffled; for she instantly bit off her tongue, and spat it in the tyrant's face, that no torture, how inhuman soever, might force her to divulge the mysteries of the Pythagorean science.

OCELLUS LUCANUS, or the Lucanian, an ancient Pythagorean philosopher, who lived before Plato. His work on the universe, is the only piece of his which is come down entire to us; and was written originally in the Doric dialect, but was translated by another hand into the Attic. William Christian, and after him, Lewis Nogarola, translated this work into Latin; and there are several editions of it, both in Greek and Latin. A fragment is also extant of his work on laws, which is praised by Plato.

LEUCIPPUS, a celebrated Greek philosopher and mathematician; first author of the famous system of atoms and vacuums, and of the hypothesis of storms; since attributed to the moderns. He flourished about B. C. 428.

ARCHYTAS, of Tarentum, a celebrated philosopher, cosmographer, and mathematician. He lived about B. C. 400, and was the master of Plato, Eudoxus, and Philolaus. He gave a method of finding two mean proportionals between two given lines, and thence the duplication of the cube, by means of the conic sections. His skill in mechanics was such, that he was said to be the inventor of the crane and the screw; and he made a wooden pigeon that would fly about when it was once set off; but it could not rise again of itself after it rested. He wrote several works, though none of them are now extant. It is said he invented the ten categories. He acquired great reputation both in his legislative and military capacity, having commanded an army seven times without ever being defeated. He was at last shipwrecked, and drowned in the Adriatic sea. Archytas was distinguished through life

by modesty and self-command. He maintained that virtue was to be pursued for its own sake in every condition of life; that all excess is inconsistent with virtue; that the mind is more injured by prosperity than by adversity; that there is no pestilence so pernicious to human happiness as pleasure; and that the love of it is a disease destructive to the human mind.

PLATO, an illustrious philosopher of antiquity, was by descent an Athenian, though the place of his birth was the island of Ægina. His descent by his father was from Codrus, the last king of Athens, and by his mother, from Solon, the celebrated legislator. The time of his birth is placed at the beginning of the eighty-eighth Olympiad; but Dr. Enfield thinks it may be more accurately fixed in the third year of the eighty-seventh Olympiad, or B. C. 430. He gave early indications of an extensive and original genius, and had an education suitable to his high rank, being instructed in the rudiments of letters by the grammarian Dionysius, and trained in athletic exercises by Aristo of Argos. He applied with great diligence to the arts of painting and poetry; and wrote an epic poem, which, upon comparing it with those of Homer, he burnt. He next wrote a dramatic piece, which was to have been acted, but happening to attend upon a discourse of Socrates, he was so captivated by his eloquence, that he reclaimed his tragedy, renounced the Muses, burnt all his poems, and applied himself wholly to the study of wisdom. It is said, that Plato's first masters in philosophy were Eratylus and Hermogenes, who taught the system of Heraclites and Parmenides; but when he was twenty years old, he attached himself wholly to Socrates, with whom he remained eight years as a scholar. During this period, he frequently displeased his companions, and sometimes even his master, by grafting upon the Socratic system opinions which were taken from some other stock. Plato, however, retained the warmest attachment to his master. When that great and good man was summoned before the senate, his illustrious scholar undertook to plead his cause, and began a speech in his defence; but the partial judges would not permit him to proceed. After the condemnation he presented his master with money sufficient to redeem his life; which, however, Socrates refused to accept. During his imprisonment, Plato attended him, and was present at a conversation which he held with his friends concerning the immortality of the soul; the substance of which he afterwards committed to writing in the beautiful dialogue entitled Phædo. The philosophers at Athens were so alarmed at the death of Socrates, that most of them fled from the city. Plato, whose grief upon this occasion is said by Plutarch to have been excessive, retired to Megara, where he was kindly entertained

by Euclid, who had been one of the first scholars of Socrates, till the storm was over. Afterwards he travelled in pursuit of knowledge; and from Megara he went to Italy, where he conferred with Eurytus, Philolaus, and Archytas, the most celebrated of the followers of Pythagoras, whose doctrine was then become famous in Greece; and from these the Pythagoreans have affirmed that he had all his natural philosophy. He next went to Cyrene, where he learned geometry of Theodorus the mathematician. Thence he passed into Egypt, to acquire their theology, to study more nicely the proportions of geometry, and to instruct himself in astronomical observations; and having taken a full survey of all the country, he settled for some time in the province of Sais, learning of the wise men there what they held concerning the universe, whether it had a beginning, whether it moved wholly or in part, &c.; and Pausanias affirms, that he learned from these the immortality and transmigration of souls. He next travelled into Persia to consult the Magi about the religion of that country. He then returned to Italy, to the Pythagorean school at Tarentum, where he endeavoured to improve his own system, by incorporating with it the doctrine of Pythagoras, as it was then taught by Archytas, Timæus, and others. And afterwards, when he visited Sicily, he retained such an attachment to the Italic school, that, through the bounty of Dionysius, he purchased at a vast price several books which contained the doctrine of Pythagoras, from Philolaus one of his followers. Returning home richly stored with knowledge of various kinds, Plato settled at Athens, and formed a new school for the instruction of youth in philosophy in the academy. This new school soon became famous, and its master was ranked among the most eminent philosophers. People of the first distinction in every department frequented the academy. Even females dressed in men's clothes often attended his lectures. Among the illustrious names which appeared in the catalogue of his followers, are, Dion, the Syracusan prince, and the orators, Hyperides, Lycurgus, Demosthenes, and Isocrates. The distinguished reputation of Plato brought upon him the envy of his former companions in the school of Socrates, and they loaded him with detraction and obloquy. From this spirit, Xenophon and he, though they relate the discourses of their common master, avoid mentioning one another. Diogenes, the cynic, ridiculed Plato's doctrine of ideas. In the midst of these private censures, however, the public fame of Plato daily increased; and several states, among which were the Arcadians and Thebans, sent ambassadors with earnest requests that he would come over, not only to instruct the young men in philosophy, but also to prescribe them laws of government. The Cyrenians, Syracusans, Cretans, and Eleans, sent

also to him; he did not go to any of them, but gave laws and rules of government to all. He lived single, yet soberly and chastely. He was a man of great virtues, and exceedingly affable; of which we need no greater proof, than his civil manner of conversing with the philosophers of his own times, when pride and envy were at their height. Diogenes, piqued at the politeness and fine taste of Plato, took every opportunity of snarling at him. He dined one day at Plato's table with other company, and, trampling upon the tapestry with his dirty feet, said, "I trample upon the pride of Plato;" to which Plato wisely reparteed, "With greater pride." The fame of Plato drew disciples to him from all parts, among whom were Speusippus, an Athenian, his sister's son, whom he appointed his successor in the academy, and the great Aristotle. The admiration of this illustrious man was not confined to a few philosophers. He was in high esteem with several princes, particularly Archelaus, king of Macedon, and Dionysius, tyrant of Sicily. At three different periods he visited the court of this latter prince, and made several bold but unsuccessful attempts to subdue his haughty spirit. The professed object, says Dr. Enfield, (in his Hist. of Phil.) of Plato's first visit to Sicily, which happened in the fortieth year of his age, during the reign of the Elder Dionysius, the son of Hermocrates was to take a survey of the island, and particularly of Mount Ætna. Whilst he resided at Syracuse, he was employed in the instruction of Dion, the King's brother-in-law, who possessed excellent abilities, though hitherto restrained by a tyrannical government, and relaxed by the luxuries of a licentious court. Disgusted by the debaucheries of the Syracusans, Plato endeavoured to rescue his pupil from the general depravity. Nor did Dion disappoint his hopes. No sooner had he received a taste of that philosophy which leads to virtue, than he was fired with an ardent love of wisdom. Hoping that philosophy might produce the same effect upon Dionysius, he procured an interview between Plato and the tyrant. During the conference, whilst Plato discoursed on the happiness of virtue, and the miseries attending injustice and oppression, Dionysius took offence, dismissed him with displeasure, and even formed a design against his life. It was not without difficulty that Plato escaped. A vessel which had brought over Pollis, a delegate from Sparta, was fortunately then returning to Greece. Dion engaged to land Plato safely in his native country; but Dionysius discovered the design, and made Pollis promise that he would either put him to death, or sell him as a slave. Pollis accordingly sold him in his native island of Ægina. Anicerris, a Cyrenaic philosopher, discovered the stranger, and purchased his freedom for thirty minæ, (84*l.* 10*s.* sterling), and sent him home to Athens.

Repayment being afterwards offered to Anicerris by Plato's relations, he refused the money, saying, with that generous spirit which true philosophy inspires, that he saw no reason why the relations of Plato should engross to themselves the honour of serving him. After a short time, Dionysius repented of his unjust resentment, and wrote to Plato, requesting him to repair his credit by returning to Syracuse; to which Plato gave this high spirited answer, that philosophy would not allow him leisure to think of Dionysius. He was, however, prevailed upon by Dion to return to Syracuse, and take upon him the education of Dionysius the younger, the heir apparent. He was received, by Dionysius I., with every possible respect; but after seeing his friend banished, and being himself kept as a kind of prisoner at large in the palace, he was by the tyrant sent back into his own country, with a promise that both he and Dion should be recalled at the end of the war in which the Sicilians were then engaged. This promise was not fulfilled. The tyrant wished for the return of Plato; but could not resolve to recall Dion. At last, however, having probably promised that the philosopher should meet his friend at the court of Syracuse, he prevailed upon Plato to visit that capital a third time. When he arrived, the king met him in a magnificent chariot, and conducted him to his palace. The Sicilians too rejoiced in his return; for they hoped that the wisdom of Plato would at length triumph over the tyrannical spirit of the prince. Dionysius seemed wholly divested of his former resentments, listened with apparent pleasure to the philosopher's doctrine, and among other expressions of regard, presented him with eighty talents of gold. In the midst of a numerous train of philosophers, Plato now possessed the chief influence and authority in the court of Syracuse. While Aristippus was enjoying himself in splendid luxury, while Diogenes was freely indulging his acrimonious humour, and whilst Æschines was gratifying his thirst after riches, Plato supported the credit of philosophy with an air of dignity which his friends regarded as an indication of superior wisdom, but which his enemies imputed to pride. After all, Plato could not prevail upon Dionysius to alter his system of policy, or to recall Dion from exile. At length Plato requested permission to return to Greece, which was at last granted him, and he was sent home loaded with rich presents. On his way to Athens, passing through Elis during the celebration of the Olympic games, he was present at this assembly of the Greeks, and engaged universal attention. From this narrative, it appears, that if Plato visited the courts of princes, it was chiefly from the hope of seeing his ideal plan of a perfect republic realized. Plato now devoted himself to science, and spent the last years of a long life in the instruction of youth. Having

enjoyed the advantage of an athletic constitution, and lived all his days temperately, he arrived at the seventy-ninth or eighty-first year of his age, and died in the first year of the one hundred and eighth Olympiad. He passed his whole life in a state of celibacy, and therefore left no natural heirs, but transferred his effects, by will, to his friend Adiamantus. The grove and garden, which had been the scene of his philosophical labours, at last afforded him a sepulchre. Statues and altars were erected to his memory; the day of his birth long continued to be celebrated as a festival by his followers; and his portrait is to this day preserved in gems; but the most lasting monuments of his genius are his writings, which have been transmitted without material injury to the present times. The character of this philosopher has always been high. He had a comprehensive understanding, a vast fund of wit and good taste, great sweetness of temper, all cultivated and refined by education and travel; so that he was honoured by his countrymen, esteemed by strangers, and adored by his scholars. The ancients thought more highly of Plato than of all their philosophers; they always called him the Divine Plato; and they resolved that his descent should be more than human, for Apuleius mentions a common report, "that his mother Perictione, who was a very beautiful woman, was impregnated by Apollo in the shape of a spectre." Plutarch, Suidas, and others, affirm this to have been the common report at Athens. When he was an infant, his father Aristo went to Hymettus, with his wife and child, to sacrifice to the Muses; and while they were busied in the divine rites, a swarm of bees came and distilled their honey upon his lips. This, says Tully, was considered as a presage of his future eloquence. The Greeks loved fables; these show, however, what high respect was paid to the memory of Plato. Tully adored him; tells how he was justly called, by Panætius the divine, the most wise, the most sacred, the Homer of philosophers, entitled him to Atticus, Deus ille noster; thought, that if Jupiter had spoken Greek, he would have spoken in Plato's language, and made him so implicitly his guide in wisdom and philosophy, as to declare, that he had rather err with Plato than be right with any one else. But, panegyric aside, Plato was certainly a very wonderful man, of an imagination amazingly fertile, and of a most copious eloquence. Yet the heat of fancy prevailing in his composition over his judgment, he was too apt to soar beyond the limits of earthly things, to range in the imaginary regions of general and abstracted ideas; and therefore though there is always a greatness and sublimity in his manner, he did not philosophize so much according to truth and nature as Aristotle, though Cicero gives him the preference. The writings of Plato are all in the form of dialogue; where he seems

to deliver nothing from himself, but every thing as the sentiments and opinions of others, of Socrates chiefly, of Timæus, &c. He does not mention himself any where, except once in his Phædo, and another time in his apology for Socrates. His style, as Aristotle observed, is between prose and verse, on which account some have not scrupled to rank him with the poets. A better reason may be assigned for this; his matter is oftentimes the offspring of imagination, instead of truths deduced from nature.

ANICERRIS, an excellent charioteer of Cyrene, who exhibited his skill in driving a chariot before Plato and the academy. When the philosopher was wantonly sold by Dionysius, Anicerris ransomed his friend, and he showed further his respect for learning, by establishing a sect at Cyrene, called after his name, which supposed that all good consisted in pleasure.

THRASYMACHUS, a Carthaginian, who was the pupil of Isocrates and Plato, and became a public teacher at Athens; but, failing of the success he had expected, he hanged himself.

AXIOTHEA, a female philosopher of Greece, who lived in the time of Plato, and attended his lectures, dressed in the habit of a man.

CRITO, an Athenian philosopher, who flourished B. C. 400. He was one of the most zealous disciples of Socrates, and supplied him with whatever he wanted. He had several scholars who proved great men, and he composed some dialogues which are lost.

CEBES, of Thebes, a Socratic philosopher, author of the admired Tables, or Dialogues on the birth, life, and death, of mankind. He flourished about B. C. 405. The above piece is mentioned by Lucian, D. Laertius, Tertullian, and Suidas; but of Cebes himself we have no account, save that he is once mentioned by Plato, and once by Xenophon. The former says of him that he was a sagacious investigator of truth, and never assented without the most convincing reasons; the latter ranks him among the few intimates of Socrates, who excelled the rest in innocence of life.

EUCLID, of Megara, a celebrated philosopher and logician; he was a disciple of Socrates, and flourished about B. C. 400. The Athenians having prohibited the Megarians from entering their city, on pain of death, this philosopher disguised himself in woman's clothes to attend the lectures of Socrates. After the death of Socrates, Plato and other philosophers went to Euclid at Megara, to shelter themselves from the tyrants who governed Athens. This philosopher admitted but one chief good, which he at different times called God, or the Spirit, or Providence.

PHILOLAUS, of Crotona, a celebrated philosopher of antiquity, of the school of Pythagoras, to whom that philosopher's golden verses have been ascribed. He was a disciple of Archytas, and flourished in the time of Plato. It was from him that Plato purchased the written records of the Pythagorean system. Interfering in affairs of state, he fell a sacrifice to political jealousy. Philolaus treated the doctrine of nature with great subtlety, but with great obscurity; referring every thing that exists to mathematical principles. He taught, that reason, improved by mathematical learning, is alone capable of judging concerning the nature of things; that the whole world consists of infinite and finite; that number consists by itself, and is the chain which by its power sustains the eternal frame of things; that the Monad is not the sole principle of all things, but that the Binary is necessary to furnish materials, from which all subsequent numbers may be produced; and the world is one whole, which has a fiery centre, about which is seen celestial spheres revolve, heaven, the sun, the planets, and the moon; and the sun has a vitreous surface, whence the fire diffused through the world is reflected, rendering the mirror from whence it is reflected visible; that all things are preserved in harmony by the laws of necessity; and that the world is liable to destruction both by fire and water. From this summary of the doctrine of Philolaus, it appears probable, that following Timæus, whose writings he possessed, he so far departed from the Pythagorean system, as to conceive two independent principles in nature, God and matter, and that it was from the same source that Plato derived his doctrine upon this subject.

DAMON, a Pythagorean philosopher, who flourished B. C. 400, and who is celebrated for the friendship that subsisted between him and Pythias, a philosopher of the same sect. One of these friends was condemned to death by Dionysius, king of Syracuse. He wished for a respite for a few days, and liberty to depart from prison to settle his affairs, on condition that the other should take his place, and suffer in his stead, provided the condemned prisoner did not return. The morning of the fatal day was come, and the youth had not surrendered. The attachment and confidence of his surety were now reproached by those about him; but he felt no anxiety on his own account; he was sure his friend would not and could not violate his promise, and he was justified in his belief by the actual surrender of his friend at the appointed hour. Dionysius, struck with the magnanimity of the one, and the fidelity of the other, freely forgave the offender, and entreated that he might be admitted to the participation of such sincere and distinguished friendship.

EVEPHENUS, a Pythagorean philosopher, whom Diony-

sius condemned to death, because he had alienated the people of Metapontum from his power. The philosopher begged leave of the tyrant to let him go and see his sister married, and to settle his affairs, and to return in six months. Dionysius consented by receiving Eucritus, who pledged himself to die if Evephenus did not return in time. Evephenus returned at the appointed moment, to the astonishment of Dionysius, and delivered his friend Eucritus from the death which threatened him. The tyrant was so pleased with these two friends, that he pardoned Evephenus, and begged to share their friendship and confidence. This story is very similar to the one in the preceding article, Damon and Pythias, but as they have always been recorded as distinct occurrences, it has been thought proper to observe the same rule in this work.

SPEUSIPPUS, an Athenian philosopher, son of Eurymedon, by a sister of Plato, succeeded his uncle in his school, over which he presided during eight years, commencing from the death of that illustrious philosopher, in the year B. C. 338. He placed the statues of the Graces in the school built by Plato in the Academy, and closely adhered to the doctrines of his master. His manners, however, were not conformable to his philosophy; he was vindictive, and a lover of pleasure. He was likewise avaricious, and, contrary to the practice of Plato, exacted a gratuity from his disciples. He was admitted to the friendship of Dion while he resided at Athens; and it was by his instigation that Dion, invited by the malcontents of Syracuse, undertook his expedition against Dionysius. Becoming paralytic in his limbs, he was conveyed to and from the academy in a carriage of some kind. Upon one of these occasions he met Diogenes and saluted him; but the cynic, instead of returning the civility, upbraided him for enduring to live under such an infirmity. To which Speusippus replied, "That he did not live in his limbs, but in his mind." At length, overcome by his maladies, and wearied of life, he put an end to his existence, having first constituted Xenocrates his successor in the academy. He was author of several philosophical treatises, which have perished; though it is said that they were held in such estimation, by Aristotle, that he gave three talents for them.

ANTISTHENES, a Greek philosopher, and founder of the Cynics. He was born at Athens, and passed the early part of his life as a soldier. Having afterwards been an attendant on the lectures of Socrates, he was principally charmed with those exhortations of that great philosopher which persuaded to frugality, to temperance, and to moderation; these Antisthenes was resolved to practise by carrying every precept to its utmost extent. Permitting therefore his beard to grow, he went

about the streets in a thread-bare coat, scarcely to be distinguished from a common beggar. He prided himself upon the most rigid virtue; and thought himself obliged to attack the vicious, wherever he found them. This gave him some reputation in the city; but it may be supposed, that in a place so very luxurious as Athens, he had more enemies than disciples. His philosophy consisted rather in action than speculation; it was, therefore, his constant maxim, that to be virtuous was to be happy; and that all virtue consisted in action; that the wise man should live for himself, contented in all situations, and happy alone in the consciousness of his own virtue. He acknowledged nothing to be good but what was honourable; and asserted, that virtue might be acquired by practice. Laertius tells us there were ten volumes of his works; and he has given us many of his apothegms.

EPICHARMUS, a native of the island of Cos, who flourished in the fifth century, B. C. His father removed him at an early age to Megara, and afterwards to Syracuse, where he became a disciple in the Pythagorean school. Being prevented, by the tyranny of Hiero, from assuming the public profession of philosophy, he chiefly applied himself to the study of dramatic poetry, and offended the Pythagoreans by introducing the doctrines and precepts of Pythagoras upon the stage. His comedies were numerous, of which Suidas assigns to him fifty-two; but only some few fragments remain. He taught a school at Syracuse, and is said to have invented two Greek letters. He also wrote commentaries upon physical and medical subjects. We have no accurate account of his philosophical tenets; but some of his apothegms deserve to be recorded; such are the following: "To die is an evil; but to be dead is no evil." "Every man's natural disposition is his good or evil dæmon." "He who is naturally inclined to good is noble, though his mother was an Ethiopian." "Be sober in thought, be slow in belief; these are the sinews of wisdom." "The gods set up their favours at a price, and industry is the purchaser." "Live so as to be prepared either for a long life or a short one." According to Lucian, the life of Epicharmus was prolonged to the age of ninety-seven years.

PROTAGORAS, a celebrated Greek philosopher, was born at Abdera, in Thrace, in the year B. C. 419. He appears to have been of humble origin, and when young was obliged to gain his livelihood by working as a porter. In this capacity he was frequently employed in carrying loads of wood from the adjacent country to Abdera. Democritus met him with one of his usual burdens, and being struck with the neatness with which it was packed, asked him if he had done it himself, to which he replied in the affirmative; the philosopher, pleased with his ingenuity, desired the youth to follow him, saying he

would present him with greater and better objects for the exercise of his talents. The young man readily complied, and Democritus took him home, maintained him at his own expence, and instructed him in the principles of philosophy. After this Protagoras went to Athens, where he opened a school, and acquired great reputation for eloquence, wisdom, and that subtlety in reasoning which was so much admired by the sophists. His public lectures attracted great numbers, who paid him liberally, and he became exceedingly rich. While he was growing in reputation and wealth, he incurred the displeasure of the Athenian state, by advancing doctrines favourable to impiety. On this he was accused by different persons, and among others by one of his scholars, viz. Eualthus, who asserted, that in one of his books he had said, "concerning the gods I am wholly unable to determine whether they have any existence or not; for the weakness of the human understanding and the shortness of human life, with other causes, prevent us from attaining this knowledge." Similar opinions were also to be met with in some of his other writings, and, on this account, they were ordered to be collected, and burnt in the market place, while the author himself was banished from Attica. He took refuge in Epirus, where he lived many years. Intending to remove to Sicily, he lost his life by shipwreck on his voyage thither, when he was about seventy, or, as others say, ninety years of age. He was author of various pieces upon logic, metaphysics, ethics and politics, but none of them are extant. He had, unquestionably, a leaning to scepticism, and is said to have taught that contradictory arguments may be advanced upon every subject; that all natural objects are perpetually varying; that the senses convey different reports to different persons, and even to the same person at different times; that nevertheless, we have no other criterion of truth than our own perception, and cannot know that any thing is otherwise than it appears to our own senses, which are the essence of the soul. Adopting the doctrine of Democritus, that the atoms of which bodies are composed are in perpetual motion, Protagoras conceived that external objects are liable to continual fluctuation, that nothing can certainly be known of them, and hence he concluded that nothing can be proved to exist, but that which is at any instant perceived by the senses; and that since these are perpetually varying, things themselves accordingly vary, so that, upon the same evidence, that of the senses, contradictory opinions may be advanced.

DIOGENES the Cynic, a famous ancient philosopher, the son of a banker of Sinope. Being banished with his father for coining false money, he retired to Athens, where he studied philosophy under Antisthenes. He added new degrees of austerity to the sect of the cynics; and never did any philosopher

carry so far a contempt for the conveniences of life. He was one of those extraordinary men who run every thing to extremity, without excepting even reason itself; and who confirmed the saying, "that there is no great genius without a tincture of madness." He lodged in a tub; and had no other moveables besides his staff, wallet, and wooden bowl, which last he threw away on seeing a boy drink out of the hollow of his hand. He used to call himself a vagabond, who had neither house nor country; was obliged to beg, was ill clothed, and lived from hand to mouth; and yet, says Ælian, he took as much pride in these things, as Alexander could in the conquest of the world. He was not, indeed, a jot more humble than those who are clothed in rich apparel, and fare sumptuously every day. He looked down on all the world with scorn; he magisterially censured all mankind, and thought himself unquestionably superior to all other philosophers. Alexander one day paid him a visit, and made him an offer of riches, or any thing else; but all that the philosopher requested of him was, to stand from between the sun and him; as if he had said, "Do not deprive me of the benefits of nature, and I leave to you those of fortune." The conqueror was so affected with the vigour and elevation of his soul, as to declare, that "if he were not Alexander, he would choose to be Diogenes." Diogenes had great presence of mind, as appears from his smart sayings and quick repartees; and Plato seems to have hit off his true character when he called him a *Socrates run mad.* He spent a great part of his time at Corinth. As he was going over to the island of Ægina, he was taken by pirates, who carried him into Crete, and there exposed him to sale. He answered the crier, who asked him what he could do, that "he knew how to command men;" and perceiving Xeniades, a Corinthian, going by, he said, "Sell me to that gentleman, for he wants a master." Xeniades, struck with the singularity of Diogenes, bought him, and carried him to Corinth, appointed him tutor to his children, and soon entrusted him with the management of his house. Diogenes's friends being desirous of redeeming him, "You are fools," said he; "the lions are not the slaves of those who feed them; but they are the servants of the lions." He therefore plainly told Xeniades that he ought to obey him, as people obey their governors and physicians. Some say that Diogenes spent the remainder of his life in Xeniades's family; but Dio Chrysostom asserts that he passed the winter at Athens, and the summer at Corinth. He died at Corinth when he was about ninety years old; but authors are not agreed either as to the time or manner of his death. The following account, Jerome says, is the true one. As he was going to the Olympic games a fever seized him, upon which he lay down under a tree, and refused the assistance of those who accom-

panied him, and who offered him a horse or a chariot. "Go you to the Olympic games," says he, "and leave me to contend with my illness. If I conquer, I will follow you. If I am conquered, I shall go to the shades below." He despatched himself that very night, saying, that "he did not so properly die as get rid of his fever." He had for his disciples, Onesicrites, Phocion, Stilpo of Megara, and several other great men. His works are lost.

XENIADES, a Corinthian, who went to buy Diogenes, the Cynic, when sold as a slave. Upon asking him what he could do? he replied, Command freemen; on which he gave him his freedom, and made him tutor to his children.

MENIPPUS, a cynic philosopher, of Phœnicia. He was originally a slave, but purchased his liberty, and became one of the greatest usurers at Thebes. He wrote thirteen books of satires, which have been lost, and at last killed himself.

POETRY.

SOPHOCLES, a celebrated tragic poet, was born at Athens about the year B. C. 497. He received an education in every way suitable to his rank in life; and it appears that he was but a youth when the monuments of the victory over Xerxes were fixed up at Salamis, and then he went at the head of a chorus of noble birth, whose song of triumph he led by the strains of his lyre. He first applied himself to lyric poetry; but the fame acquired by Æschylus, the author, or at least the great reformer, of Grecian tragedy, induced him to try his powers in that species of composition; and in his twenty-eighth year he ventured to contend with that veteran for the theatrical prize. He obtained the victory, which was followed by the retreat of his rival, who left him the undisputed master of the tragic stage. The improvements introduced by Sophocles were so great, that he has generally and justly been regarded as the father of the regular tragedy. "He reduced the turgid and unnatural diction of Æschylus to the proper standard of heroic dignity: and invented that artful construction of fable and developement of incidents, which contribute so much to the interest of a dramatic performance." In these points he was superior to his younger competitor, Euripides; and, upon the whole, he appears to have stood at the head of his class, in the judgment both of Greek and Roman critics. Cicero terms him a *divine poet*; and he is highly commended by Dionysius of Halicarnassus, for preserving the dignity of his character, and dwelling rather more on noble and generous affections than on the mean and debasing passions. These praises show that his works were regarded as the most perfect

example of tragedy, in the highest sense of the word. Sophocles was a statesman, as well as a tragedian, and was entrusted with several important civil and military employments. He retained his faculties to the last; and continued to write tragedies to an advanced age; and when his unnatural sons, on account of some neglect in his domestic affairs, applied to the magistrates, to put him under their guardianship, as having outlived his understanding, he appeared in court, an advocate in his own cause, and reciting his Œdipus at Colonus, which he had just finished, appealed to the judges and auditors if that were the work of the dotard described by his own children. The sentence was pronounced unanimously in his favour, and he was carried home with every mark of triumph. The benignity of his character acquired him a number of friends, his attachment to whom, and his moderate wishes, caused him to decline the invitations of the kings, who were desirous of drawing him to their court. He paid every token of respect to the memory of his rival Euripides; thus demonstrating that he was incapable of the meanness of jealousy. He lived to the great age of ninety, and is said, even at that age, to have died with joy, on obtaining the prize for his last tragedy. Above a hundred pieces have been attributed to him by some ancient writers, of which, however, only seven have reached our times, the best editions of which are that of Johnson, 1747, 3 vols. 8vo., and of Both, 1806, 2 vols. 8vo. They have been translated into English by Francklin and Potter.

EUPOLIS, an Athenian comic poet, who flourished about B. C. 464. He took the freedom of the ancient comedy in the lashing of the vices of the people. He lost his life in a sea-fight between the Athenians and Lacedæmonians; and his fate was so much lamented, that after his death it was enacted that no poet should serve in the wars.

CRATINUS, an ancient comic poet, mentioned by Quintilian, Horace, and Persius, along with Eupolis and Aristophanes, as the three great masters of the ancient comedy. Suidas tells us that he wrote twenty-one plays, and that he was splendid and bright in his characters.

ION, a tragic poet of Chios, who flourished about the eighty-second Olympiad, B. C. 452. His tragedies were represented at Athens, where they met with universal applause. He is greatly commended by Aristophanes and Athenæus, &c. Ion died B. C. 419, seventy-eight years after Pythagoras. Besides tragedies and dithyrambics, he composed odes, pæans, hymns, and scholia, or convivial songs.

CHARIXENA, a very learned Grecian lady, who, besides what she wrote in prose, is said to have composed many things in verse, and particularly a poem entitled Cromata. She is mentioned by Aristophanes.

EURIPIDES, a celebrated Greek poet, who excelled in tragedy; born about B. C. 468, in the isle of Salamis, on the day that Xerxes was defeated. He learnt rhetoric under Prodicus; morality under Socrates; and natural philosophy under Anaxagoras; but at eighteen years of age abandoned philosophy for dramatic poetry. He used to shut himself up in a cave to compose his tragedies, which were extremely applauded by the Greeks. The Athenian army, commanded by Nicias, being defeated in Sicily, the soldiers purchased their lives and liberties by reciting the verses of Euripides. Socrates himself put such a value upon them, that they were the only tragedies he went to see acted; and yet his performances seldom gained the prize. Euripides frequently intersperses through them moral sentences, and severe reflections on the fair sex; whence he was called the woman-hater. He was, nevertheless, married; but the scandalous lives of his two wives drew upon him the raillery of Aristophanes and other comic poets, which occasioned his retiring to the court of Archelaus, king of Macedon, where he was well received. That prince was fond of learned men, and drew them to him by his liberality. Solius says he made Euripides his minister of state, and gave him other extraordinary proofs of his esteem. But a few years after, an unhappy accident put an end to his life. He was walking in a wood, in deep meditation, when meeting with Archelaus's hounds, he was by them torn in pieces. It is not certain whether his death happened by chance, or through envy of some courtiers. Archelaus buried him with great magnificence; and the Athenians were so much afflicted at his death, that the whole city went into mourning. Of ninety-two tragedies which he composed, only nineteen remain. The earliest edition is that of Florence, in 4to. about the year 1499. The next is that of Aldus, at Venice, 1503, 8vo.; subsequent ones are too many to be enumerated; but the best is that of Musgrave, Oxford, 4 vols. 4to. 1778. Euripides has been translated into English by Wodhull and Potter.

XENOCLES, a tragic writer, who obtained four times a poetical prize in a contention in which Euripides was competitor. The names of his tragedies which obtained the victory were, Œdipus, Lycaon, Bacchæ, Athamas Satyricus; against the Alexander, Palamedes, Trojani, and Sisyphus Satiricus, of Euripides. His grandson bore also the name of Xenocles, and excelled in tragical compositions.

ARISTOPHANES, a celebrated comic poet at Athens. He was contemporary with Plato, Socrates, and Euripides; and most of his plays were written during the Peloponnesian war. His imagination was warm and lively, and his genius particularly turned to raillery. He had also great spirit and resolution; and was a declared enemy to slavery, and all who

wished to oppress their country. The Athenians, in his time, were governed by men, who had no other views than to make themselves masters of the commonwealth. Aristophanes exposed their designs with great wit and severity upon the stage. Cleo was the first whom he attacked, in his comedy of the *Equites;* and as none of the comedians would venture to personate a man of his great authority, Aristophanes played the character himself, and with so much success, that the Athenians obliged Cleo to pay a fine of five talents, which were given to the poet. He described the affairs of the Athenians in so exact a manner, that his comedies are a faithful history of that people. When Dionysius, king of Syracuse, desired to learn the state and language of Athens, Plato sent him the comedies of Aristophanes, telling him, these were the best representations of them. He wrote about fifty comedies, but only eleven are extant, which are complete; viz. Plutus; the Clouds; the Frogs; Equites; the Acarnenses; the Wasps; Peace; the Birds; the Ecclesiazusæ, or Female Orators; the Thesmophosiazusæ, or Priestesses of Ceres; and Lysistrata. The Clouds, which he wrote in ridicule of Socrates, is the most celebrated of all his comedies. Madame Dacier tells us that she was so much charmed with this performance, that after she had translated it, and read it over two hundred times, it did not become in the least tedious to her, which she could not say of any other piece; and that the pleasure which she received from it was so exquisite, that she forgot all the indignation which Arstiophanes deserved for employing his wit to ruin a man who was wisdom itself, and the greatest ornament of Athens. In the play of the Clouds, Aristophanes thus introduces Socrates, solemnly addressing and invoking them, and afterwards follows the chorus of Clouds themselves.

INVOCATION OF SOCRATES.

Oh, sovereign lord, immeasurable air,
Circling the pendant globe! Oh, holy light!
And ye dread maids, that heaven's loud thunders bear,
Arise, ye clouds, and burst upon my sight!

Come, sister goddesses, come, awful powers,
That on Olympus' snow-clad brow recline,
Or in old father Ocean's secret bowers,
With sea-born nymphs, the mystic dance combine;

Or fill your golden urns from distant Nile,
Or on Mæotis' placid breast repose,
Oh! hear my prayer! upon your suppliant smile,
And to my gaze your heavenly forms disclose.

CHORUS.

Appear, immortal clouds, appear!
Light shadows haste away!
From father Ocean's echoing tide,
And groves that shade the mountain side,
O'er watch-towers high, that far and wide,
The out-stretch'd globe survey;
The fruits and fields that drink the dew,
And fountains gushing to the view,
And the wide waste of waters blue,
That break upon the ear,
Throw your dark mantles by,
Your sacred forms unfold,
And now, while heaven's unwearied eye
In mid-day lustre flames on high,
Thy subject world behold!

ANTISTROPHE.

See, virgin rulers of the storm,
'Tis Pallas' holy ground,
Fair region of the brave and wise;
Behold the mystic domes arise,
Where many a secret sacrifice
And nameless rites abound;
And glittering altars crowd the plains,
And statues and high-towering fanes,
And priests with chaplet-bearing trains,
Their solemn vows perform.
Each hour the wonted feast requires,
And with returning spring,
For Bacchus breathe the living lyres,
And dance, and sweet contending choirs,
Salute the festive king. ANON.

Aristophanes having some aversion to the poet Euripides, satirized him in some of his plays, particularly in his Frogs and his Thesmophosiazusæ. He wrote his Peace in the tenth year of the Peloponnesian war, when a treaty for fifty years was concluded between the Athenians and the Lacedæmonians, though it continued but seven years. The Acarnenses was written after the death of Pericles, and the loss of the battle in Sicily, in order to dissuade the people from intrusting the safety of the commonwealth to such imprudent generals as Lamachus. Soon after, he represented his Aves, or Birds, by which he admonished the Athenians to fortify Decelæa, which he calls by a fictitious name, *Nephelococcygia*. The Vespæ,

or Wasps, was written after another loss in Sicily, which the Athenians suffered from the misconduct of Chares. He wrote the Sysistrata when all Greece was involved in a war; in which comedy the women are introduced, debating upon the affairs of the commonwealth; when they come to a resolution not to go to bed with their husbands till a peace should be concluded. His Plutus, and other comedies of that kind, were written after the magistrates had given orders that no person should be exposed by name upon the stage. He invented a peculiar kind of verse, which was called by his name, and is mentioned by Cicero in his Brutus; and Suidas says, he was also inventor of the tetrameter and octameter verse. Aristophanes was greatly admired among the ancients, especially for the true Attic elegance of his time. The time of his death is not known; but he was living after the expulsion of the tyrants by Thrasybulus, whom he mentions in his Plutus and other comedies.

The following is a specimen of the powers of Aristophanes for humour and raillery. Demosthenes and Nicias are introduced upon the stage as complaining of the fickleness and ingratitude of their master, Demus, in whose person the vices of the Athenian people are covertly attacked, and inveighing against the unprincipled conduct of the demagogue Cleon.

With reverence to your worships, 'tis our fate
To have a testy, cross-grain'd, bilious, sour,
Old fellow for our master; one much giv'n
To a beau diet, somewhat hard of hearing;
Demus his name, sirs, of the parish Pnyx here.
Some three weeks back or so, this lord of ours
Brought home a lusty slave from Paphlagonia,
Fresh from the tan-yard, tight and yare; and with
As nimble fingers, and as foul a mouth
As ever yet paid tribute to the gallows.
This tanner Paphlagonian, for the fellow
Wanted not penetration, bow'd and scrap'd,
And fawn'd, and wagg'd his ears and tail, dog fashion;
And thus soon slipp'd into the old man's graces.
Occasional douceurs of leather parings,
With speeches to this tune, made all his own.
'Good sir, the court is up—you've judg'd our cause—
'Tis time to take the bath;—allow me, sir:—
This cake is excellent—pray sup this broth—
This soup will not offend you, tho' crop full—
You love an obolus; pray take these three—
Honour me, sir, with your commands for supper.'—
Sad times, meanwhile, for us! With prying looks,
Round comes my man of hides; and if he finds us
Cooking a little something for our master,
Incontinently lays his paws upon it,
And modestly, in his own name presents it!

Then, none but he, forsooth, must wait at table;
We dare not come in sight, but there he stands
All supper time, and, with a leather fly-flap,
Whisks off advocates; anon the knave
Falls to his oracles; and when he sees
The old man plunged in mysteries to the ears,
And scar'd from his few senses, marks his time,
And enters on his tricks. False accusations
Now come in troops; and at their heels the whip.
Meanwhile the rascal shuffles in among us,
And begs of one, browbeats another, cheats
A third, and frightens all. 'My honest friend,
These cords cut deep; you find it—I say nothing—
Judge you between your purses and your backs.
I could, perhaps.'—We take the gentle hint,
And give him all; if not, the old man's foot
Plays such a tune upon our hinder parts,
That flogging is a jest to't, a mere flea-bite.

There have been several translations and editions of his works. Nicodemus Frischin, a German, famous for his classical knowledge, in the sixteenth century, translated Plutus, the Clouds, the Frogs, the Equites, and the Arcanenses, into Latin verse. Quintus Septimus Florens rendered into Latin verse the Wasps, the Peace, and Sysistrata; but his translation is full of obsolete words and phrases. Madame Dacier published at Paris, in 1692, a French version of Plutus, and the Clouds, with critical notes, and an examination of them according to the rules of the theatre. Mr. Lewis Theobald likewise translated these two comedies into English, and published them with remarks.

The first edition of Aristophanes is that of Aldus, Venice, folio, 1798. The best since are—1. Kuster's, Amst. 1710, fol. 2. Bergler's, 1760, 2 vols. 4to. 3. Brunck's, Strasburgh, 1783, 3 vols. 8vo. 4. That of Invernixi, Leipsic, 2 vols. 8vo. 1794. An English translation of The Clouds has been published by Mr. Cumberland.

ALCÆUS, an Athenian tragic poet, and one of the first composers of tragedies. He renounced his native country, Mitylene, and passed for an Athenian. He left ten pieces, one of which was Pasiphae, that which he produced when he disputed with Aristophanes, in the fourth year of the ninety-seventh Olympiad.

PLATO, a Greek comic poet, who was contemporary with Aristophanes and Euripides. He is said to have left twenty-eight comedies, of which the titles of many are to be found in Athenæus, Pollux, and other writers. Of his works, only a few fragments remain, some of which are of the epigrammatic kind.

PHERECRATES, a Greek comic poet, who was contemporary with Plato and Aristophanes. After the example of the ancient comedians, who never introduced upon the theatre imaginary, but living characters, he acted his contemporaries. But he did not abuse the liberty which at that time prevailed upon the stage. He laid it down as a rule to himself never to hurt the reputation of any person. Twenty-one comedies are attributed to him, of which there now only remain some fragments, collected by Hertelius and Grotius. From these, however, it is easy to discern, that Pherecrates wrote the purest Greek, and possessed that ingenious and delicate raillery which is called *Attic urbanity*. He was author of a work on music, and a kind of verse, called Pherecratic.

ARISTARCHUS, a tragic poet of Tegea, in Arcadia, about B. C. 454. He composed seventy tragedies, of which two only were rewarded with the prize. One of them, called Achilles, was translated into Latin verse by Ennius.

ANTIMACHUS, a Greek poet of Ionia, in the age of Socrates. He wrote a treatise on the age and genealogy of Homer, and proved him to be a native of Colophon. He was reckoned the next to Homer in excellence; and the emperor Adrian was so charmed with his poetry, that he preferred him to Homer. He wrote a poem upon the Theban war.

MELITUS, a Greek orator and poet, the accuser of Socrates. The Athenians, after the death of Socrates, discovering the iniquity of the sentence they had passed against that philosopher, put Melitus to death, B. C. 400.

AGATHON, a tragic poet, who gained the prize at the Olympic games, B. C. 419. His works are lost.

AGATHO, a tragic and comic poet, disciple of Prodicus and Socrates, applauded in Plato's Dialogues for his virtue and beauty. His first tragedy obtained the prize, and he was crowned in the presence of upwards of thirty thousand men, the fourth year of the ninetieth Olympiad. None of his works are extant except a few quotations in Aristotle, Athenæus, and others.

PHILOXENUS, a dithyrambic poet of Cythera. He enjoyed the favour of Dionysius, tyrant of Sicily, for some time, till he offended him by seducing one of his female singers. During his confinement he wrote an allegorical poem, called Cyclops, in which he delineated the character of the tyrant under the name of Polyphemus, and represented his mistress under that of Galatæa, and himself under that of Ulysses. The tyrant, who was fond of poetry and applause, liberated Philoxenus; but the poet refused to purchase his liberty by saying things unworthy of himself, and applauding the wretched verses of Dionysius, and therefore he was sent to the quarries. Being set at liberty, he some time after was asked his

opinion at a feast about some verses which Dionysius had just repeated, and which the courtiers had received with the greatest applause. Philoxenus gave no answer; but he ordered the guards that surrounded the tyrant's table to take him back to the quarries. Dionysius was pleased with his humour and with his firmness, and forgave him. Philoxenus died at Ephesus about B. C. 380.

NAUCRATES, a Greek poet, who was employed by Artemisia to write a panegyric upon Mausolis.

LITERATURE.

PRODICUS, a celebrated sophist and rhetorician of Cos, who flourished at this period. He was sent ambassador by the Coans to Athens, where he taught publicly, and had among his pupils, Socrates, Euripides, Theramenes, and Isocrates. He travelled through most towns of Greece, and made his auditors pay to hear his lectures; so that some of the ancients speak of his orations as drawing fifty drachmas a piece. His writings were numerous; and among them was the well-known beautiful episode of Hercules's Choice, when addressed by Pleasure and Virtue, upon the hero becoming the votary of the latter goddess. Prodicus experienced the fate of his excellent pupil, Socrates, being at last put to death by the Athenians, from jealousy of his merits, on pretence that he corrupted the morals of their youth.

LYSIAS, an eminent Greek orator, born at Syracuse, about the year B. C. 459. He accompanied his father to Athens while he was very young, and was educated with great care in that city. In process of time he became himself a teacher of rhetoric, and composed orations for others, but does not appear to have been a pleader. He distinguished himself by the eloquence and purity of his orations, of which it is said by Plutarch, he wrote no less than four hundred and twenty-five, though the number may, with more probability, be reduced to two hundred and thirty; and of these only thirty-four remain, which are to be found in the collections of the Greek orators. He died in the eighty-first year of his age, and in the year B. C. 378. Lysias attained great reputation in his time, which his works afterwards supported; and he is mentioned by Cicero and Quintilian. Lysias lived at a somewhat earlier period than Isocrates; and exhibits a model of that manner which the ancients call the "tenuis vel subtilis." He had none of the pomp of Isocrates. He is every where pure and Attic in the highest degree; simple and unaffected; but wants force, and is sometimes frigid in his compositions. In the judicious comparison which Dionysius of Halicarnassus makes of the merits of Lysias

and Isocrates, he ascribes to Lysias, as the distinguishing character of his manner, a certain grace or elegance, arising from simplicity. In the art of narration, as distinct, probable, and persuasive, he holds Lysias to be superior to all orators; at the same time, he admits, that his composition is more adapted to private litigation than to great subjects. He convinces, but he does not elevate nor animate. The magnificence and splendour of Isocrates are more suited to great occasions. He is more agreeable than Lysias; and, in dignity of sentiment, far excels him.

The first edition of Lysias is that of Aldus, 1513, folio; but the best is that of Taylor, 4to., 1739.

ISOCRATES, a celebrated Greek rhetorician, was born at Athens about the year B. C. 436. He received a good education; but his father being ruined by the Peloponnesian war, left him no other inheritance. He had studied under Gorgias, Prodicus, and other great masters of eloquence; but the weakness of his voice, and his want of a proper degree of confidence, prevented him from exercising the talent of speaking in public. He employed himself, therefore, in composing discourses in his closet, and in teaching the art of rhetoric. He was the instructor of Timotheus, son of Conon, whom he afterwards accompanied to several parts of Greece, as his secretary. He had numerous scholars at Athens, and was amply remunerated for some of his writings, particularly for a discourse which he addressed to Niocles, king of Cyprus, for which he received a sum equal to between four and five thousand pounds of our money. Though courted by the great, he had an ardent mind in defence of what was just and right. When Theramenes, proscribed by the thirty tyrants, took refuge at the altar, he pleaded in his defence, at the hazard of sharing his fate; and after the death of Socrates, when all his disciples took flight, he dared to appear in mourning in the public streets of Athens. He passed a long life in peace and honour, and had reached his ninety-eighth year at the fatal battle of Cheronæa, when, unable to bear the calamity which had befallen his country, he abstained from all sustenance for four days, and expired. It was mentioned, to his praise, that he never, by writing or accusation, injured a single individual. A statue of bronze was raised to his memory by Timotheus, and another by his adopted son, Aphareus. The style of Isocrates is pure, sweet, and flowing; he was extremely attentive to the harmony of his periods, and he is reckoned by Cicero as the first who introduced into Greek prose that melody of which it is susceptible. He spent much time in polishing his compositions. His panegyric on Athens is said to have cost him ten years' labour. Twenty-one of his discourses remain, which have been distributed into the moral, the deliberate, the panegy-

rical, and the agonistical. His adopted son, Aphareus, wrote thirty-seven tragedies.

The best edition of his Orations is that of Battie, at Cambridge, 2 vols. 8vo., 1748.

ANTIPHON, the Rhamnusian, an Athenian orator. He flourished about the year B. C. 430, and is said to have been the first who laid down rules of oratory. It is also said he was concerned in establishing the tyranny of the four hundred at Athens, and on that account he was put to death, B. C. 411.

ALCIDAMUS, a Greek rhetorician, who was the disciple of Gorgias, B. C. 422. There are two orations extant under his name; the first printed by Aldus, in his edition of the Greek orators, 1518, and the second in the same printer's edition of Isocrates, 1518. Cicero notes a discourse of his in praise of death.

ANDOCIDES, an Athenian orator, son of Leogoras. He lived in the age of Socrates, the philosopher, and was intimate with the most illustrious men of his age. He was often banished; but his dexterity always restored him to favour.

ANYTUS, an Athenian rhetorician, who, with Melitus and Lycon, accused Socrates of impiety, and was the cause of his condemnation. These false accusers were afterwards put to death by the Athenians.

ANTIOCHUS, a Greek writer, was the son of Xenophanes, and flourished about 420 years before the Christian era. He composed nine books on the history of Sicily; also a very curious description of Italy; some fragments of both which works may be found in ancient authors.

MAGO, a Carthaginian, more known by the excellence of his writings than by his military exploits. He wrote twenty-eight volumes upon husbandry; these were preserved by Scipio at the taking of Carthage, and presented to the Roman senate. They were translated into Greek by Cassius Dionysius, of Utica, and into Latin by order of the Roman senate, though Cato had already written so copiously upon the subject, and the Romans, as it has been observed, consulted the writings of Mago with greater earnestness than the books of the Sybilline verses.

ISÆUS, an orator of Chalcis, in Eubœa, who flourished about the end of the Peloponnesian war, the fourth century before the Christian era. When he came to Athens, he put himself under the instructions of the orator Lysias, from whom he obtained the same purity, accuracy, conciseness, and perspicuity of style, which distinguished his master, with more force and vigour. He was celebrated for popular eloquence, and had the honour of being the instructor of Demosthenes. It has been said that he was vicious in early life, but that as he attained to years of maturity, he became illustrious by the prac-

tice of the opposite virtues. He lived to the time of king Philip. He was author of sixty-four orations, of which ten only are now remaining, which have been translated by Sir William Jones, and were given to the world in 1779.

HISTORY.

HELLENICUS, a celebrated Greek historian, born at Mitylene. He wrote an history of the ancient kings of the earth, with an account of the founders of the most famous towns in every kingdom, and died B. C. 411, in the eighty-fifth year of his age.

HERODOTUS, the eldest of all the Greek historians, whose works are extant, and who is called by Cicero, "The Father of History," was born at Halicarnassus, in Caria, in the first year of the seventy-fourth Olympiad, answering to the year B. C. 484.

Halicarnassus being at that time under the tyranny of Lygdamis, grandson of Artemisia, queen of Caria, Herodotus retired to Samos; from whence he travelled over Egypt, Greece, Italy, &c. and acquired the knowledge of the history and origin of many nations. He then began to digest the materials he had collected, and composed that history which has preserved his name ever since. He wrote it in the isle of Samos. Lucian informs us, that when Herodotus left Caria to go into Greece, he began to consider with himself,

> What he should do to be for ever known,
> And make the ages all to come his own.

His history, he presumed, would easily procure him fame, and raise his name among the Grecians, in whose favour it was written. He afterwards re-visited his native place, and was chiefly instrumental in overthrowing the tyrannical government, a deed, which of itself alone ought to have immortalized his name, but so far from gaining the esteem and admiration of the people, it displeased and irritated them, and Herodotus was obliged to fly from Greece to avoid public resentment. When he had attained his thirty-ninth year, a generous desire of fame led him publicly to recite his history to the people assembled at the Olympic games. It was received with universal applause, and gave him a lasting celebrity through all the Grecian states. So highly was the history esteemed by his contemporaries, that the names of the nine muses were given unanimously to the nine books of which it is composed. This celebrated composition is written in the Ionic dialect, and Herodotus is among historians what Homer is among

poets, and Demosthenes among the orators. His history comprehends a period of two hundred and forty years, from Cyrus the Great to Xerxes, or, if we date its commencement about B. C. 713 years, and its termination at the year B. C. 373, it includes a period of about two hundred and thirty-four years, and it contains, besides the transaction between Persia and Greece, a sketch of the affairs of other nations, as the Lydians, Ionians, Lycians, Egyptians, and Macedonians. Herodotus had written a history of Assyria and Arabia, which is lost. The life of Homer, generally attributed to him, is supposed by some able critics not to have been written by his pen. Herodotus, as an historian, is generally thought to be fond of the marvellous. Many fabulous things are inserted in his history, though not without sufficient intimations of his own disbelief, or suspicion of them. And it is an argument greatly in favour of this ancient writer, that his chronology requires less correction, according to Newton's canons, than that of any subsequent Greek historians. The greatest inconvenience attending the perusal of his history, results from his method, which is the most irregular and discursive that can be conceived; some entire histories being introduced, as it were, by way of a parenthesis in the bodies of others. Notwithstanding all his faults, he is a most pleasing writer. His history has been translated into the most modern languages; the English versions are those by Littlebury and Beloe. "The style of Herodotus," says one of his biographers, "has always been admired for its force, ease, and sweetness." Cicero compared its course to that of the waters of a still river. With respect to the matter of this historian, it has been the subject of discussion almost ever since the first appearance of his work; some have placed great confidence in his authority, and others regarded him altogether as fabulous. It is certain that he relates many things respecting remote times and countries which have all the air of fable; but there is reason to believe, according to his own assertions, that he gives the narrations as he heard them. With respect to those great transactions which took place in Greece after his own birth, he is generally thought to be deserving of credit, and the publication of his work, at a general assembly of the nation, is considered as a voucher for his veracity. Nevertheless, he has been suspected of partiality in particular instances, and Plutarch has composed an express treatise "On the Malignity of Herodotus," in which he taxes him with injustice towards the Thebans and Corinthians, and, indeed, towards the Greeks in general.

The best editions of this valuable author are that of Aldus, in 1502, folio; and that of Wesseling, at Amsterdam, in 1763. There is also a good one at Edinburgh, printed in 1806, in 7 vols. 8vo. Mr. Larcher published an excellent translation

of Herodotus, in French. in 9 vols. 8vo.; and we have two in English, one by Littlebury, in 2 vols.; and the other by Beloe, in 4 vols. 8vo.

THUCYDIDES, a celebrated Greek historian, born at Athens B. C. 471. He was the son of Olorus, and grandson of Miltiades, who was descended from Miltiades, the famous Athenian general, who married the king of Thrace's daughter. He was educated in philosophy and eloquence. His master in the former was Anaxagoras, in the latter Antiphon; one, by his description in the eighth book of his history, for power of speech almost a miracle, and feared by the people on that account. Suidas and Photius mention, that when Herodotus related his history in public, a custom then common, and many ages after, Thucydides felt such a pang of emulation, that he shed tears; Herodotus himself noticed it, and congratulated his father on having a son who showed so early an affection to the Muses. Herodotus was then twenty-nine years of age, Thucydides about sixteen. When the Peloponnesian war broke out, Thucydides thinking it would prove a subject worthy of his labour; immediately began to keep a journal. This explains the reason why he has attended more to chronological order than to unity of design. During the war he was sent by his countrymen to relieve Amphipolis; but the quick march of Brasidas, the Lacedæmonian general, defeated his operations; and Thucydides being thus unsuccessful, was banished from Athens, in the eighth year of this celebrated war; but during his banishment the general began to write an impartial history of the important events which had happened during his administration, and which still continued to agitate the states of Greece. This famous history is continued only to the twenty-first year of the war, and the remaining part of the time till the demolition of the walls of Athens, was described by Theopompus and Xenophon. Thucydides wrote in the Attic dialect, which has most vigour, purity, elegance, and energy. Thucydides died at Athens, where he had been recalled from his exile about B. C. 411. The best editions are that of Hudson, Oxford, in 1696, folio; and of Duker, at Amsterdam, 1732, 2 vols. folio. There are two English translations of Thucydides, one by Hobbes, and the other by Smith.

PHILISTUS, an eminent historian of antiquity, was, according to some writers, a native of Naucratis, according to others of Syracuse. He was born about the year B. C. 431, and was sent to Athens for his education, where he studied under Isocrates and the poet Evenus. Fixing his abode at Syracuse, he promoted the schemes of Dionysius the elder, to overthrow the liberties of his country, and was placed by him in the important post of governor of the citadel. That prince

connived at the criminal intercourse which Philistus maintained with his mother; but upon the discovery of a secret marriage, which he had contracted with the daughter of Dionysius's brother, the tyrant banished him. Philistus retired to Adria, where he employed his leisure in composing a history of Sicily, and of the reign of Dionysius. He remained in banishment till after the accession of Dionysius the Younger, when he was recalled upon the persuasion of those courtiers who were jealous of the influence acquired by the virtuous Dion, and his friend the philosopher Plato, who had been invited to the court of Syracuse. Philistus, by his arts, soon procured the banishment of Dion, and brought himself into high esteem by his tyrannical maxims. When Dion returned with an armed force to rescue his country from tyranny, Philistus was made admiral of the fleet to oppose him. An engagement ensued, in which the royal fleet was defeated, and Philistus taken prisoner and put to death in the year B. C. 357. He was a man of learning and abilities, but his memory has been stigmatized for the bad use he made of his talents. He was author of several works, but is chiefly famous for his "antiquities of Sicily," and his "history of Dionysius the Elder;" and of that part of the reign of Dionysius the Younger, in two books. In his style he was the imitator of Thucydides; his histories were long preserved in libraries, but no parts of them have reached modern times.

MUSIC.

ANTIGENIDES, a celebrated player on the flute, was a native of Thebes in Bœotia, and the son of Satyrus, an eminent performer upon the same instrument. He received instructions from his father, and likewise from Philoscenus, a famous poet and musician, by which means he rose to such celebrity, that some of the first men of his time were his disciples. Pericles put his nephew Alcibiades under the instruction of Antigenides; but that extraordinary character, seeing in a mirror his face distorted by blowing the flute, broke the instrument in pieces; an incident which rendered it unfashionable in Athens. Antigenides introduced several improvements on the flute, multiplying its apertures, and thereby rendering its sounds more various and flexible. He himself played on it in all modes; the simple Æolian, the varied Ionian, the plaintive Lydian, the grave Phrygian, and the martial Dorian; and had likewise a strain peculiar to himself, which gave him the reputation of being the inventor of a new species of music. He was a great asserter of the dignity of the musical profession, and appeared at public spectacles with the Milesian sandal, and the yellow mantle he called Crocoton. He also composed lyric poems.

His professional eminence may be inferred from a bon mot of Epaminondas, who, on being told that the Athenians had sent out a body of troops equipped in new armour, replied, " Do you think Antigenides troubles himself when he sees new flutes in the hands of Zellis ?" Zellis was noted as a bad performer. Athenæus says that Antigenides was sent for to play at the nuptials of Iphicrates with the daughter of Cotys, king of Thrace.

DAMON, an ancient Grecian musician. Music, in general, was in such favour, and the study of it was thought so essential a part of education at Athens, in the time of Pericles and Socrates, that Plato, and Plutarch have thought it necessary to inform us of whom those two great personages received instructions in that art. Damon, the Athenian, was the music master of both. Damon had chiefly cultivated that part of music, which concerns time and cadence, for which he is highly commended by Plato, who seems to have regarded rhythm as the most essential part of music, and that upon which the morals of the people depended more than upon melody, or, as the ancients called it, harmony. Pericles, the most accomplished character in antiquity, was not only a consummate judge, but a great encourager of all the arts. And in his life, written by Plutarch, we are told that the Muses bore a principal share in all the public spectacles with which he entertained the people. He not only regulated and augmented the poetical and musical contests at the Penathenæan festivals, but built the odeum or music-room, in which poets and musicians daily exercised themselves in their art, and rehearsed new compositions, before they were exhibited in the theatre.

LAMPON, a performer on the cithara, who taught Socrates music in his old age, and who sung at a festival which Xenophon gave to the philosophers. Socrates tells us, that he only began to compose verses after he was imprisoned, on account of the many dreams, in which he was advised to attach himself to music; believing that it was impossible to arrive at perfection in one art without the other. He composed hymns in praise of Apollo, and set them to music; but he was shortly after put to death.

PHRYNIS, a musician of Mitylene. He was the first who obtained a prize at the Panathenæa at Athens. He added two strings to the lyre, which had always been used with seven by all his predecessors. He flourished B. C. 438. He was originally a cook at the house of Hiero, king of Sicily.

ARCHYTAS, a musician of Mitylene, who wrote a treatise on agriculture.

MATHEMATICS AND ASTRONOMY.

HARPALUS, a Greek astronomer, who flourished about B. C. 480, corrected the cycle of eight years invented by Cleostratus, and proposed a new one of nine years, in which he imagined the sun and moon returned to the same point. But Harpalus's cycle was afterwards altered by Meton, who added ten years to it.

METO or METON, a celebrated mathematician of Athens, who flourished B. C. 432, was the son of Pausanias. He observed, in the first years of the eighty-seventh Olympiad, the solstice at Athens, and published his cycle of nineteen years, by which he endeavoured to adjust the course of the sun and moon, and to make the solar and lunar year begin at the same time. This is called the metonic period or cycle. It is called the golden number, from its great use in the calendar. This cycle of the moon holds only true for $310\frac{7}{10}$ years; for, though the new moons do return to the same day, after nineteen years, yet it is not to the same time of the day, but near an hour and a half sooner; an error which in $310\frac{7}{10}$ years amounts to an entire day. It is known that Meton was living about the year B. C. 412; for when the Athenian fleet was sent to Sicily, he escaped from being embarked on that disastrous expedition by counterfeiting an appearance of idiotism.

DINOSTRATES, a mathematician, who lived in the time of Plato, and attended his academy. He invented the quadrature or curve which is called by his name.

PAINTING.

POLYGNOTUS, a celebrated painter of Thasos, about B. C. 422. His father's name was Aglaophon. He adorned one of the public porticos of Athens with his paintings, in which he had represented the most striking events of the Trojan war. He particularly excelled in giving grace, liveliness, and expression in his pieces. The Athenians were so pleased with him, that they offered to reward his labours with whatever he pleased to accept. He declined this generous offer, and the Amphictyonic council, which was composed of the representatives of the principal cities of Greece, ordered that Polygnotus should be maintained at the public expence wherever he went.

ARISTOPHON, a painter in the age of Socrates. He drew the picture of Alcibiades softly reclining on the bosom of the courtezan Nemæa, and all the people of Athens ran in crowds to be spectators of the masterly piece. He also made a painting of Mars leaning on the arm of Venus.

PARRHASIUS, a famous ancient painter of Ephesus, or, as some say, of Athens; he flourished about the time of Socrates, according to Xenophon. It is said, that he was excelled by Timanthes, but excelled Zeuxis. His subjects were very licentious.

AGATHARCUS, a native of Samos, who was employed by Æschylus to paint scenes for his stage.

ZEUXIS, a celebrated painter of antiquity, who flourished about B. C. 400. He was born at Heraclea; but as there have been many cities of that name, it cannot be certainly determined which of them had the honour of his birth. Some conjecture, that it was Heraclea near Crotona in Italy. He carried painting to a much higher degree of perfection than Apollodorus had left it; discovered the art of properly disposing of lights and shades, and particularly excelled in colouring. He amassed immense riches; and then resolving to sell no more of his pictures, he gave them away, saying, "That he could not set a price on them equal to their value." Pliny observes, that this admirable painter, disputing for the prize for the painting with Parrhasius, painted some grapes so naturally, that the birds flew down to peck them. Parrhasius, on the other hand painted a curtain so very artfully, that Zeuxis mistaking it for a real one that hid his rival's work, ordered the curtain to be drawn aside, to show what Parrhasius had done; but having found his mistake, he ingenuously confessed himself vanquished, since he had only imposed upon birds, while Parrhasius had deceived even a master of the art. Another time he painted a boy loaded with grapes, when the birds also flew to this picture, at which he was vexed; and confessed, that his work was not sufficiently finished, since, had he painted the boy as perfectly as the grapes, the birds would have been afraid of him. Archelaus, king of Macedon, made use of Zeuxis's pencil for the embellishment of his palace. One of this painter's finest pieces was a Hercules strangling two serpents in his cradle in the presence of his affrighted mother; but he himself chiefly esteemed his Athleta or Champion, under which he placed a Greek verse, that afterwards became very famous, and in which he says, "that it was easier to criticise than to imitate the picture." He made a present of his Alcmena to the Agrigentines. Zeuxis did not value himself on speedily finishing his pictures; but knowing that Agatharcus gloried in his being able to paint with ease and in a little time, he said, "That for his part he, on the contrary, gloried in his slowness; and if he was *long* in painting, it was because he painted *for eternity*." Zeuxis died of laughter, on looking at the representation of an old woman he had painted, B. C. 350.

ARCHITECTURE AND SCULPTURE.

CALLICRATES, an ancient sculptor, who engraved some of Homer's verses on a grain of millet, made an ivory chariot that might be concealed under the wing of a fly, and an ant of ivory in which all the members were distinct. Ælian justly blames him for exerting his genius and talents in things so useless, and at the same time so difficult. He flourished about B. C. 472.

PHIDIAS, the most famous sculptor of antiquity, was an Athenian, and flourished in the eighty third Olympiad. This wonderful artist was not only consummate in the use of his tools, but accomplished in the sciences of history, poetry, fable, geometry, optics, &c. He first taught the Greeks to imitate nature perfectly, and all his works were received with admiration. They were also incredibly numerous; for it was almost peculiar to Phidias, that he united the greatest facility with the greatest perfection. His Nemesis, one of the first pieces, was carved out of a block of marble, found in the Persian camp, after the battle of Marathon. He made an excellent statue of Minerva for the Platæans; but the statue of this goddess in her magnificent temple at Athens, of which there are still some relics, was an astonishing production. Pericles ordered Phidias to make a statue of the goddess; and Phidias formed a most admirable figure of ivory and gold, thirty-nine feet high. But what rendered his name immortal proved at that time his ruin. He had carved upon the shield of the goddess his own portrait and that of Pericles, and this was made a crime. Upon this he withdrew to Elis, and made for the Elians the Olympic Jupiter; a prodigy of art which was ranked among the seven wonders of the world. It was of ivory and gold, sixty feet high, and every way proportioned. Phidias concluded his labours with this masterpiece, and the Elians, to do honour to his memory, appropriated to his descendants the office of keeping clean this magnificent image.

POLYCLETUS, a famous sculptor of antiquity, was a native of Sicyon, and flourished about the year B. C. 430. He was supposed to have carried the art to the highest degree of perfection, at least as far as the excellence of single figures could go. One of his figures representing a life guard of the king of Persia, was performed in such exact proportions, that it was called the *rule*, and artists came to study it as a model. He made the statue of a boy, which was estimated at a hundred talents, or perhaps nearly twenty thousand pounds, according to our mode of reckoning. The emperor Titus had

two naked boys playing at a game, by his hand, which was considered as a perfect performance. It was peculiar to him, that he formed almost all his figures supported on one thigh, which made them appear deficient in variety.

SCOPAS, a celebrated Grecian architect and sculptor, a native of Ephesus, or, as some say, of the isle of Paros. He flourished about B. C. 430. He built the famous mausoleum for queen Artemisia, which was esteemed one of the seven wonders of the world. But his chief work was a statue of Venus, which he carried to Rome, where it was esteemed superior even to that of Praxiteles.

ICTINUS, a celebrated Greek architect, who lived about B. C. 430, built several magnificent temples, and among others that of Minerva, at Athens.

ANDRONICUS, of Cyorbrus, built at Athens an octagon tower, with figures carved on each side, representing eight principal winds. A brass triton at the summit, with a rod in its hand, which turning with the wind, pointed to the quarter whence it blew. From this model is derived the custom of placing the weathercocks on steeples.

MEDICINE.

METRODORUS, a Greek physician, born at Chios, was the disciple of Democritus, the philosopher, and the master of Hippocrates, the physician, and Anaxarchus, the philosopher. He maintained that the universe is infinite and eternal; but his works are lost. He lived about B. C. 444.

HERODICUS, a physician, sirnamed Gymnastic, who flourished B. C. 443.

ACRON, a celebrated physician of Agrigentum, in Sicily, flourished, according to Priestley, B. C. 439. In his time, Athens was visited by the plague, which he is said to have expelled by burning perfumes to purify the air; a maxim he perhaps learned in Egypt. He wrote some physical tracts in the Doric dialect, which time has long since destroyed.

HIPPOCRATES, the greatest physician of antiquity, was born in the island of Cos, in the eightieth Olympiad, B. C. 450, and flourished during the Peloponnesian war. He was the first on record who laid down precepts concerning physic; and, according to his biographer, Socrates, was descended from Hercules and Æsculapius. He was first a pupil of his father, Heraclides, then of Herodicus, then of Gorgias, of Leontium, the orator, and, according to some, of Democritus, of Abdera. After being instructed in physic and the liberal arts, and losing his parents, he left Cos, and practised physic all over Greece; where he was so much admired for his skill, that he was pub-

licly sent for with Euryphon, a man superior to him in years, to Perdiccas, king of Macedonia, who was then thought to be consumptive; but Hippocrates, as soon as he arrived, pronounced the disease to be entirely mental; for, upon the death of Alexander, Perdiccas fell in love with Philas, his father's mistress, which Hippocrates discerning by the great change her presence always wrought upon him, a cure was soon effected. Being entreated by the people of Abdera to come and cure Democritus of a supposed madness, he went; but, upon his arrival, instead of finding Democritus mad, he pronounced all his fellow-citizens so, and Democritus the only wise man among them. He heard many lectures, and learned much philosophy from him; which made Celsus and others imagine that Hippocrates was the disciple of Democritus, though it is probable they never saw each other till this interview. Hippocrates had also public invitations to other countries. Thus when a plague invaded the Illyrians and Pæonians, the kings of those countries begged him to come to their relief. He did not go; but learning from the messengers the course of the winds there, he concluded that the distemper would come to Athens; and, foretelling what would happen, applied himself to take care of the city and the students. He was, indeed, such a lover of Greece, that when his fame had reached as far as Persia, and Artaxerxes entreated him, with a promise of great rewards, to come to him, he refused to go. He also delivered his own country from a war with the Athenians, that was just ready to break out, by prevailing with the Thessalians to come to his assistance, for which he received very great honours from the Coans. The Athenians also honoured him greatly; they admitted him next to Hercules in the Eleusinian ceremonies; gave him the freedom of the city; and voted a public maintenance for him and his family in the prytenæum at Athens, where none were maintained but such as had done signal service to the state. He died among the Larissæans, some say in his ninetieth year, some in his eighty-fifth, others in his hundred and fourth, and some in his hundred and ninth. The best edition of his works is that of Foesius, in Greek and Latin. Hippocrates wrote in the Ionian dialect. His aphorisms, prognostics, and all that he has written on the symptoms of diseases, justly pass for master-pieces.

PERIOD XII.

FROM PHILIP II. TO PTOLEMY EUERGETES.

[B. C. 400.]

REMARKABLE FACTS, EVENTS, AND DISCOVERIES.

B.C.
394 The Corinthian war begun.
390 Rome burnt by the Gauls.
387 The peace of Antalcidas between the Greeks and Persians. The number of Roman citizens amounted to 152,583.
384 Dionysius begins the first Punic war.
379 The Bœotian war commences.
375 A general combination of the Greek states against the Lacedæmonians.
371 The Lacedæmonians defeated by Epaminondas at Leuctra.
367 Prætors established in Rome. The Licinian law passed.
363 Epaminondas killed at the battle of Mantinea.
358 The social war begun.
357 Dionysius expelled from Syracuse.
356 The sacred war begun in Greece. Alexander the Great born.
343 Dionysius II. expelled from Syracuse. Commencement of the Syracusan war.
338 Philip of Macedon gains the battle of Chæronea, and thus attains to the sovereignty of Greece.
335 Thebes taken and razed by Alexander the Great.
334 The Persians defeated at Granicus, May 22.
333 The Persians defeated at Issus.
332 Alexander takes Tyre, and marches to Jerusalem.
331 Alexandria built. Darius entirely defeated at Arbela.
330 Alexander takes Babylon, and the principal cities of the Persian empire. The Calippic period commences.
328 Alexander passes Mount Caucasus, and marches into India.
327 He defeats king Porus, and founds several cities.
326 The famous sedition of Corcyra.
324 Alexander dies at Babylon.
323 His dominions divided by his officers.
316 His mother and family murdered.
308 The cities of Greece recovered their liberties for a short time.
307 Antioch, Seleucia, Laodicea, and other cities, founded by Seleucus.
301 Antigonus defeated and killed at Ipsus.

In B. C. 371 the Spartans received a severe check from the Thebans at the battle of Leuctra; and eight years after was still further reduced by the battle of Mantinea. Epaminondas, the great enemy of the Spartans, was killed; but this only proved a more speedy

means of subjugating all the states to a foreign, and, at that time, a despicable power. The Macedonians, a barbarous nation, lying to the north of Greece, were, two years after the death of Epaminondas, reduced to the lowest condition by the Illyrians, another nation of barbarians in the neighbourhood. The king of Macedon being killed in an engagement, Philip II., ascended the throne, who formed the ambitious project of bringing under his dominion the whole of Greece. Philip began the conquest of Persia; and Alexander, his son, prosecuted the designs of his father, to whom the Persian empire submitted, B. C. 330. Rome, under the consulate, went through various fortunes at this period, which, with the affairs of other nations, the reader will be fully apprised of in the perusal of the lives of the different characters in the succeeding pages of this section.

GOVERNMENT.

PHILIP II., king of Macedon, was the fourth son of Amyntas II. He was sent to Thebes as an hostage by his father, where he learned the art of war under Epaminondas, and studied the manners and the pursuits of the Greeks. He discovered, from his earliest years, that quickness of genius and greatness of courage which afterwards procured him so great a name. On the death of his brother, Perdiccas III., he ascended the throne, as guardian of his nephew, Amyntas III., whom he got deposed, B. C. 360. The neighbouring nations, ridiculing the youth and inexperience of the new king of Macedonia, appeared in arms; but Philip soon convinced them of their error. Unable to meet them as yet in the field of battle, he suspended their fury by presents, and soon turned his arms against Amphipolis, a colony tributary to the Athenians. Amphipolis was conquered, and added to the kingdom of Macedonia; and Philip meditated no less than the destruction of a republic, which had rendered itself so formidable to the rest of Greece, and had even claimed submission from the princes of Macedonia. His designs, however, were a little immature, and before he could make Athens an object of conquest, the Thracians and the Illyrians demanded his attention. He made himself master of a Thracian colony, to which he gave the name of Philippi, and from which he received the greatest advantages, on account of the gold mines in the neighbourhood. In the midst of his political prosperity, Philip did not neglect the honour of his family. He married Olympias, the daughter of Neoptolemus, king of the Molossi. The fruit of his marriage was the celebrated Alexander. Soon after Alexander's birth, Philip wrote the following letter to Aristotle: "Know that a son is born to us. We thank the gods, not so much for their gift, as for bestowing it at a time when Aristotle lives. We

assure ourselves that you will form him a prince worthy of his father, and worthy of Macedon." Every thing seemed now to conspire to his aggrandizement; and historians have observed, that Philip, in one day, received the intelligence of three things, which could gratify the most unbounded ambition, and flatter the hopes of the most aspiring monarch;—the birth of a son, an honourable crown at the Olympic games, and a victory over the barbarians at Illyrium. Pæonia was now one of his provinces; on the east his dominions extended to the sea of Thasos; and on the west, to the lake of Lychnidus. The Thessalonians were, in effect, subject to his jurisdiction; and Amphipolis secured him many commercial advantages. He had a numerous and well-disciplined army, with plentiful resources for supporting such an armament, and carrying through his other ambitious schemes; but his deep and impenetrable policy rendered him more formidable than all these put together. His first scheme was the reduction of Olynthus, the most populous and fertile country on the borders of Macedon; after which, his ambition prompted him to acquire the sovereignty of all Greece. He had deprived the Athenians gradually of several settlements in Thrace and Macedon; but he took care always to give such appearance of justice to his actions, that his antagonists could hardly find a plausible pretext for engaging in war against him. He perceived that the affairs of the Greeks were drawing to a crisis, and he determined to wait the issue of their dissensions. The Phocians ploughed up the lands consecrated to Apollo; and the Amphictyons fulminated a decree against them, commanding the sacred lands to be laid waste, and imposing a heavy fine upon the community. Their resistance to this decree involved all Greece in a new war. Philip, at the beginning of this *Phocian* or *sacred war*, as it was called, was engaged in Thrace, where a civil war had taken place among the sons of Cotys. Philip interfered, and his encroachments at length became so enormous, that Kersobletes, the most powerful of the contending princes, ceded the Thracian Chersonesus to the Athenians, who sent Chares with a powerful armament to take possession of it. He took Sestos by storm, and treated the inhabitants cruelly; while Philip reduced Methone, in Pieria, but during the siege lost his right eye. All this time the Phocian war raged with fury, and involved in it all the states of Greece. Lycophron, one of the Thessalian tyrants, whom Philip had deprived of his authority, had again resumed it; and his countrymen having taken part with the Phocians, Lycophron called in Onomarchus, the Phocian general, to protect him against Philip; who, however, defeated Phyallus, the brother of Onomarchus, whom the latter had sent into the country with a detachment of seven thousand men. After this, he besieged and took the city of Pegasæ,

driving the enemy towards the frontiers of Phocis; Onomarchus then advanced with the whole army, and Philip being inferior in numbers, was at first repulsed, and his troops harassed in their retreat by rocks rolled down from precipices. But returning soon with twenty thousand foot and five hundred horse, whom he encouraged by reminding them that they were fighting against sacrilegious wretches, the Phocians were utterly defeated; upwards of six thousand perished in the battle and pursuit, and three thousand were taken prisoners, The body of Onomarchus being found among the slain, was hung upon a gibbet, as a mark of infamy, on account of his having polluted the temple, and those of the rest were thrown into the sea. After this victory he set about the settlement of Thessaly; and having detached Kersobletes from the interest of the Athenians, he established him in the sovereignty of Thrace, with a view to destroy him when a proper opportunity offered. Were he once possessed of the dominions of that prince, the way to Byzantium was open to him; and to pave the way for this conquest, he attacked the fort of Heræum, a small and unimportant place, but valuable by its neighbourhood to Byzantium. The Athenians at last began to perceive the designs of Philip, and determined to counteract them; but too readily giving credit to a report of his death, they discontinued their preparations, and directed their whole attention to the sacred war, which, instead of being ended by the death of Onomarchus, now raged with double fury. Phyallus undertook the cause of the Phocians; and his affairs becoming every day more desperate, he converted into ready money the most precious materials belonging to the temple at Delphi, and with this treasure doubled the pay of his soldiers. By this new piece of sacrilege he purchased the assistance of a thousand Lacedæmonians, two thousand Achæans, and five thousand Athenian foot, with four hundred cavalry, which enabled him to take the field with great prospect of success. Philip now thought it time to throw off the mask entirely, for which the proceedings of the Athenians, particularly their league with Olynthus, furnished him with a plausible pretext; and the revenging such horrid sacrilege as had been committed at Delphi, seemed to give him a title to march at the head of an army into Greece. The superstition of the Greeks, however, had not yet blinded them to such a degree but they could perceive that Philip's piety was a mere pretence; and that his real design was to conquer the whole country. The Athenians no sooner heard of the march of the Macedonian army, than they despatched a strong guard to secure the pass of Thermopylæ; so that Philip was obliged to return, greatly chagrined and disappointed. Their next step was to call an assembly, to deliberate upon the measures proper to be taken

to restrain Philip's ambition; and this assembly is memorable by the first appearance of Demosthenes as an orator against Philip. Athens for some time was in a very alarming situation. They were deeply involved in the sacred war; their northern possessions were plundered by Philip; while his mercenary partizans drew off the public attention to such a degree, that, instead of taking measures to counteract that ambitious prince, they amused themselves about the designs of the Persian monarch, who was preparing for war against the Cyprians, Egyptians, and Phœnicians. Isocrates the orator, and Phocion the statesman, joined the multitude, from a sense of the unsteady conduct of the Athenians, who, they were sure, could not contend with so active a prince as Philip, and therefore exhorted them to cultivate his friendship. Their arguments were violently opposed by Demosthenes, who, in his address to the people, exhorted them to awake from their indolence, and assume the direction of their own affairs; to abandon all romantic schemes of ambition; and instead of carrying their arms into remote countries, to prepare for repelling the attacks which might be made on their own dominions. He insisted also upon a better regulation of their finances, a more equal distribution of the public burdens, and upon retrenching many superfluous expenses. He told them that they were not yet prepared to meet Philip in the field; they must begin with protecting Olynthus and the Chersonesus, for which it would be necessary to raise two thousand light armed troops, with a due proportion of cavalry, which ought to be transported to the islands of Lemnos, Thaos, and Sciathos, in the neighbourhood of Macedon. But all this rhetoric could not prevail upon the indolent Athenians to provide for their own safety. They appear, indeed, at this time, to have been desperately sunk in effeminacy and dissipation, which disposition Philip took care to encourage. There was an assembly in the city called the SIXTY, who met expressly for the purposes of extinguishing all care about public affairs, and to intoxicate themselves with every kind of pleasure. To this assembly Philip sent money to support their extravagances; and so effectually did they answer his purposes, that all the eloquence of Demosthenes could not counteract the speeches of orators much his inferiors, when backed by Macedonian gold. The destruction of Olynthus soon followed. This city, which held the balance of power betwixt Athens and Macedon, was taken and plundered, and the inhabitants sold for slaves. Philip's chief hopes now depended on putting an end to the Phocian war. For this purpose he affected a neutrality, that he might thereby become the arbiter of Greece. His hopes were well-founded; for the Thebans, who were at the head of the league against the Phocians, solicited him on the other side, and the states, confede-

rated with the Phocians, did the like on the other. He answered neither; yet held both in dependence. In his heart he favoured the Thebans, or rather, placed his hopes of favouring his own cause in that state; for he well knew, that Athenians, Spartans, and other states allied with Phocis, would never allow him to pass Thermopylæ, and lead an army into their territories. So much respect, however, did he show to the ambassadors from these states, particularly Ctesiphon and Phrynon, from Athens, that they believed and reported him to be in their interest. The Athenians, therefore, sent ten plenipotentiaries to treat for peace, among whom were Demosthenes and Æschines; but though they were treated with the utmost civility by Philip, they returned, after being put off for three months, without coming to any conclusion. In the mean time, he took from the Athenians such places in Thrace as might best cover his frontiers, giving their plenipotentiaries, in their stead, abundance of fair promises, and the strongest assurances that his good-will should be as beneficial to them as ever their colonies had been. At last a peace was concluded; but the ratification was deferred till Philip had possessed himself of Pheræa, and saw himself at the head of a numerous army. He then dismissed the plenipotentiaries, with assurances that he would be ready at all times to give the Athenians proofs of his friendship. On their return to Athens, Demosthenes gave it as his opinion, that the promises of Philip ought not to be relied on. Æschines, however, was of an opposite opinion; and the rest of the plenipotentiaries concurred with Æschines; and the people, desirous of quiet, and addicted to pleasure, decreed that the peace should be kept. Phocion, the worthiest in the republic, did not oppose Philip, as he considered that Athenians of those times were nothing like their ancestors; and therefore he was desirous, since they could not be the head of Greece themselves, that they would at least be upon good terms with that power which would be so. Philip, while the Athenians were in this good humour, passed Thermopylæ, and entered Phocis with an air of triumph; which so terrified the Phocians, that they gave up all thoughts of defence, and submitted to his mercy. Thus the Phocian war, which had so long employed all Greece, was ended without a stroke; and the judgment on the Phocians remitted to the Amphictyons, who decreed the walls of three Phocian cities to be demolished, the people to pay a yearly tribute of sixty talents, and never to use either houses or arms till they had repaid to the temple of Apollo the money they had sacrilegiously carried from thence; their arms to be broken to pieces and burnt, and their double voice in the council to be taken from them and given to the Macedonians. Other orders were also made for settling the affairs, both of religion and state, throughout Greece; all of

which were executed with exactness and moderation by Philip, who paid the most profound respect to the council; and when he had performed its commands, returned peaceably with his army to Macedon, which gained him great reputation. At Athens alone, the justice and piety of Philip was not understood. The people began to see, though rather too late, that they had been deceived by those who had negociated the late peace. They saw, that, through the acceptance of it, the Phocians were destroyed; that Philip was now master of Thermopylæ, and might enter Greece when he pleased; that, in abandoning their allies, they had abandoned their own interest; and that, in all probability, they might soon feel the weight of his powers whom they had so unwisely trusted; they therefore began to take new and hostile measures; to repair their walls, and fort, &c. But the influence of Demosthenes prevented them from entering into such an unequal contest, as he persuaded them to think of ruining Philip by degrees, as by degrees they had raised him. Notwithstanding this resolution, Diopithes, who had the command of the Athenian colonies in Thrace, observed that Philip kept this army in exercise by taking several places in Thrace, which terribly incommoded the Athenians, and perceiving well what end he had in view, did not stay for instructions from home; but having raised, with much expedition, a considerable body of troops, taking advantage of the king's absence with his army, entered the adjacent territories of Philip, and wasted them with fire and sword. The king, who, on account of the operations of the campaign in the Chersonesus, was not at leisure to repel Diopithes by force, nor, indeed, could divide his army without imminent hazard, chose, like an able general, rather to abandon his provinces to insults, which might be afterwards revenged, than, by following the dictates of an ill-timed passion, to hazard the loss of his veteran army, whereon lay all his hopes. He contented himself, therefore, with complaining to the Athenians of Diopithes's conduct, who, in a time of peace, had entered his dominions, and committed such devastations as could scarce have been justified in a time of war. Philip's partizans supported this application with all their eloquence; and insisted that they should recal Diopithes, and bring him to a trial for this infringement of the peace. But Demosthenes defended him; showed that he deserved the praise, and not the censure of Athenians, for protecting their frontiers; and moved, that, instead of disowning what Diopithes had done, or directing him to dismiss his army, they should send him over recruits, and show the king of Macedon they knew how to protect their territories, and to maintain the dignity of their state, as well as their ancestors. A decree was accordingly made, conformable to this motion. While affairs stood thus, the Illyrians, recovering courage, and

seeing Philip at such a distance, harassed the frontiers of Macedon, and threatened a formidable invasion; but Philip, by quick marches, arrived at the borders of Illyrium, and struck the barbarians with such a panic, that they were glad to compound for their depredations at any price. Most of the Greek cities in Thrace now sought Philip's friendship, and entered into a league with him. About this time, Philip's negociations in Peloponnesus began to come to light; the Argives and Messenians, weary of the tyranny of the Spartans, applied to Thebes for assistance; and the Thebans, from their aversion to Sparta, sought to open a passage for Philip into Peloponnesus, that in conjunction with them, he might humble the Lacedæmonians. Philip readily accepted the offer, and resolved to procure a decree from the Amphictyons, directing the Lacedæmonians to leave Argos and Messene free; which if they complied not with, he, as the lieutenant of the Amphictyons, might, with great appearance of justice, march with a body of troops to enforce their order. When the Spartans had intelligence of this, they immediately applied to the Athenians, earnestly entreating assistance, as in the common cause of Greece. The Argives and Messenians, on the other hand, laboured assiduously to gain the Athenians to their side; alleging, that, if they were friends to liberty, they ought to assist those whose only aim was to be free. Demosthenes, at this juncture, out-wrestled Philip, if we may borrow that king's expression; for, by a vehement harangue, he not only determined his own citizens to become the avowed enemies of the king, but also made the Argives and Messenians not overfond of him for an ally; which, when Philip perceived, he laid aside all thoughts of this enterprise for this time. He next turned his arms against Eubœa, and demolished Porthinos. Soon after this he took Oreus; but the Athenians interfering, Philip thought it prudent to abandon the project, and prosecute his conquests in Thrace, for which he made extraordinary preparations. His son Alexander was left regent, and he himself with thirty thousand men laid siege to Perinthus, one of the strongest cities in the country. But he was soon obliged to raise it with great loss, as the inhabitants were not only assisted by the Athenians, but also by the king of Persia, who was now become jealous of the power of the Macedonian monarch. They were likewise assisted by the Byzantines, who considered it their interest to preserve Perinthus for their own security. That the reputation of Macedonian arms might not sink by this disgrace, Philip made war on the Scythians and Triballi, both of whom were defeated; and then formed a design of invading Attica, though he had no fleet to transport his troops, and knew very well that the Thessalians were not to be depended upon, if he attempted to march through Pisæ, and that the The-

bans would even then be ready to oppose his march. To obviate these difficulties, he had recourse to his usual intrigues. He excited the Locrians to insult the Amphictyons; and when the latter called upon all Greece to avenge their wrongs, and to raise an army for that intent, the number of troops sent to the rendezvous for that purpose was so inconsiderable, that Æschines and his other creatures easily prevailed upon the deputies from the different states to elect Philip their general, with full power to act as he thought fit against such as had opposed the authority of the Amphictyons. Thus of a sudden Philip acquired all that he sought; and having an army ready in the expectation of this event, he immediately marched to execute the commands of the Amphictyons in appearance, but in reality to accomplish his own designs. For having passed into Greece with his army, instead of attacking the Locrians, he seized upon Elatea, a great city of Phocis, upon the Cephisus. The Athenians in the mean time were in the utmost confusion on the news of Philip's march. However, by the advice of Demosthenes, they invited the Thebans to join them against the common enemy of Greece. Philip endeavoured as much as possible to prevent this confederacy from taking place, but all his efforts proved ineffectual. The Athenians raised an army which marched immediately to Eleusis, where they were joined by the Thebans. The confederates made the best appearance that had ever been seen in Greece, and the troops were exceedingly good; but unfortunately the generals were men of no military skill. An engagement ensued at Chræonea; wherein Alexander commanded one wing of the Macedonian army, and his father Philip the other. The confederate army, in the beginning of the battle, had the better, but Philip, drawing his men up very close, retired to a neighbouring eminence, whence, when the Athenians were eager in their pursuit, he rushed down with impetuosity, and broke and routed them with prodigious slaughter. This victory decided the fate of Greece; and from this time we may reckon Philip supreme lord of all the Grecian states. The first use he made of his power was to convoke a general assembly, wherein he was recognized generalissimo, and with full power appointed their leader against the Persians. Having settled a general peace among them, and appointed the quota that each state should furnish for the war, he dismissed them; and, returning to Macedon, began to prepare for this new expedition. His pretence for making war on the Persians at this time was the assistance they had formerly given to Perinthus. In the mean time, however, the dissensions which reigned in his family made him quite miserable. He quarrelled with his wife Olympias to such a degree, that he divorced her and married another woman, named Cleopatra. This produced a quarrel between him and his son Alexander, which also came

to such a height, that Alexander retired into Epirus with his mother. Some time afterwards, however, he was recalled, and a seeming reconciliation took place; but in the meantime a conspiracy was formed against the king's life, the circumstances and causes of which are very much unknown. Certain it is, however, that it took effect during the exhibition of public shows in honour of his daughter's marriage with the king of Epirus. Philip having given a public audience to the ambassadors of Greece, was proceeding in state to the theatre, when he was stabbed at the door by one Pausanias, who, endeavouring to escape, was overtaken, but instead of being secured, to discover his accomplices, was killed on the spot. "Thus," says Diodorus, after relating the circumstances of Philip's murder, "thus fell the greatest potentate of his time. With very small resources in his onset, he acquired the most powerful monarchy that ever existed among the Greeks. His great success arose less from the force of his arms and the greatness of his victories, than from his extraordinary talent for reasoning and conversation, and from his obliging and affable disposition towards every class of men. He esteemed mere physical courage and strength of hand in the field as one of the lowest qualities in a superior officer. He set an almost exclusive value on military science, as distinguished from personal prowess, and not less on the talent of conversing, persuading, and conciliating those over whom a general might be appointed to preside. Upon these last he founded the only favourite opinion which he entertained of himself; for he was wont to remark, the merit of success in battle he could only share with those under him; whereas, the victories he gained by argument, affability, and kindness, were all his own." Undoubtedly Philip was one of the greatest monarchs that ever sat on a throne. Had he lived longer, he would, in all probability, have subdued the Persians. "Yet, even on this supposition," as Dr. Gillies observes, "there is not any man of sense or probity, who would purchase his imagined grandeur and prosperity at the price of his artifices and his crimes; and to a philosopher, who considered either the means by which he obtained his triumphs, or the probable consequences of his dominion over Greece and Asia, the busy ambition of this mighty conqueror would appear but a deceitful scene of splendid misery."

Philip was the first who caused gold to be coined in his own name. He employed his wealth in procuring spies and partisans in all the great cities of Greece, and thus making conquests without the aid of arms. At the siege of Methone in Thrace, he received a wound in his right eye by an arrow, which was inscribed with the words, "for Philip's right eye." As the archer, who shot it, had offered his services to Philip,

boasting that he could hit the swiftest bird on the wing. Philip ridiculed his art by saying, that " he would be of use if they were to make war with starlings ;" which made Aster join the enemy and take this method of revenge. By assuming the mask of a moderator and peace-maker, Philip gained confidence ; in attempting to protect the Peloponnesians against the encroaching power of Sparta, he rendered his cause popular ; and by ridiculing the insults offered to his person as he passed through Corinth, he displayed his moderation and philosophic virtues. In his attempts to make himself master of Eubœa he was unsuccessful ; and Phocion, who despised his gold as well as his meanness, obliged him to evacuate an island whose inhabitants were as insensible to the charms of money, as they were unmoved at the horrors of war, and the bold efforts of a vigilant enemy. From Eubœa he turned his arms against the Scythians ; but the advantages he obtained over that indigent nation were inconsiderable, and he again made Greece an object of plunder and rapine. His behaviour after the battle of Chæronea reflects great disgrace upon him as a man and a monarch. In the hour of festivity, and during the entertainment he had given to celebrate his victories, Philip sallied from his camp, and with the inhumanity of a brute, insulted the bodies of the slain, and exulted over the calamities of the prisoners. His insolence, however, was checked, when Demades, one of the Athenian captives, exclaimed, " Why do you, O king, act the part of a *Thersites*, when you can represent with so much dignity the elevated character of an *Agamemnon?*" The reproof was felt ; Demades received his liberty ; and Philip learned to gain popularity even among his fallen enemies, by relieving their wants and easing their distresses. The character of Philip is that of a sagacious, artful, prudent, and intriguing monarch ; he was brave in the field, eloquent and dissimulating at home, and he possessed the art of changing his conduct according to the caprices of mankind, without even altering his purpose, or losing sight of his ambitious aims. He possessed much perseverance, and in the execution of his plans he was always vigorous. He had that eloquence which is inspired by strong passions. The private character of Philip raises indignation. The admirer of his virtues is disgusted to find him disgracing himself among the most abandoned prostitutes, and by the most unnatural crimes and lascivious indulgences, which can make even the most profligate blush. He was murdered in the forty-seventh year of his age, and the twenty-fourth of his reign, about 335 years before the Christian era. His reign is interesting, and his administration a matter of instruction. He is the first monarch whose life and actions are described with accuracy and historical faithfulness. Philip was the father of Alexander the

Great and of Cleopatra, by Olympias; he had also by Audaca an Illyrian, Cyna, who married Amyntas the son of Perdiccas, Philip's elder brother; by Nicasipolis a Thessalian, Nicæa, who married Cassander; by Philæna, a Sarissæan dancer, Aridæus, or Philip III., who reigned some time after Alexander's death; by Cleopatra, the neice of Attalus, Caranus and Europa, who were both murdered by Olympias; and Ptolemy, the first king of Egypt, by Arsinoe, who in the first month of her pregnancy was married to Lagus. Of the many memorable sayings reported by Plutarch of this prince, the following are the most remarkable. Being present at the sale of some captives, in an indecent posture, one of them informed him of it; "Set this man at liberty," said Philip, "I did not know that he was my friend." A poor woman had often importuned him to do her justice, but was told that he had no time to attend to her petition; whereupon she said with some warmth, "cease then to be a king." Philip felt the force of this reproof, and immediately gave her satisfaction. Another woman came to ask justice from him as he was going out from a great entertainment, and was condemned. "I appeal," exclaimed she. "And to whom do you appeal?" said the king. "To Philip, fasting." This answer opened the eyes of that monarch, who retracted his sentence. If he possessed any virtue, it was that of suffering injuries with patience. Having learned that some Athenian ambassadors charged him, in full assembly, with atrocious calumnies; "I am under great obligations," said he, "to those gentleman, for I shall henceforward be so circumspect in my words and actions, that I shall convict them of falsehood." One saying of Philip, however, does him less honour than those above mentioned, viz. "Let us amuse children with playthings, and men with oaths." This abominable maxim gave rise to the observation, "that he was in full length, what Lewis XI., afterwards was in miniature." It is well known that Philip had a person about him who called out at times, "Philip, remember that thou art mortal;" but whether we should place this to the account of his pride or of his humility, it is difficult to determine.

OLYMPIAS, a celebrated woman, was daughter of the king of Epirus, who married Philip, king of Macedonia, by whom she had Alexander the Great. Her haughtiness, and more probably her suspected infidelity, obliged Philip to repudiate her, and marry Cleopatra, the niece of king Attalus. Olympias was sensible of this injury, and Alexander showed his disapprobation of his father's measures, by retiring from the court to his mother. The murder of Philip, which some have attributed to the intrigues of Olympias, was productive of the greatest extravagancies. The queen paid the greatest honour to her husband's murderer. She gathered his mangled

limbs, placed a crown of gold on his head, and laid his ashes near those of Philip. The administration of Alexander who succeeded his father, was in some instances offensive to Olympias; but when the ambition of her son was concerned, she did not scruple to declare publicly, that Alexander was not the son of Philip, but that he was the offspring of Jupiter, who, in the form of an enormous serpent, had supernaturally introduced himself into her bed. When Alexander was dead, Olympias siezed the government of Macedonia; and, to establish her usurpation, she cruelly put to death Aridæus, with his wife Eurydice, and also Nicanor, the brother of Cassander, with a hundred leading men of Macedon, who were inimical to her interest. Such barbarities did not long remain unpunished; Cassander besieged her in Pydna, where she had retired with the remains of her family, and she was obliged to surrender after an obstinate siege. The conqueror ordered her to be tried and to be put to death. A body of two hundred soldiers were ordered to put the bloody commands into execution; but the splendour and majesty of the queen disarmed their courage, and she was at last massacred by those who had been injured in themselves and in their families by her tyranny. This happened about three hundred and sixteen years before the Christian era.

ALEXANDER I. king of Epirus, the son of Neoptolemus, and brother of Olympias, the mother of Alexander the Great. He was killed in Italy assisting the Tarentines.

EROSTRATUS, an Ephesian, who burnt the famous temple of Diana the same night that Alexander the Great was born.

DEMOCHARES, an Athenian, was sent with some of his countrymen on an embassy to Philip, king of Macedonia. The monarch gave them audience, and when he asked them what he could do to please the people of Athens? Democharés replied, "Hang yourself." This impudence raised the indignation of all the hearers, but Philip mildly dismissed them, and bade them ask their countrymen, which deserved most the appellation of wise and moderate, they who gave such ill language, or he who received it without any signs of resentment?

PHOCION, an Athenian, one of the most virtuous characters of antiquity, was of humble descent, but received a liberal education, and imbibed under Plato and other philosophers those elevated principles of conduct which governed his whole life. As he wished to serve his country equally in council and the field, he cultivated the talents adapted to both. He first served under Chabrias, a distinguished commander, but of an impetuous temper. Phocion gained his esteem, and moderated his violence. He contributed to the naval victory near Naxos, in the year B. C. 377; and being afterwards sent in a

single vessel among the islands to demand their contributions, he conducted himself with so much prudence, that he brought back with him all the ships and money at which they were assessed. In the war with Philip of Macedon he obtained a complete victory, and on this occasion he gave a signal proof both of his wisdom and humanity. Before the battle he freely suffered those to depart who had no inclination to fight, lest their cowardice in action should disconcert the rest; and after the victory he released his prisoners, knowing the danger they would incur if brought to Athens, from the violence of the populace. Phocion, though an able general, was the habitual friend of peace. He was too well apprized of the unstable character of the Athenian democracy, and the talents and resources of Philip, not to be convinced that a protracted war must be fatal to his country; hence he was the constant opposer of those orators, who never ceased to urge the people to hostilities, and to discountenance every proposal for accommodation. The pure patriotism and integrity of Phocion were founded on their only solid basis, contentment with a little. Amidst the highest honours, his mode of living was as simple and frugal as that of any common citizen. He possessed a little farm, and was not ashamed to perform domestic offices with his own hands. He had a wife who was a worthy partner of his virtues, and placed her glory in his reputation. An Ionian lady once making a display before her of all her jewels and other finery, "My ornament," said the matron, "is my good man Phocion, who is now called for the twentieth time to the command of the Athenian armies." When the people of Megara were privately meditating an union with the Athenians, Phocion zealously promoted the measure; and, assembling a body of volunteers, marched thither, and was joyfully received; and having rebuilt its walls, left it in a state of security, as a valuable accession to the strength of Athens. When Philip entered Phocis with the intention of invading Attica, Phocion, not confiding in the alliance with the Bœotians, meditated by Demosthenes, was desirous of an accommodation, but he was over-ruled, and the fatal battle of Chæronea proved the justness of his apprehensions. The death of Philip was celebrated with great rejoicings at Athens by Demosthenes and his party, but Phocion discouraged such indecorous triumph, and bid them remember that the victors at Chæronea were diminished only by one man. In the same spirit of avoiding new hazards, he disapproved of the contemptuous speeches relative to young Alexander, and the attempts to form a confederacy against the Macedonian power. At length, after a long time spent for the advantage of his country, he was, for an error in judgment, accused of treason. The populace showed the greatest exasperation against him, and would scarcely suffer

him to speak. At length, obtaining an interval from clamour, he cried, "Athenians, I confess the crime charged against me, and submit to the sentence of the law, but what have these innocent men, pointing to some involved in the same punishment, done to deserve death?" The cry of the people was, "They are your friends, and that is enough." The decree was then passed adjudging them all to die, and some even proposed a clause for putting Phocion to the torture. The aged patriot, unmoved amidst the lamentations of his friends and fellow sufferers, was led away, even his enemies admiring the serenity of his demeanour. The popular indignation against him denied his body a funeral in his own country, and it was carried by a slave and burnt in the territory of Megara. A matron with her maid attended on the obsequies, and raising an humble monument on the spot, collected his ashes, and deposited them under her own hearth, praying the household gods to protect them till they should be restored to the sepulchre of his ancestors, when the Athenians should have recovered their senses. This event took place, and his countrymen, repenting the wrong they had done him, brought home his ashes at the public expence, erected a brass statue to his memory, and punished with death his accusers. This event occurred in the year B. C. 318.

PHOCUS, son of Phocion, was dissolute in his manners, and unworthy of the virtues of his great father. He was sent to Lacedæmon to imbibe there the principles of sobriety, of temperance, and frugality. He cruelly revenged the death of his father, whom the Athenians had put to death.

ATHEAS, a king of Scythia, who implored the assistance of Philip of Macedonia, against the Istrians, and laughed at him when he had furnished him with an army.

ASTER, a dexterous archer of Amphipolis, who offered his services to Philip, king of Macedonia. Upon being slighted, he retired into the city, and aimed an arrow at Philip, who pressed it with siege. The arrow, on which was written, "for Philip's right eye," struck the king's eye, and put it out; and Philip, to return the pleasantry, threw back the same arrow, with these words, "If Philip takes the town, Aster shall be hanged." The conqueror kept his word.

ONOMARCHUS, a Phocian, son of Euthycrates, and brother of Philomelus, whom he succeeded as general of his countrymen, in the sacred war. After several exploits of valour and perseverance, he was defeated and slain in Thessaly by Philip of Macedon, who ordered his body to be ignominiously hung up, for the sacrilege offered to the temple of Delphi, B. C. 353.

ANTIPATER, a native of Macedon, disciple of Aristotle, and a faithful minister to Philip and Alexander. He was a man of great abilities, and a lover of the sciences, but the following anecdotes tell more for him than any pen could say at

this date. Philip, coming rather late one day to the levee, said, "I have slept soundly this morning, but then I knew Antipater was waking;" some person having remarked to Alexander that all his officers of state wore purple except this prime minister, "Yes," replied he, "but Antipater is all purple within." Alexander left the government of Macedon to Antipater, while he was abroad, who by his prudent conduct kept all Greece in subjection. On the death of his master, in the division of territories, the European provinces were assigned to Antipater. Soon after, the confederate states of Greece attacked him, but he subdued them, and completely overturned their democratic forms of government, on which he was called the father of Greece. He died B. C. 318, aged eighty. Having chosen Polysperchon as his successor, his last advice to him was, "never to allow a woman to meddle in state affairs."

CLITUS, brother of Alexander the Great's nurse, followed that prince in his conquests, and saved his life by cutting off the hand of Rosaces, which held an axe lifted up to kill him, at the passage of the Granicus. Alexander, who had a great regard for him, some time after invited him to supper; when Clitus, at the end of the repast, being heated with wine, diminished the exploits of that prince, in order to magnify those of Philip his father. This so enraged Alexander, that he killed him with his own hand, but he was afterwards so affected at it, that he attempted his own life.

ALEXANDER III., king of Macedon, sirnamed the Great, was the son of Philip, king of Macedon, by his wife Olympias, daughter of Neoptolemus, king of Epirus. He was born at Pella, in the first year of the one hundred and sixth Olympiad, and the three hundred and fifty-sixth before the Christian era. It was his good fortune to be contemporary with some of the greatest men Greece ever produced. His first preceptor was Lysimachus, an Arcanian; and as soon as he was of an age capable of receiving philosophical instruction, the great Aristotle became his tutor, and appears in a high degree to have engaged the esteem of his pupil. An early fondness for the poems of Homer, was probably, however, what gave the decisive turn of his mind to military glory. Homer's character of Achilles became his model; and during his whole life he displayed a passionate regard for the works of that illustrious bard. Many stories are told of the early token he exhibited of a strong and elevated mind, destined to great actions. Of these, one of the most characteristic, is the account of his conversation, when no more than seven years of age, with Artabazus and other refugees from the court of Artaxerxes. Among his questions to them concerning Persia were, "what was its military strength; the arms and courage of its soldiers; the swiftness of its horses; the character and manners of the king; and the number of

days' march from Macedonia to Susa?" It is said too, that on being flattered on account of his swiftness in running, and told that he ought to enter his name among the competitors at the Olympic games, he replied, "I would, were I to have kings for antagonists." He was much addicted to manly and martial exercises, and particularly to the art of horsemanship; respecting which, a story is related of the skill and courage he showed in breaking the famous horse Bucephalus, whom none of his grooms could venture to mount. On this occasion his father was so much delighted, that tenderly embracing him, he bid him look out for a larger country to govern, for that Macedonia was not capable of containing him. His youth was not only distinguished by these marks of an enterprizing spirit, but by the rarer qualities of temperance, chastity, and self-command.

Philip, on undertaking the seige of Byzantium, had entrusted his son, then only sixteen, with the uncontrolled government of Macedonia; which gave him the opportunity of indulging his warlike disposition by marching against the revolted Medari, a subject people of Thrace. His father afterwards employed him in reducing various towns of the Chersonese. Soon after, when the Greek mercenaries in Philip's army, on their march through the country of the Triballi, mutinied against him, and, in an affray, had beaten him from his horse and wounded him, Alexander, rushing forward, protected him with his shield, and drove back the assailants, so as to save his father's life. The famous battle of Chæronea, between Philip on one side, and the Athenians and Thebans on the other, ensued in the eighteenth year of Alexander's life; in which combat the young prince, by his fierce attack on the Theban legion, contributed greatly to the victory. It was in his twentieth year that Alexander, without opposition, succeeded to the throne of Macedon. His youth, at first, excited an inclination in several of the states of Greece, to throw off the yoke of the Macedonian usurpation; and Attalus, commander of the armies of the frontiers of Asia, endeavoured to engage the soldiers in his own interest, as competitor for the crown. But Alexander, by a sudden march into Thessaly, overawed the Greeks, so that they declared him his father's successor in the generalship of the whole nation; and, by means of a confidential emissary, he caused Attalus to be put to death.

Being now confirmed in the regal authority, he began his military career with an expedition into Thrace; in which he penetrated across Mount Hæmus, into the country of the Triballians, the modern Bulgarian, whom he defeated, and drove beyond the Ister, or Danube. He followed them, and engaged with the Getæ, a barbarous nation, who inhabited the country on the other side. While encamped in these parts, he re-

ceived embassies from various circumjacent people, among whom were the Celtes, a brave and high-spirited race, who manifested little dread of his arms. With these, and other neighbouring tribes, he made a peace; and set out on his return, after having rather displayed his valour and military skill in this enterprize, than gained any solid advantages. In his march he was drawn aside by a revolt of the Illyrians, under Clytus, who was supported by Glaucias, king of the Taulantians. These he defeated with great slaughter, and drove to the mountains.

Meantime a report of his death excited great commotions in Greece, chiefly from the instigation of Demosthenes, the inveterate foe of the Macedonian domination. The city of Thebes openly revolted, and having put to death two chief commanders of the Macedonian garrison, prepared to besiege the citadel. The intelligence of these events caused Alexander to hasten his march into Greece; and such was his expedition, that he passed the straits of Thermopylæ, and entered Bœotia, before the Thebans were undeceived as to his death. He appeared willing to give them time to recollect themselves; but their resolution, and love of freedom, prompted them to stand a siege, in which the city was taken by storm, with a dreadful slaughter of the inhabitants. So much was Alexander incensed, that he sold all the remaining people for slaves, divided their lands among his soldiers, and razed all the private buildings, sparing only the house in which the poet Pindar had dwelt. Having reduced Greece to a state of tranquillity, he repaired to Corinth, where, at a general assembly of the states, his office of supreme commander was recognized and defined. An answer that he made to one who asked the cause of his wonderful success, in quieting the dangerous tumults in Greece, is worth recording. "It was," said he, "by delaying nothing." Philip, before his death, had cast his eyes upon Persia, but was cut off in the midst of his enterprise; but Alexander determined to prosecute the designs of his father, with regard to that empire.

It was in the twenty-second year of his age, B. C. 334, that Alexander crossed the Hellespont into Asia. The army he took with him on this mighty enterprize, amounted to no more than about thirty thousand foot, and five thousand horse. The lieutenants of Darius Codomanus, king of Persia, opposed him at the river Granicus, where Alexander obtained a complete victory, after which he pursued his march through Asia. At Ipsus he was met by Darius in person, at the head of a prodigious army, where he obtained a complete victory, and took the camp of Darius, together with his family.

There are several anecdotes connected with these memorable battles, which, though differently told by the different

authors who have related them, appear to have a solid foundation in fact. Darius having fled from the pursuit of Alexander, quitted his chariot, and mounted a horse; Alexander secured the chariot, in which were found the shield, bow, and cloak of Darius, which he brought to the Persian camp. Some one inconsiderately conveyed this intelligence to the wife, mother, and daughters of Darius, who were now prisoners in the camp, and who, concluding that their lord must have been slain, instantly raised a loud and very piteous lamentation. On learning the cause of their distress, Alexander humanely sent Leonatus, one of his principal officers, to inform them that Darius was not dead, but that, on the contrary, as he had outstripped his pursuers, there was every reason to believe that he had reached a place of safety; adding an assurance, on the part of the Macedonian commander, that the princesses would be treated by him with the utmost delicacy, and in a manner becoming their royal rank; and that even towards the king himself, he entertained no personal enmity, farther than was implied in their contest for the dominion of Asia.

It is likewise reported, that Alexander, on the following day, taking with him his favourite general Hephæstion, repaired to the tent of the captive ladies, to pay them a visit of condolence. On entering the apartment together, without any one to announce him, the mother of Darius, mistaking the attendant for the prince, threw herself, after the Persian manner, at the feet of Hephæstion, who, as it should seem, appeared in her eyes the more dignified and gainly person. The general, drawing himself back, pointed to Alexander, who immediately relieved the embarrassment of the aged queen, by telling her that she had committed no mistake, for that man, to whom she paid her respects, was worthy to be esteemed his equal. "Hephæstion," said he, "is another Alexander." "This passage," adds Arrian, "I neither relate as truth, nor condemn as fiction; if it be true, the pity and indulgence shown by Alexander to the women, and the honour bestowed on his friend, deserve commendation; whilst, if we suppose them feigned, and only related as probabilities, it is still honourable to him to have had such speeches and actions recorded of him by the writers of his own times, not only as being generally believed, but as consonant with the character which he bore among his contemporaries."

Arrian further informs us, that soon after the battle of Ipsus, a confidential eunuch in the service of the captive queen, found means to repair to her unfortunate husband, now returned to his capital. On his first appearance, Darius hastily asked whether his wife and children were alive; and when the messenger assured him they were not only well, but treated with all the respect due to royal personages, the fears of the unfor-

tunate monarch took another direction. The queen is said to have been the most beautiful woman in Persia; Darius's next question, therefore, was, whether his honour was still entire, or whether she had yielded to her own weakness, or the violence of others? The eunuch protesting, with solemn oaths, that she was as pure as when she parted from her husband, and adding, that Alexander was the best and most honourable of men, Darius raised his hands towards heaven, and exclaimed, "O great God, who disposest of the affairs of kings amongst men, preserve to me the empire of the Persians and Medes, as thou gavest it; but if it be thy will that I am no longer to be king of Asia, let Alexander, in preference to all others, succeed to my power." So powerfully, observes the historian, does generous conduct gain the affections even of an enemy.

The victory of Ipsus opened a passage for the confederates into the heart of Asia; but before proceeding eastward, Alexander thought it expedient to subject to his dominion the Persian province of Syria and Phœnicia. With this view, he despatched Parmenio with a body of troops, to reduce Damascus, the principal city of the former district, in which, too, Darius had placed his treasury, and whither many of the fugitives from the late battle had fled for refuge. In this undertaking the success of the Macedonian general was rewarded, not only with the capture of the military chest, destined to maintain the enemy's army, and to secure the fidelity of their Grecian allies, but also with the seizure of several prisoners of importance, who had been commissioned to attend Darius by a party opposed to Alexander at Sparta, Athens, and Thebes.

While Parmenio advanced upon Damascus, Alexander led the rest of his army towards the coast of Phœnicia. The main object of the conqueror in following this route, was to reduce the city of Tyre, a place of great importance as a maritime station, and whence, as he was well aware, the Persian navies derived their best recruits and most abundant supplies. Before, however, he engaged in the famous siege, by which he found it necessary to subdue this mistress of the seas, a deputation overtook him at Marathus, charged with offers of friendship and alliance, and with a request, as from a king to a king, that his wife and daughters might be released. The answer of Alexander, it is well known, was extremely haughty and threatening. He accused the Persian monarch of intriguing with the Greeks, and even of having countenanced the conspiracy for assassinating his father, Philip. He recounted all the injuries which the Macedonians had sustained, or had cause to fear, at the hands of the Persian faction in the republican states, and concluded by announcing to Darius his pretensions to the sovereignty of all Asia, and his readiness to treat him as a vassal prince. As lord paramount of the East,

the young hero invited the vanquished king of the Medes and Persians to come personally to him and prefer his request. "If you have any apprehension for your safety, send a confidential person to receive my plighted faith. When with me, ask for your wife and children, and whatever else you may desire, and you shall have all; ask freely; nothing shall be refused. But, whenever hereafter you would communicate with me, I must be addressed as king of Asia, lord of all you possess, and of all you can desire; otherwise I shall consider myself undutifully treated. If you propose yet to dispute with me the sovereignty of Asia, be it so, and prepare for my approach: I shall seek you wherever you may happen to fix your quarters."

Proceeding northward to Tyre, Alexander was met by the son of the governor, accompanied by some of the principal townsmen, offering him allegiance, but refusing, upon any account, to allow him to enter within the walls. Aware of their disposition, and sensible, at the same time, that it would not be prudent to advance into Egypt, leaving so powerful an enemy behind him, he submitted to his officers a proposal either to demand from the Tyrians an unequivocal avowal of their alliance, or, in the event of their refusal, to compel them, by force of arms, to open their gates.

We cannot enter into the details of the memorable siege which followed. The insular situation of the town, at the distance of half a mile from the shore, gave the Tyrians many opportunities of defence, and numerous advantages in repelling the invader, which, directed by an unusual degree of skill and courage, had nearly baffled all the efforts of Alexander. A mote, stretching from the main land to the island, facilitated all the operations of the conqueror; but it was not till he had obtained a fleet, and trained his men to fight on shipboard, that he found himself a match for the expert sailors of Tyre, who destroyed his works as fast as he erected them, and burnt his towers and machines before they could be brought to act against their ramparts. At length, after a siege of seven months, the Macedonians took the city by storm, putting eight thousand of the inhabitants to the sword, and reducing to slavery not less than thirty thousand, who had survived the horrors of the bombardment, and the carnage of the last assault. It was while Alexander lay before Tyre that a second deputation reached him from Darius, bringing the offer of ten thousand talents, about two millions sterling, for the ransom of his family, and proposing a treaty of peace and alliance. To further this last object, the Persian offered the additional inducement of his daughter in marriage, and of all the country between the Euphrates and Mediterranean sea, in name of dowry. The proposal was, as usual, submitted to his coun-

cil; and it was on this occasion, according to the concurrent testimony of historians, that the Macedonian prince pronounced, in reply to one of his generals, the pithy expression which has been so often repeated, and so inconsiderately admired. "If I were Alexander," said Parmenio, "I would accept the terms."—"And I," rejoined Alexander, "were I Parmenio."

Gaza was now the only town in Syria which intervened between the Macedonian and his views upon Egypt. It occupied a strong position in the midst of deep sand, which rendered approach to it extremely difficult; but as Alexander was resolved to leave behind him no fortress of any consequence in the hands of the enemy, he instantly adopted measures for its reduction. The garrison, according to the statement of Arrian, consisted of Arabians, hired for the purpose by Batis the governor, who likewise had laid up an immense stock of provisions, to enable him to hold out during the siege which the obstinacy of the Macedonians, in their investment of Tyre, had prepared him to expect. But no precautions were found sufficient against the resolute bravery of Alexander. The place was taken by storm after a gallant defence on the part of the citizens, who, when they saw the enemy within their walls, collected together in a body, and fought till every man lost his life on the spot on which he stood. The women and children were, as usual, sold as slaves, to reward the toils of the conquerors; and the town itself was bestowed upon the partizans of Macedonia, who forthwith founded a colony amidst the ruins of its buildings.

The fall of Gaza was rendered memorable by a wound which Alexander received whilst conducting an assault against the ramparts, and which has been recorded by historians with all the accompaniments of credulity and superstition usual on such occasions. Plutarch, whose love of the marvellous had no bounds, relates a variety of particulars concerning it, full of augury and omens; but the only thing which admits of no doubt, is the fact that the captain-general of Greece was severely wounded in leading up his men to the enemy's walls, at a period of the siege so extremely critical, that personal example and encouragement had been absolutely necessary.

Syria, including Judæa, Samaria, and Phœnicia, being now added to the conquests of Alexander, he lost no time in directing his march towards the richer and more important provinces of Egypt.

In Egypt the conqueror was received with every expression of joy and satisfaction; the Persians having made themselves detested by despising the religion of the country. Alexander allowed the Egyptians to retain their own laws and customs, in order to reconcile them to his holding the sovereign authority.

A romantic piece of vanity led him across the scorching sands, to the temple of Jupiter Ammon, where fifty thousand men of the army commanded by Cambyses, had been buried. It is said he was desirous to be thought the son of Jupiter; but his mother, Olympias, wrote to him in raillery, not to create a fit of jealousy between her and Juno. He founded the city of Alexandria, in Egypt, which was an undertaking more worthy of a great man, and undoubtedly much more to his honour, than the sacrilegious flattery offered to him by the priest of Jupiter.

Darius had time to assemble seven or eight hundred thousand men; and Alexander, always attended with success, passed the rivers Euphrates and Tigris without opposition, where he presented himself in the face of the enemy, placing his whole dependence upon the known valour of his troops. The advice which Parmenio gave him, to attack the enemy in the night, must have lost him this advantage; but he replied with judgment, as well as greatness of mind, that it did not suit him to steal a victory. The famous battle of Arbela brought him to the very summit of prosperity. The left wing, where Parmenio commanded, was in danger, and the cavalry of Darius had begun to plunder the camp, when Alexander, who was successful on the other wing, sent orders to Parmenio not to be uneasy about his baggage, but to think only of conquering; which order had a wonderful effect, for he soon gained a very complete victory. Arrian reckons three hundred thousand of the enemy killed in the field, and less than twelve hundred Macedonians. Though Darius had an infinite number of men, yet he had but few soldiers in his army, which was the cause of his misfortune. He showed no want of courage during the action, but was hurried along by his flying troops.

Babylon, Susa, Persepolis, and Ecbatana had already fallen into the hands of the conqueror, and the immense riches which were found in these places very soon corrupted his army. The burning the palace of Xerxes, at Persepolis, should be looked upon as a prelude to those excesses in which he was about to plunge himself. It is said the courtezan Thais urged him to commit horrid barbarity while he was engaged in a scene of debauchery. From this time forward we can scarcely trace any of those virtuous sentiments of which he had given so many proofs; debauchery, cruelty, and ingratitude tarnished all his glory; and he who formerly would have no cooks but sobriety and exercise, now passed day and night in riots and feastings; he became fond of the luxury and ornaments of the Persian kings, which he had formerly despised, and scorned the dress and manners of the brave Macedonians, who had been the instruments by which he had gained so many victories. He desired that the people should adore him; and laid himself open to murmurings and rebellion. A conspiracy was formed

against him in his camp, of which Philotas, the son of Parmenio, was informed; but believing it to be false, he neglected to mention it; however, he was put to death as a traitor; but yet his real offence was wounding the pride of the king, by imprudent haughtiness. The illustrious Parmenio, who had been so highly esteemed by Philip, and without whom Alexander had done nothing of importance, was assassinated by order of the king, probably from an apprehension that he would revenge the death of his son; such, however, was the esteem which the soldiers had for Alexander, that he disarmed the seditions by a single word.

He carried his conquests next into Bactriana and Sogdiana, where Bessus had assumed the title of king; but was punished for his wickedness. The Scythians, notwithstanding their being imputed invincible, were likewise defeated.

The horrid murder of Clitus presents an affecting scene to our consideration. That old officer, beloved by Alexander, whom he had saved in battle, retained the haughty freedom of the old manners, which having indulged too far at a festival, proved the occasion of his death. Alexander, heated with wine, and boasting of his exploits so as to lessen those of his father, Philip, Clitus so far forgot himself as to offend the king by some expressions of contempt and indignation, and the haughty monarch killed him with a stroke of his javelin. Remorse and despair were the immediate consequences; but the courtiers found means to dispel them. A formal decree was passed, that the murder of Clitus was an act of justice, and from that time liberty was almost annihilated in every heart.

However, the Macedonians did not debase themselves like the other servile Greeks, so as to prostitute divine honours by offering them to their king. One of the courtiers proposed that it should be done; upon which, Callisthenes, a severe, inflexible philosopher, in a discourse, full of evident truths, refuted what had been urged by the courtier in its favour; but Alexander saw nothing in this but a spirit of rebellion, and Callisthenes very soon felt the effects of his resentment. He was suspected of being concerned in a plot formed by Hermolaus, with whom he had an intimacy, and without any proof having been adduced against him, was thrown into a dungeon, where he was put to death for an imaginary offence, leaving to the king eternal shame, for having been guilty of a premeditated act of injustice.

If Alexander had been blessed with as much prudent policy as his father, he would have been more solicitous to have secured than to have extended his conquests, and would not have attempted any but what could have been preserved by human aid; but the more he was favoured by fortune, the more he gave himself up to the intoxication of his pride and

vanity. The confines of the Persian monarchy seemed to him to be too limited, and imagining that he ought to follow the steps of Bacchus and Hercules, he undertook to bring India under his dominion. Taxiles, one of the kings of the country, came to meet him, and, according to Plutarch, addressed him in the following language: "O Alexander, if you do not intend to deprive us of our food and our water, which are the only things for which reasonable people ought to take up arms, wherefore should we fight? As to what the world calls riches, if I have more than you, I am ready to give you a part; if I have less, I am willing to owe you a favour." Alexander accepted his gifts, and loaded him with presents, offering him, at the same time, his friendship and protection. But Porus, another Indian king, more bold and haughty, prepared to repel the invasion of the conqueror, who having crossed the Indus, arrived on the banks of the Hydaspes, where Porus, with a numerous army, was expecting him on the opposite shore. He deceived the enemy by a stratagem, and having happily passed over that large river, defeated the Indians, notwithstanding their elephants and the courage of their king, whom he ordered to be spared, because he had behaved like a hero. When Porus was brought into his presence, he asked him how he desired to be treated? "Like a king," answered Porus. "From self-love I agree to that," replied Alexander. He kept his word, and thereby gained a faithful ally. He built in these parts two cities, and still proceeding, crossed the Acesines and Hydraotes, and gained fresh victories over the Indians. The last place he took was the city of Sangœla, after which, he prepared to pass the Hyphasis; but here the discontents of his army, at being led from country to country, without any proposed object, or termination of their toils, arose to such a height, that, after attempting in vain to work upon them by addresses to their love of glory and plunder, and loyalty to their prince, he was compelled to yield to their desires, and put an end to his progress. He caused twelve altars to be erected, of extraordinary size, to mark the limits of his conquests, and offered sacrifices upon them, and exhibited games, according to the Grecian manner. Then, making a present of all the conquered country to Porus, to be annexed to his own dominions, and dividing his army into two parts, he set out on his return. Arriving at the Hydaspes, he made vast preparations for the embarkation of part of his army on this river, with the intention of descending to the Indus. When the fleet was got ready, under the command of Nearchus, he himself went on board, with his light troops, sending a great part of his army before, to march along each bank of the river. Many dangers were incurred in the progress, and Alexander disembarking, made an expedition against the Malli, who had taken up arms to op-

pose him. In storming their principal city, he met with an adventure which strongly characterises his desperate and romantic valour. Having himself scaled the walls, he leaped down into the city, accompanied by only three of his body guards. The enemies immediately rushed upon this small band, and in the conflict, Alexander, fighting with undaunted courage, was wounded, and fell, through loss of blood; while one of his guards was killed, and the two others, covering him with their shields, were dreadfully wounded. From this imminent peril he was at length rescued by his soldiers, who burst into the place, and put all the inhabitants to the sword. This danger seemed to endear him to his soldiers, who expressed the most unbounded joy at seeing him again when recovered from his wound.

Having settled the affairs of the country, and marked a site for a city, at the conflux of the Hydraotes and Acesines, he proceeded down the river with an augmented fleet, reducing some Indian tribes on the banks. One of their princes, named Musicanus, who had submitted, and revolted again, was crucified, together with a number of Brachmans, who were supposed to have instigated the revolt; yet we are told that Alexander, on becoming acquainted with the character and tenets of the Brachmans, paid them much respect, and held conversation with some of the most learned among them. The fleet, with the king on board, fell down to Pattala, a river-island, made by the branching of the Indus. Here he caused docks and a fortress to be so constructed, and then proceeded down the western branch of the ocean, not without incurring great danger near the mouth of the river. Having entered the Indian ocean, and performed some religious rites in honour of Neptune, he contented himself with a survey of two small islands, and then returned to Pattala. He next explored the other branch of the Indus, as far as the sea-coast, and there left his fleet in a place of safety, with directions to his admiral, Nearchus, as soon as the season would permit, to sail to the Persian gulf, and thence up the Tigris, where he was to meet him and his army in Mesopotamia. He himself determined to march to Babylon by land, and accordingly proceeded with his van-guard across the river Arabis to the principal fortress of the Orike, which he seized, and committed to Hephæstion, in order to convert it into a new city. Hence he led his army through Gedrosia, a most barren sandy region on the southern side of Persia, where they underwent prodigious hardships from hunger, thirst, and fatigue. In these Alexander shared like the meanest soldier, exhibiting a vigour of mind which all his abuse of power and prosperity had not been able to subdue. At length he arrived at the plentiful country of Caramania, where he recruited his troops and redressed many gric-

vances which the neighbouring people had suffered from the oppression of his governors, some of whom he put to death. Hence he proceeded in a kind of triumphal march, and turning into Persia, visited the tomb of Cyrus, at Pasargadæ. He ordered the wealthy governor of Persia, Orsines, to be crucified, on a charge of high crimes; but the justice of this execution is differently represented by historians. Marching to Susa, he there gave loose to his taste for pleasure and magnificence, not without the political design of promoting a strict union between his Grecian and Asiatic subjects. He himself married at once Statira, or Barsnie, the daughter of Darius, and Parysatis, daughter of Ochus; and he gave other Persian ladies of high rank to his principal officers, bestowing on them large dowries. He likewise displayed a noble munificence in rewarding his army for their services; and he distributed promotions among all who had served him faithfully, without distinction of country. Desirous of exploring the maritime parts of his empire, he descended to the Persian gulf, and thence sailed up the Tigris, to the camp of Hephæstion, whom he had sent before to wait his arrival. On the banks of this river his army of Macedonians, in consequence of an edict which he issued, discharging the superannuated and invalids, broke out into a violent mutiny. In quelling this sedition he displayed extraordinary courage and presence of mind; and by an affectation of transferring his confidence to the Persians, he brought the Macedonians to the most submissive humiliation; after which he received them to favour, and sealed the reconciliation by a solemn festival.

Hence he took his course through Media to the capital, Ecbatana, where his arrival was celebrated by all kinds of festivities. But the public joy was interrupted by the death of the king's most intimate friend and favourite, Hephæstion, who was cut off by a short illness. The grief of Alexander on this occasion passed all the bounds of sobriety; and he expended vast sums on the funeral. An expedition which he undertook against the Cossæans, a rude people in the vicinity, in which he slew many thousands of them, is represented by some as a sacrifice to the manes of Hephæstion.

He now proceeded towards Babylon, giving audience by the way to various deputations from the states of Greece, and from barbarian princes. He entered that renowned city, and immediately began to form vast projects for its improvement, and the extension of his dominions. He went in person down the Euphrates to examine the practicability of draining the fens by which the country was rendered insalubrious. He gave orders for making a vast basin at Babylon; and he set on foot vast inquiries concerning Arabia, with the view of a future invasion of that peninsula. He assisted at a grand review of his

forces, and determined upon the incorporation of the Persian troops, disciplined after the Greek model, into his Macedonian army. But in the midst of these mighty designs, he was seized with a fever, either caused, or at least aggravated, by excessive drinking, which becoming continued, on the sixth day put a period to his life. He died in the hundred and fourteenth Olympiad, B. C. 324, after he had lived thirty-two years, eight months, and reigned twelve years and eight months. He appointed no successor; but when interrogated by his friends to whom he bequeathed his empire? he is said to have replied, "To the most worthy." By his various queens he left only an infant and dubious progeny, who could not hope to succeed to such a vast inheritance, which evidently was an object immediately to be shared and fought for.

The character of Alexander has afforded matter of discussion to the critics, and of declamation to the philosophers of every age, from his own to the present; and it is still doubtful whether he ought to be regarded as a madman or a politician, a civilizer or a destroyer of mankind. Yet it would seem not very difficult to estimate him, from the certain records of his actions. The firm foundation of the Macedonian power was laid by his father, Philip, who, having subjugated Greece, could not have found it a very arduous task to shake the Persian throne. Alexander's expedition seems to have been originally directed by no other principle than that of accomplishing extraordinary and difficult things. This led him into unaccountable deviations from any regular track, and at length impelled him to such a distance from the source of his strength, that he could have entertained no reasonable expectation of retaining under his authority the extent of country through which he ran in the career of conquest. To speak of the justice of a conqueror's designs would be idle; but more humanity to the vanquished might well have been expected; and even the earlier years of his course were tainted by many acts of detestable cruelty. Yet he was not devoid of generous emotions; and the splendid qualities of valour, munificence, and magnanimity, were carried by him to that excess which borders on fault. That he was intoxicated by success, and that his high fortune rendered him vain and intemperate, and made him almost forget the condition of mortality, is not to be wondered at. Large and sublime views of the true policy of a mighty monarch seem often to have opened on his mind; yet he had too much of the ardour of enterprize and the love of military glory to pursue steadily the plans of rational and pacific improvement. On the whole, the best parts of his character were fitted rather to inspire admiration than esteem; while the worst, rendered him a pest of mankind, and resem-

bled him to one of those baneful meteors which dazzle as they fly, but ruin where they fall.

Alexander was a lover and favourer of arts and literature, and carried with him in his train, poets, orators, and philosophers, though the choice did not always honour his judgment. He rendered a great service to science by his munificent presents to Aristotle, in order to enable him to pursue his inquiries in natural history. He employed men of talents of every description; and while he profited by their labours, rewarded them liberally,—an easy road to reputation! which, however, not many monarchs have had enlargement of mind enough to follow.

STATIRA, a daughter of Darius, who married Alexander. The conqueror had formerly refused her; but when she had fallen into his hands at Ipsus, the nuptials were celebrated with uncommon splendour. No less than nine thousand persons attended, to each of whom Alexander gave a golden cup, to be offered to the gods. Statira had no children by Alexander. She was cruelly put to death by Roxana, after the conqueror's death.

ROXANA, a Persian princess, daughter of Darius, who, being taken prisoner by Alexander the Great, captivated her conqueror, who married her. After his death she behaved with great cruelty, for which she was put to death by Cassander.

THAIS, a famous courtezan of Athens, who accompanied Alexander in his Asiatic conquests, and gained such an ascenddant over him, that she made him burn the royal palace of Persepolis. After Alexander's death, she married Ptolemy, king of Egypt. Menander celebrated her charms, on which account she is called Menandrea.

THALESTRIS, a queen of the Amazons, who, accompanied by three hundred women, came thirty-five days' journey to meet Alexander in his Asiatic conquests, to raise children by a man whose fame was so great, and courage so uncommon.

TAXILUS, or TAXILES, a king of Taxila, in the age of Alexander, called also Omphis. He submitted to the conqueror, who rewarded him with great liberality.

PERDICCAS, one of the captains of Alexander the Great, was a Macedonian of noble birth, and rose to high favour with his master, in whose conquests he bore a considerable part. Alexander, in his last illness, entrusted his ring to Perdiccas, who, at the meeting of the great officers, after the death of the conqueror, resigned the ring, together with any authority it might be supposed to convey.

When Aridæus, the brother of Alexander, was appointed

to the succession, Perdiccas gained a considerable ascendancy over him, and procured the death of Meleager, the commander of the Macedonian phalanx, of whom he was jealous. At the division of honours and provinces among the great officers, he was nominated general of the household troops, and exercised the protectorate of the Macedonian princes, Aridæus, and the new-born son of Alexander by Roxana, though Craterus had the title of the protector. In conjunction with Roxana, he removed all who could be competitors to the crown, and conducted the government with great cruelty. Ambitious of extending his power, he repudiated his wife Nicæa, the daughter of Antipater, and married Cleopatra, the daughter of Philip, and sister of Alexander, at the proposal of Olympias, her mother. A league being formed against him, between Ptolemy, Antipater, and Craterus, he resolved to march into Egypt, against the first, while Eumenes, who adhered to him as guardian of the royal family, should make head against the others. Perdiccas, on entering Egypt, found some symptoms of disaffection in his troops, which he was first disposed to treat with severity; but finding that this method would not succeed, he changed his conduct, and behaved to them with great condescension, insomuch that they were induced to cross the Nile, and attack Ptolemy in his entrenchments. After a bloody action, they were repulsed, and great numbers of them were drowned in re-passing the river. At length their discontents were so high, that they mutinied; and a party of horse surrounding the tent of Perdiccas, they murdered him, in the year B. C. 321, two years after the death of Alexander.

HERMOLAUS, a young Macedonian, among the attendants of Alexander. As he was one day hunting with the king, he killed a wild boar which was coming towards him. Alexander, who followed close behind him, was so disappointed, because the beast had been killed before he could dart at it, that he ordered Hermolaus to be severely whipped. This treatment irritated Hermolaus, and he conspired to take away the king's life, with others who were displeased with the cruel treatment he had received. The plot was discovered by one of the conspirators; and Alexander seized them, and asked what had impelled them to conspire to take away his life. Hermolaus answered for the rest; and observed, that it was unworthy of Alexander to treat his most faithful and attached friends like slaves, and to shed their blood without the least mercy. Alexander ordered him to be put to death.

EUMENES, a Greek officer in the army of Alexander, son of a charioteer. He was the most worthy of all the officers of Alexander. He conquered Paphlagonia and Cappadocia, of which he obtained the government, till the power and jealousy of Antigonus obliged him to retire. He joined

his forces to those of Perdiccas; defeated Craterus and Neoptolemus, and killed the latter. When Craterus was afterwards killed, his remains received an honourable funeral from Eumenes, who, after weeping over the ashes of a man who once was his dearest friend, sent his remains to his relations in Macedonia. Eumenes fought against Antipater, and conquered him; but after the death of Perdiccas, his ally, he was conquered by Antigonus, chiefly through the treachery of his officers. He then disbanded the greatest part of his army, to secure a retreat, and fled, with only seven hundred attendants, to Nora, a fortified place on the confines of Cappadocia, where he was soon besieged by the conqueror. He supported the siege for a year, with courage and resolution; but some disadvantageous skirmishes so reduced him, that his soldiers, grown desperate, and bribed by the enemy, betrayed him. Antigonus hesitated whether he should not restore to his liberty a man with whom he had lived in the greatest intimacy while both were under Alexander; and these emotions of humanity were increased by the petitions of his son Demetrius. But the calls of ambition prevailed; and when Antigonus recollected what an active enemy he had in his power, he ordered Eumenes to be put to death in the prison, B. C. 315. Eumenes raised himself to power by merit alone. His skill in public exercises recommended him to the notice of Philip; and under Alexander his fidelity and military accomplishments promoted him to the rank of a general. Even his enemies revered him; and Antigonus, by whose orders he perished, honoured his remains with a splendid funeral, and conveyed his ashes to his wife and family, in Cappadocia. Eumenes had such influence over the successors of Alexander, that none, during his life-time, dared to assume the title of king.

ANTIGINES, one of Alexander's commanders, to whom the second prize among the eight was adjudged. He afterwards commanded the Algyraspides, and betrayed Eumenes to Antigonus, who burnt him alive in an iron cage, for fear of experiencing from him a similar fate.

HARPALUS, a man entrusted with the treasures of Babylon by Alexander. His hopes that Alexander would perish in his expedition, rendered him dissipated, negligent, and vicious. When he heard that the conqueror was returning with great resentment, he fled to Athens, where, with his money, he corrupted the orators, amongwhom was Demosthenes. He escaped with impunity to Crete, where he was at last assassinated by Thimbro, B. C. 325.

CRATERUS, one of Alexander's generals. He rendered himself conspicuous by his literary fame, as well as by his valour in the field, and wrote the history of Alexander's life. He was greatly respected and loved by the Macedonian soldiers; and

Alexander always trusted him with unusual confidence. After Alexander's death, he subdued Greece, with Antipater, and passed with his colleague into Asia, where he was killed, in a battle against Eumenes, B. C. 321. He had received, for his share of Alexander's kingdoms, Greece and Epirus.

PHILLA, one of the most illustrious ladies of this period, was daughter of Antipater, governor of Macedon, during the absence of Alexander. She was a very witty woman, and adapted to manage great affairs. She so dexterously behaved herself, according to the several humours of those whom she was to bring or keep to their duty, that she hindered an army, full of factious and turbulent spirits, from making an insurrection; she married poor maids at her own charges, and opposed the oppressors of innocency with so much vigour, that she preserved many persons who were upon the point of being overwhelmed by their calumniators. Her capacity was not the fruit of experience; for, being but a young woman, she was consulted about affairs of the greatest moment by her father, Antipater, one of the wisest politicians of that time. We might know the particulars of this princess's capacity if we had all the books of Diodorus Siculus; but we have lost that part of his history which contained them. Philla married first Craterus, who, of all the captains of Alexander, was most beloved by the Macedonians. After the death of Craterus she married Demetrius, and was the chief of her second husband's wives; but she had no great share in his love. He was a voluptuous prince, who kept several mistresses at the same time, some of whom were common prostitutes. He grew weary of Philla, under pretence that he was younger than she; yet he was extremely fond of the courtezan Lamia, though she was upon the decline. Philla died after a tragical manner; for when she heard that Demetrius had lost his dominions, she had not the courage to see him as a miserable fugitive;—she poisoned herself. She had by Demetrius a son, and the famous Stratonice, who was Seleucus's wife, and whom Seleucus yielded to his son Antiochus.

NEARCHUS, a celebrated admiral under Alexander the Great, who navigated the Indian ocean. He wrote a journal of the voyage, which is extant, and was lately translated into English, with learned notes and dissertations, by Dr. Vincent. He was much esteemed and honoured by Alexander; and after his death was appointed governor of Pamphylia and Lycia.

ARISTANDER, a famous soothsayer under Alexander the Great, over whom he gained a wonderful influence by the success of his art. He had enjoyed the same office under Philip; and explained, better than his brethren, the dream that this prince had after he married Olympias.

HEPHÆSTION, a Macedonian, famous for his intimacy with Alexander. He accompanied the conqueror in his Asiatic conquests, and was so faithful and attached to him, that Alexander often observed, that Craterus was the friend of the king, but Hephæstion the friend of Alexander. He died at Ecbatana, 325 years before the Christian era, according to some, from excess of eating or drinking. Alexander was so inconsolable at the death of this faithful subject, that he shed tears at the intelligence, and ordered the sacred fire to be extinguished, which was never done but at the death of a Persian monarch. The physician who attended Hephæstion in his illness was accused of negligence, and, by the king's order, inhumanly put to death, and the games interrupted. The body of Hephæstion was entrusted to the care of Perdiccas, and honoured with the most magnificent funeral at Babylon. He was so like the king in features and stature, that he was often saluted by the name of Alexander.

PARMENIO, a celebrated and popular general in the army of Alexander the Great, who long enjoyed that prince's confidence, and was more attached to his person as a man than as a monarch. Yet in a moment of suspicion, excited by false information, Alexander ordered this faithful friend to be put to death along with his son. Plutarch remarks, that Parmenio gained many victories without Alexander, but Alexander not one without Parmenio.

PHILOTAS, a son of Parmenio, distinguished in the battles of Alexander, and at last accused of conspiring against his life. He was tortured, and stoned to death, or, according to some, stabbed by the soldiers. There were two other officers of this name, in the army of Alexander; one of whom was made master of some part of Cilicia after Alexander's death.

NEOPTOLEMUS, a relation of Alexander. He was the first who climbed the walls of Gaza when that city was taken by Alexander. After the king's death, he received Armenia as his province, and made war against Eumenes. He was supported by Craterus; but an engagement with Eumenes proved fatal to his cause; Craterus was killed, and himself mortally wounded, by Eumenes, B. C. 321.

LEONATUS, one of Alexander's generals. His father's name was Ennus, He distinguished himself in Alexander's conquest of Asia, and once saved the king's life in a dangerous battle. After the death of Alexander, at the general division of the provinces, he received for his portion that part of Phrygia which borders on the Hellespont. He was empowered by Perdiccas to assist Eumenes in making himself master of the province of Cappadocia, which had been allotted to him. Like the rest of the generals of Alexander, he was ambitious of power and dominion. He aspired to the sovereignty of Macedonia,

and secretly communicated to Eumenes the different plans he meant to pursue to execute his designs. He passed from Asia into Europe, to assist Antipater against the Athenians, and was killed in a battle which he fought soon after his arrival. Historians have mentioned, as an instance of the luxury of Leonatus, that he employed a number of camels to procure some earth from Egypt, to wrestle upon, as, in his opinion, it seemed better calculated for that purpose.

POLYSPERCHON, one of the officers of Alexander the Great. Antipater, at his death, appointed him governor of Macedonia, in preference to his own son Cassander; yet, notwithstanding his age and experience, he showed great ignorance in government. He became cruel, not only to the republican Greeks, and such as opposed his ambitious views, but even to the helpless children and friends of Alexander, to whom he owed his rise and reputation. He was killed in battle, B. C. 309.

ARCESILAUS, one of Alexander's generals, who obtained Mesopotamia, at the general division of the provinces, after the king's death.

PHILOXENUS, an officer of Alexander, who received Cilicia at the general division of the provinces.

ARIDÆUS, an illegitimate son of Philip, who, after the death of Alexander, was made king of Macedonia, till Roxana, who was pregnant by Alexander, brought into the world a legitimate male successor. Aridæus had not the free enjoyment of his senses, and therefore Perdiccas, one of Alexander's generals, declared himself his protector, and even married his sister, to strengthen their connection. He was seven years in possession of the sovereign power, and was put to death, with his wife Eurydice, by Olympias.

EURYDICE, wife of Aridæus, the natural son of Philip. On the death of Alexander the Great, Aridæus ascended the throne, and was governed by his wife. Olympias, the mother of Alexander, conquered the usurpers, and put them to death, B. C. 319.

PORUS, an Indian monarch, who opposed Alexander the Great, but was defeated by him. When brought before the Macedonian, he asked him how he wished to be treated. "Like a king," replied Porus; which so pleased Alexander, that he not only restored all his dominions, but gave him several additional territories, in consequence of which Porus continued his most faithful ally ever after. Porus is said to have been a man of uncommon stature, great strength, and proportional courage and dignity.

SANDROCOTTUS, an Indian of mean birth, contemporary with Alexander the Great, who, from the prodigy of a lion licking the sweat from his brow one day as he was sleeping, prognosticated future greatness to himself. For impertinence

to Alexander, he had been ordered out of his presence; but, on the death of that conqueror, he actually made himself master of a part of the country in the hands of Seleucus.

CLEOPHES, an Indian queen, was deprived of her kingdom by Alexander the Great, but restored again, as a reward for submitting to his desires; thus she recovered, by her lewdness, a crown, which she could not preserve by her courage. The son she had by that conqueror, was named Alexander, and was king of India.

ABISARES, king of that part of India beyond the river Hydaspes. When Alexander the Great was carrying on his expedition into India, Abisares sent ambassadors to him with presents, and to offer, in his name, his person and dominions to Alexander. The conqueror commanded Abisares to come to him immediately. Abisares sent another deputation, to declare he was ill in bed; the Grecian, satisfied with the excuse, not only left him in the quiet possession of his dominions, but enlarged them. The expedition happened about the second year of the 33d Olympiad, 327 years before Christ.

TIMOCLEA, a Theban lady, sister to Theagenes, who was killed at Cheronæa. One of Alexander's soldiers offered her violence, after which she led him to a well, and while he believed that immense treasures were concealed there, Timoclea threw him into it. Alexander commended her virtue, and forbad his soldiers to hurt the Theban females.

ANTIGONUS, king of Asia, one of the captains of Alexander the Great, was the son of Philip, a Macedonian nobleman. Upon the death of Alexander, when a division of the provinces took place, Pamphylia, Lycia, and Phrygia Major fell to his lot; and after the death of Perdiccas, that of Lycaonia was added. He was entrusted with the command of the Macedonian household troops; and when Eumenes was declared a public enemy, he was ordered to prosecute the war against him with the utmost vigour. Eumenes was defeated at the beginning of this war, and forced to retire, with 600 brave followers, to an inaccessible castle on a rock; and his friends having assembled a new army for his relief, were also routed by Antigonus, whose ambitious projects began now to be manifest. After Antipater's death, Polysperchon succeeding as tutor to the young king of Macedon, Antigonus aspired at the lordship of all Asia. The power of Eumenes made Antigonus greatly desire his interest, but that faithful commander, escaping from the fortress in which he was blockaded, raised an army, and was appointed the royal general in Asia. In conjunction with the governors of Upper Asia, he was successful in several engagements against Antigonus, but was at last betrayed and put to death, and the governors who had joined him submitted to Antigonus. After this, seizing the treasures

at Babylon, Seleucus fled to Ptolemy, with whom, and Lysimachus and Cassander, he entered into a confederacy, for the purpose of curbing the power of Antigonus. But the latter, with his son Demetrius, prevailed in subduing Syria and Phenicia; in forcing the Nabathæan Arabs, near Judea, to his terms; and in expelling Seleucus from Babylon; upon which the confederates were obliged to allow him the possession of all Asia, except the Greek cities, which were to continue free. This treaty was soon violated, and Ptolemy made a successful descent on Lower Asia, and on some islands of the Archipelago, but was defeated by Demetrius, who took Cyprus, with many prisoners. On this victory Antigonus assumed the title of king, and bestowed the same on his son; and from this time, B.C. 306, his reign in Asia, Ptolemy's in Egypt, and Alexander's other captains in their governments properly commence. He had not long borne this title, when Cassander, Seleucus, and Lysimachus, again combining against him, defeated the forces under him and his son, at Ipsus, and in this battle he fell, in the 84th year of his age, B.C. 301. Antigonus was ardent in his passions, and often used improper means for their gratification; but he was a sagacious, active, brave, and fortunate warrior; and, in private concerns, strictly just.

CHARIDEMUS, an Athenian, who was banished from Athens by order of Alexander the Great; whereupon he fled to Darius, and being an excellent soldier he did considerable service to the Persians against the Greeks.

ABDOLONYMUS, descended from king Cinyras, and of the royal family of Sidon, lived in obscurity, and subsisted by cultivating a garden, when Strato had possession of the crown of Sidon. Alexander the Great having deposed Strato, wished to restore the race of Cinyras, and having found Abdolonymus, he was convinced of his high descent, by the apparent dignity of his person. Interrogating him how he bore his poverty, Abdolonymus replied, "I wish I may bear my new condition as well. These hands have supplied my necessities. I have had nothing, and I have wanted nothing." Alexander was so much pleased with this reply, that, besides bestowing upon him what belonged to Strato, he augmented his dominions, and gave him a large present out of the Persian spoils.

LEOSTHENES, an Athenian general, who, after Alexander's death, drove Antipater to Thessaly, where he besieged him in the town of Lamia. The success which for a while attended his arms was soon changed, by a fatal blow which he received from a stone thrown by the besieged, B.C. 323. The death of Leosthenes was followed by a total defeat of the Athenian forces. The funeral oration over his body was pronounced at Athens by Hyperides, in the absence of Demos-

thenes, who had been lately banished for taking a bribe from Harpalus.

DEMETRIUS I., surnamed Poliorcetes, was the son of Antigonus, king of Asia. At the age of twenty-two, he was sent by his father against Ptolemy, who invaded Syria. He was defeated near Gaza; but he soon repaired his loss by a victory over one of the generals of the enemy. He afterwards sailed with a fleet of 250 ships to Athens, and restored the Athenians to liberty, by freeing them from the power of Cassander and Ptolemy, and expelling the garrison, which was stationed there under Demetrius Phalereus. After this successful expedition, he besieged and took Munychia, and defeated Cassander at Thermopylæ. His reception at Athens, after these victories, was attended with the most servile flattery; and the Athenians were not ashamed to raise altars to him as to a god, and consult his oracles. This uncommon success raised the jealousy of the successors of Alexander; and Seleucus, Cassander, and Lysimachus united to destroy Antigonus and his son. Their hostile armies met at Ipsus, B. C. 301. Antigonus was killed in the battle; and Demetrius, after a severe loss, retired to Ephesus. The Athenians, who had lately adored him as a god, refused to admit him into their city. But he soon after ravaged the territory of Lysimachus, and reconciled himself to Seleucus, to whom he gave his daughter Stratonice in marriage. Athens now laboured under tyranny, and Demetrius relieved it a second time, and pardoned the inhabitants. The loss of his possessions in Asia recalled him from Greece, and he established himself on the throne of Macedonia, by killing Alexander in self defence. Here he was continually at war with the neighbouring states, and the superior power of his adversaries obliged him to leave Macedonia, after he had sat on the throne for seven years. He passed into Asia, and attacked some of the provinces of Lysimachus, with various success; but famine and pestilence having destroyed the greatest part of his army, he applied to Seleucus for assistance. He met with a kind reception; but hostilities were again soon begun; and though he gained some advantages over his son-in-law, he was at last forsaken by his troops, and taken prisoner. Though he was kept in confinement by Seleucus, yet he maintained himself like a prince, and passed his time in hunting, and in every laborious exercise. His son Antigonus offered Seleucus all his possessions, and even his person, to procure his father's liberty; but all proved unavailing, and Demetrius died in the 54th year of his age, after a confinement of three years. His remains were given to Antigonus, and honoured with a splendid funeral at Corinth, and thence conveyed to Demetrius. His posterity remained in possession

of the Macedonian throne, till Perseus was conquered by the Romans. Demetrius was equally fond of dissipation among the dissolute, and of military glory in the field. His ingenious inventions, his warlike engines, and stupendous machines in his war with the Rhodians, entitle him to the character of a great warrior. But he is blamed for voluptuous indulgencies; and, indeed, no Grecian prince had more wives and concubines. His affection and reverence to his father, however, has been justly admired. Antigonus desired the ambassadors of a foreign prince to remark, the cordiality and friendship which subsisted between him and his son.

SELEUCUS I., sirnamed Nicator, or The Conqueror, king of Syria, was son of a Macedonian named Antiochus, a captain under king Philip. Seleucus entered, when young, into the service of Alexander the Great, by whom he was raised to an important command; and, after the death of that conqueror, he was placed by Perdiccas at the head of the cavalry. On the division of the provinces made by Antipater, the government of that of Babylon was entrusted to Seleucus, in which situation he opposed the advance of Eumenes against Antigonus. When, however, that leader, after the death of Eumenes, marched to Babylon, he showed such a hostile disposition towards Seleucus, that the latter thought it necessary to take refuge with Ptolemy, king of Egypt. Upon the defeat of Demetrius, the son of Antigonus, by Ptolemy, Seleucus recovered his government of Babylon, and added to it Media and Susiana, which he wrested from Nicanor, the governor, for Antigonus. Demetrius afterwards expelled Seleucus from Babylon, but he soon returned, and durably established his authority. He then proceeded with a powerful army into the East, conquered and slew Nicanor; and, marching through Persia, Bactria, and Hyrcania, subdued those countries, and the other provinces which had formed part of Alexander's empire on this side the Indus. From these important victories he assumed the name of Nicator; and the other successful captains of Alexander taking the title of kings, in the year 306 B. C., he followed their example. The historical era of the Seleucidæ, however, commenced six years earlier than this, viz. in the year 312 B. C., when he recovered Babylon. He now marched to regain the districts of India Proper, conquered by Alexander, which were occupied by an Indian named Sandrocottus; but he was opposed by so large a force, that he thought it expedient to leave him in possession, on condition of being supplied by him with 500 elephants. One reason of his making this treaty was the necessity of joining with Cassander, Lysimachus, and Ptolemy, in order to reduce the overgrown power of Antigonus, which menaced the independence of them all. This purpose was effected by the great battle of Ipsus, in

which Antigonus lost his life. His dominions were shared by the four confederate monarchs, previously to which Seleucus had seized the province of Upper Syria, and founded the famous city of Antioch. He also built other cities in the same province, to which he gave family names, as Seleucia, from himself; Apamea, from his wife; and Laodice, from his mother; and as he was a great founder of cities in all his territories, he filled Asia with places bearing the names of his family. After this he built Seleucia, on the Tigris, which became one of the most famous cities in the East, and was the cause of the desertion and ruin of Babylon. In many of his new cities he settled colonies of the Jews, whom he endowed with ample privileges, and to him was owing the establishment in the Asiatic provinces, to the west of the Euphrates. When he was advanced in years, he is said to have resigned to his son Antiochus, his wife Stratonice, and with her he resigned to the prince all the provinces of Upper Asia. Seleucus and Lysimachus were now the only survivors of Alexander's captains; and a domestic tragedy having taken place in the family of the latter, some of its members took refuge in the court of Seleucus, whom they urged to make war upon Lysimachus. He accordingly invaded, with a very powerful army, the territories of Lysimachus, in Asia Minor. That prince crossed the Hellespont to protect them, and a most bloody battle was fought between the rivals in Phrygia, in which Lysimachus was slain, in the year B. C. 281. Seleucus took possession of his dominions, but did not long enjoy the fruits of victory, for as he was marching into Macedonia, seven months after, he was treacherously murdered by Ptolemy Ceraunus, one of the fugitives from the court of Lysimachus. Seleucus died in the 43d year from the death of Alexander, and in the 73d year of his age. He was a prince of splendid qualities, mild and equitable in his government, and a patron of letters and learned men.

ANTIOCHUS I., surnamed Soter, was son of Seleucus, and king of Syria and Asia. He made a treaty of alliance with Ptolemy Philadelphus, king of Egypt. He fell into a lingering disease, which none of his father's physicians could cure for some time, till it was discovered that his pulse was more irregular than usual when Stratonice, his step-mother, entered his room, and that love for her was the cause of his illness. This was told to the father, who willingly gave Stratonice to his son, that his immoderate love might not cause his death. He died 291 B. C., after a reign of 19 years.

STRATONICE, the beautiful daughter of Demetrius Poliorcetes, and the wife, first of Seleucus Nicator, king of Syria, and afterwards of his son, Antiochus Soter, with his full consent. The circumstances of the case were extraordinary, and if any thing could justify such an incestuous connection,

they were indeed such. Antiochus fell sick, and was at the point of death, to the great grief of his father, but the cause of his illness was unknown, till Erasistratus, the physician, observing his pulse to beat high every time his step-mother came into his room, immediately guessed the cause. Upon his putting the question to him, Antiochus confessed, what he had hitherto concealed, his affection for his step-mother. Seleucus, willing to save his son and heir, yielded up his wife, and they were regularly married. And thus Stratonice became the progenitrix of that impious race of princes, who afterwards so cruelly persecuted the Jews. But allowing for Seleucus's total ignorance of the divine law, his paternal affection and generosity in so readily yielding up his wife, to save his son, appear almost an act of virtue. At least it affords a striking contrast to the conduct of a Christian prince in modern times, if a Christian we may call him, who murdered his subjects by millions for their religion. Philip II. of Spain, who, after his son, Prince Charles, had seen and was betrothed to the Princess Elizabeth of France, whose affection for him was mutual, had the monstrous barbarity to separate the lovers, to marry the princess himself, and then to murder his son, the prince, because he repined at his lot.

LYSIMACHUS, king of Thrace, one of the captains of Alexander the Great, rose from a very mean condition to the favour of that prince. At the partition of the empire of Alexander, in the year 323 B. C., Thrace, the Chersonese, and the countries adjacent to the Euxine, were allotted to Lysimachus. When Antigonus had rendered himself formidable to all the other sharers, Lysimachus joined in the league against him, with Seleucus, Ptolemy, and Cassander. By a subsequent treaty, Thrace was confirmed to him; and, in imitation of other captains, he took the title of king. He founded the city of Lysimachia, in 309 B. C., and made it his capital; in conjunction with Seleucus he gained the great battle of Ipsus. He afterwards seized upon Macedonia, having first expelled Pyrrhus from the throne; but his cruelty rendered him truly odious, and the murder of his son Agathocles so offended his subjects, that the most opulent and powerful revolted from him, and abandoned the kingdom. He banished them into Asia, and declared war against Seleucus, who had given them a kind reception. He was killed in a bloody battle, in the year B. C. 281, and in the eightieth of his age. His body was found in the heaps of the slain, by the fidelity of his dog, which had carefully watched near it. With great courage and abilities, he was characterized by a cruel and ferocious disposition, which rendered him unworthy of his high fortune. Justin mentions a curious fact concerning him, viz. that having offended Alexander, he was, as a punishment, thrown into the den of a

furious lion; and when the ravenous animal darted upon him, he wrapped his hand in his mantle, and boldly thrust it into the lion's mouth, and, by twisting his tongue, killed an adversary ready to devour him. This act of courage, in self-defence, recommended him to the monarch, who pardoned and took him into his favour.

PHILETÆRUS, an eunuch, who was made governor of Pergamus, by Lysimachus, whom he afterwards quarrelled with, and made himself king of that country, B. C. 283. He reigned two years, and was succeeded by his nephew Eumenes I.

AGATHOCLES, the unfortunate son of Lysimachus, king of Thrace and Macedon, who, after defeating and putting to flight Demetrius Poliorcetes, was murdered by his father's orders, at the instigation of his step-mother Arsinoe, who was also his wife's sister, B. C. 282.

CASSANDER reigned king of Macedon eighteen years, was the son of Antipater. He made several conquests in Greece, abolished democracy at Athens, and gave the government of that state to the orator Demetrius Phalereus. Olympias, the mother of Alexander, having caused Aridæus and his wife Eurydice, with others of Cassander's party, to be put to death, he besieged Pydne, whither the queen had retired, took it by stratagem, and caused her to be put to death. He married Thessalonice, the sister of Alexander, and killed Roxana and Alexander, the wife and son of that conqueror. At length he entered into an alliance with Seleucus and Lysimachus, against Antigonus and Demetrius, over whom he obtained a great victory, near Ipsus, in Phrygia, B. C. 301, and died three years after.

THESSALONICE, the daughter of Philip II., king of Macedon, and sister of Alexander the Great. She was married to Cassander, and bore him three sons, Philip IV., Antipater, and Alexander V., but she was murdered by her son Antipater.

ANTIPATER, grandson of Antipater of Macedon, and son of Cassander, by Thessalonice, the sister of Alexander the Great; a monster, who murdered his mother with his own hand, because she favoured his brother Alexander's claim to the crown, although she begged for her life, and showed him her breasts that had suckled him, but without avail.

ALEXANDER IV., king of Macedon, sirnamed Ægus, the posthumous son of Alexander the Great, by Roxana, was murdered along with his mother, by Cassander, in the fourteenth year of his age, and nominal reign, B. C. 310.

ALEXANDER V., king of Macedon, son of Cassander, by Thessalonice, the sister of Alexander the Great, after calling in the aid of Demetrius Poliorcetes, to revenge his mother's death, who was murdered by his brother Antipater, he ungrate-

fully attempted to cut off Demetrius, who, being informed of it, slew him, after a short reign of four years.

MAUSOLUS, a king of Caria. See Artemisia; the next article.

ARTEMISIA II., queen of Caria, has immortalized her memory by the possession of great qualities, and the excess of conjugal regard; for, upon the death of her husband Mausolus, she displayed the most affecting symptoms of grief. She ordered a superb monument to be erected to his memory. This famous monument, which passed for one of the seven wonders of the world, was called Mausoleum, and from it all other magnificent sepulchres and tombs have received the same name. It was built by four different architects. Scopas erected the side which faced the east; Timotheus had the south; Leochares had the west; and Bruxis the north. Pithis was also employed in raising a pyramid over this stately monument; and the top was adorned by a chariot drawn by four horses. The expences of this edifice were immense; and this gave an occasion to the philosopher Anaxagoras to exclaim, when he saw it, "How much money changed into stones!" Artemisia frequently visited the place where her husband's ashes were deposited; mixed water with the earth which covered him, and then drank it down, for the purpose, as she said, of becoming the living tomb of her departed lord! She offered the richest prizes to those who should excel in composing a panegyric upon his virtues. Though the heart of this queen was a prey to the most violent sorrow, yet she did not suffer a useless inactivity to interfere with the exalted duties of her state, but took the command of her army in a war against the Rhodians, and is said to have performed many wonderful exploits. She took possession of the city of Rhodes, and treated the inhabitants with great rigour. She caused two statues to be erected, one of the city of Rhodes, habited like a slave; and the other of herself, branding the city with a hot iron.

ADA, a sister of queen Artemisia, who married Hidricus. After her husband's death she succeeded to the throne of Caria; but being expelled by her younger brother, she retired to Alindæ.

ARTAXERXES III., sirnamed Ochus, succeeded his father Artaxerxes II. on the throne of Persia, and established himself on his throne, by murdering above eighty of his nearest relations. He punished with death one of his officers who conspired against him; and recovered Egypt, which had revolted; destroyed Sidon; and ravaged all Syria. He made war against the Cadusii, and greatly rewarded a private man, called Codomanus, for his uncommon valour. But his behaviour in Egypt, his cruelty towards the inhabitants, offended his subjects; and Bagoas at last obliged his physician to poison

him, B. C. 337, and afterwards gave his flesh to be devoured by cats, and made handles for swords with his bones. Codomanus, on account of his virtues, was soon after made king by the people; and, that he might seem to possess as much dignity as the house of Artaxerxes, he reigned under the name of Darius III.

BAGOAS, a eunuch, as the word implies, was an Egyptian, and governed a long time under Artaxerxes Ochus, king of Persia, whom he poisoned to avenge the death of Apis, which was worshipped by his countrymen, and slain by that prince. He afterwards poisoned the son of Ochus, and was himself put to death by Darius Codomanus, B. C. 356.

SISIGAMBIS, or SISYGAMBIS, the mother of Darius, the last king of Persia. She was taken prisoner by Alexander the Great, at the battle of Ipsus, with the rest of the royal family. The conqueror treated her with uncommon tenderness and attention; he saluted her as his own mother, and what he had sternly denied to the petitions of his favourites and ministers, he often granted to the intercession of Sisygambis. The regard of the queen for Alexander was uncommon; and, indeed, she no sooner heard that he was dead, than she killed herself, unwilling to survive the loss of so generous an enemy; though she had seen, with less concern, the fall of her son's kingdom, the ruin of his subjects, and himself murdered by his servants. She had also lost, in one day, her husband, and eighty of her brothers, whom Ochus had assassinated to make himself master of the kingdom of Persia.

DARIUS III., named Codomanus, was placed on the throne by Bagoas, the eunuch, who had murdered Arses, the youngest son of Artaxerxes Ochus. Codomanus did not, however, fully answer the expectations of Bagoas, and he resolved to destroy him also by poison; but the plot was discovered, and the perfidious eunuch was obliged to drink the fatal cup himself. The whole of this prince's reign is that of a struggle against the Macedonian invasion. Darius did not take the command of his army in person, till Alexander advanced into Cilicia. He then proceeded to meet him in all the pomp of royalty; but with a force ill adapted to contend with such an enemy. He resolved, nevertheless, to hazard a battle, contrary to the advice and opinion of his Greek allies. The battle at Ipsus was fought, and Darius took the command, but fled with such precipitation, that he left behind him his shield and mantle. His court was plundered, and his mother, wife, and children, fell into the power of the conqueror. In vain, after this, did Darius supplicate for an accommodation; Alexander went on in the career of victory, and in a second pitched battle, at Guagamela, Darius again fought, and again disgracefully fled. He now lost Babylon, Susa, Persepolis, and all his

treasures, and fought for personal safety at Ecbatana; but his misfortunes had alienated the minds of his subjects, and he was seized by Bessus, governor of Bactriana, who assumed the royal authority in his stead. Alexander closely pursued the usurper and his captive beyond the Caspian Straits. Here Darius determined to remain; but his resolution cost him his life; he was wounded by his own subjects, and left weltering in his blood. Of Polystratus, a Macedonian, he besought a little water, which, being brought to him, he desired that his acknowledgments and thanks might be conveyed to Alexander for his kindness and attention to his family, with an earnest exhortation that he would avenge his death on the traitors. Darius immediately breathed his last in the arms of Polystratus. This was in the year B. C. 330, being the fiftieth of the monarch's age, and the sixth of his reign. When his enemy, Alexander, beheld his rival dead, he is said to have wept over him, to have covered the body with his cloak, and sent it to be embalmed, and interred with the remains of the Persian monarchs.

BETIS, governor of Gaza, under Darius, famous for his valour and loyalty; he defended a place of consequence against Alexander, who was there shot through the shoulder. Betis, thinking him slain, returned triumphantly to the city; but, in a second assault, he was wounded and brought to Alexander, who tormented him for his arrogance.

MEMNON, a native of Rhodes, was a general in the service of the last Persian king, Darius, whom he served, with great fidelity, against Alexander the Great. When that conqueror had landed in Asia, and was advancing up the country, Memnon advised him not to hazard a battle, but lay waste the country before the invader. His counsel was rejected, and the battle of the Granicus, in the year B. C. 334, followed, in which Memnon, at the head of the Greek mercenaries, displayed the greatest valour. After the defeat, he obtained the most honourable conditions, and was almost immediately after created the high admiral of Darius, and governor of Lower Asia. He had now the important command of the city of Halicarnassus, when it was besieged by Alexander, and employed every effort in his power to save it. The siege was continued a long time, and great numbers of the Macedonians lost their lives before the place. Memnon was generous as well as courageous; for when the fugitive commanders, through hatred of Alexander, opposed the demand from the Macedonians, of permission to bury their dead, he would not listen to their remonstrances, alleging that it was unworthy of a Greek to refuse the rites of burial even to an enemy. And hearing one of his soldiers abusing Alexander in gross and vulgar terms, he struck him with his javelin, saying, " I hired you to

fight Alexander, not to revile him." When he found the place no longer tenable, he threw a strong garrison into the citadel, and with his troops and the inhabitants, with their effects, embarked for the island of Cos. He then advised Darius to make a powerful diversion into Macedonia, as the only means of saving himself from destruction. Darius gave him full power to levy troops, and he exerted himself with so much vigour, that he reduced several of the Cyclades, and the islands of Chios and Lesbos, excepting Mitylene, the capital of the latter. While carrying on the siege against that city he died, and thus freed Alexander from the only foe of whom he stood in awe. Memnon had married Barsine, a Persian lady of high rank, who, with her children, remained at the court of Darius some time, till at length she fell under the power of the conqueror, who took her to his bed, and had a son by her.

BESSUS, a governor of Bactriana, who, after the battle of Arbela, seized Darius, his sovereign, and had him put to death. After this murder he assumed the title of king, and was some time after brought before Alexander, who gave him to Oxatres, the brother of Darius. The prince ordered his hands and ears to be cut off, and his body to be exposed on a cross, and shot at by the soldiers.

DIONYSIUS, a tyrant of Heraclea, in Pontus, in the age of Alexander the Great. After the death of the conqueror, and of Perdiccas, he married Amestris, the niece of king Darius, and assumed the title of king. He was of such an uncommon corpulence that he never exposed his person in public, and when he gave audience to foreign ambassadors, he always placed himself in a chair, which was conveniently made to hide his face and person from the eyes of the spectators. When he was asleep it was difficult to awake him, without boring his flesh with pins. He died in the fifty-fifth year of his age. As his reign was remarkable for mildness and popularity, his death was severely lamented by his subjects. He left two sons and a daughter, and appointed his widow queen-regent.

ANTIGONUS GONATUS, son of Demetrius Poliorcetes, and grandson of Antigonus, king of Asia. He was eminently distinguished by his filial affection, humanity, and mild disposition. At his father's death, which he greatly lamented, he succeeded him in all his European dominions, as well as in the kingdom of Macedon, and other cities in Greece. The Gauls having invaded his country, he defeated and expelled them; but not long after, Pyrrhus, king of Epirus, routed him. Yet when Pyrrhus was slain at Argos, and his head brought to Antigonus by his son, he was much displeased; and, covering it with his robe, ordered the body to be searched for, and honourably interred. His kind treatment of Helenus, the son of that unfortunate king, who had fallen into his hands, was equally

singular. The taking of the city of Corinth, by intrigue, was the meanest action of his reign; but by this he maintained the freedom of the small states of Greece, and enlarged his own dominions. By cultivating the arts of peace, he not only secured the affections of his subjects to himself, but to his descendants. His designs were opposed by the Archæans, headed by Aratus, who recovered Corinth; but he pursued his plan, and left his kingdom in peace, about the eightieth year of his life, and thirty-fourth of his reign, B. C. 243, and was succeeded by his son Demetrius II.

PYRRHUS, a king of Epirus, descended from Achilles, by the side of his mother, and from Hercules by that of his father, and son of Œacides and Phthia. He was saved, when an infant, by the fidelity of his servants, from the pursuits of the enemies of his father, who had been banished from his kingdom; and he was carried to the court of Glautias, king of Illyricum, who educated him with great tenderness. Cassander, king of Macedonia, wished to despatch him, as he had so much to dread from him; but Glautias not only refused to deliver him up into the hands of his enemy, but he even went with an army, and placed him on the throne of Epirus, though only twelve years of age. About five years after, the absence of Pyrrhus, to attend the nuptials of one of the daughters of Glautias, raised new commotions. The monarch was expelled from his throne by Neoptolemus, who had usurped it after the death of Œacides; and being still without resources, he applied to his brother-in-law Demetrius for assistance. He accompanied Demetrius at the battle of Ipsus, and fought there with all the prudence and intrepidity of an experienced general. He afterwards passed into Egypt, where, by his marriage with Antigone, the daughter of Berenice, he soon obtained a sufficient force to attempt the recovery of his throne. He was successful in the undertaking; but, to remove all causes of quarrel, he took the usurper to share with him the royalty, and some time after he put him to death, under pretence that he had attempted to poison him. In the subsequent years of his reign, Pyrrhus engaged in the quarrels which disturbed the peace of the Macedonian monarchy; he marched against Demetrius, and gave the Macedonian soldiers fresh proofs of his valour and activity. By dissimulation he ingratiated himself in the minds of his enemy's subjects, and when Demetrius laboured under a momentary illness, Pyrrhus made an attempt upon the crown of Macedonia, which, if not then successful, soon after rendered him the master of the kingdom. This he shared with Lysimachus for seven months, till the jealousy of the Macedonians, and the ambition of his colleague, obliged him to retire. Pyrrhus was meditating new conquests, when the Tarentines invited him to Italy, to assist them against the

encroaching power of Rome. He gladly accepted the invitation, but his passage across the Adriatic proved nearly fatal, and he reached the shores of Italy, after the loss of the greatest part of his troops in a storm. At his entrance into Tarentum, B. C. 280, he began to reform the manners of the inhabitants, and, by introducing the strictest discipline among their troops, to accustom them to bear fatigue, and to despise dangers. In the first battle which he fought with the Romans, he obtained the victory; but for this he was more particularly indebted to his elephants, whose bulk and uncommon appearance astonished the Romans, and terrified their cavalry. The number of the slain was equal on both sides, and the conqueror said that such another victory would totally ruin him. He also sent Cineas, his chief minister, to Rome, and, though victorious, he sued for peace. These offers of peace were refused; and when Pyrrhus questioned Cineas about the manners and the character of the Romans, the sagacious minister replied, that their senate was a venerable assembly of kings, and that to fight against them was to attack another Hydra. A second battle was soon after fought near Asculum, but the slaughter was so great, and the valour so conspicuous on both sides, that the Romans and their enemies reciprocally claimed the victory as their own. Pyrrhus still continued the war in favour of the Tarentines, when he was invited into Sicily by the inhabitants, who laboured under the yoke of Carthage, and the cruelty of their own petty tyrants. This fondness of novelty soon determined him to quit Italy; he left a garrison at Tarentum, and crossed over to Sicily, where he obtained two victories over the Carthaginians, and took many of their towns. He was for a while successful, and formed the project of invading Africa; but soon his popularity vanished, his troops became insolent, and he behaved with haughtiness, and showed himself oppressive, so that his return to Italy was deemed a fortunate event for all Sicily. He had no sooner arrived at Tarentum, than he renewed hostilities with the Romans, with great acrimony; but when his army of 80,000 men had been defeated by 20,000 of the enemy, under Curius, he left Italy with precipitation, B. C. 274, ashamed of the enterprise, and mortified by the victories which had been obtained over one of the descendants of Achilles. In Epirus he began to repair his military character, by attacking Antigonus, who was then on the Macedonian throne. He gained some advantages over his enemy, and was at last restored to the throne of Macedonia. He afterwards marched against Sparta, at the request of Cleonymus; but when all his vigorous operations were insufficient to take the capital of Laconia, he retired to Argos, where the treachery of Aristeus invited him. The Argives desired him to retire, and not to interfere in the affairs of their republic, which were confounded by the ambition of

two of their nobles. He complied with their wishes; but, in the night, he marched his forces into the town, and might have made himself master of the place, had not he retarded his progress by entering it with his elephants. The combat that ensued was obstinate and bloody; and the monarch, to fight with more boldness, and to encounter dangers with more facility, exchanged his dress. He was attacked by one of the enemy; but as he was going to run him through, in his own defence, the mother of the Argive, who saw her son's danger from the top of the house, threw down a tile, and brought Pyrrhus to the ground. His head was cut off and sent to Antigonus, who gave his remains a magnificent funeral, and presented his ashes to his son Helenus, 272 years before the Christian era. Pyrrhus has been deservedly commended for his talents as a general; and not only his friends, but also his enemies, have been warm in extolling him; and Hannibal declared, that, for experience and sagacity, the king of Epirus was the first of commanders. He had chosen Alexander the Great for a model, and in every thing he wished not only to imitate, but to surpass him. In the art of war none were superior to him; he made it not only his study as a general, but he even wrote many books on encampments, and the different ways of training up an army; and whatever he did, was by principle and rule. His uncommon understanding, and his penetration, are also admired; but the general is severely censured, who has no sooner conquered a country than he looks for other victories, without regarding or securing what he has already obtained, by measures and regulations honourable to himself, and advantageous to his subjects. The Romans passed great encomiums upon him; and Pyrrhus was no less struck with their magnanimity and valour; so much, indeed, that he exclaimed, that if he had soldiers like the Romans, or if the Romans had him for a general, he would leave no corner of the earth unseen, and no nation unconquered. Pyrrhus married many wives, and all for political reasons; besides Antigone, he had Lanassa, the daughter of Agathocles, as also a daughter of Antoleon, king of Pæonia. His children, as his biographer observes, derived a warlike spirit from their father; and when he was asked by one to which of them he should leave the kingdom of Epirus, he replied, "to him who has the sharpest sword."

CYNEAS, or CINEAS, a minister of Pyrrhus, king of Epirus, more distinguished by his talents than by his birth. He had been instructed in oratory by Demosthenes, and in military tactics by the most celebrated officers in Alexander's army. So remarkable was he for the arts of persuasion, that his sovereign used to compliment him with having gained more towns by his eloquence, than he could ever have conquered by force of arms. He was indeed an enemy to war, as the curse of

mankind, when undertaken for the gratification of ambitious projects. He was of the Epicurean sect; and was perpetually urging upon the mind of his king the maxim, "That no addition to his territory, no augmentation of power, could add one ingredient to the happiness already within his reach." Pyrrhus, however, was a warrior and a king, and not a philosopher; he determined on conquest, and forced upon his minister a chief command. After a decisive victory over the Romans, in the year B. C. 280, Cyneas proposed to negotiate; the king consented, and sent him to Rome for the purpose. In this he was unsuccessful; and, on his return, he told Pyrrhus that the Roman senate seemed to him an assembly of kings. Cyneas made a second attempt, but with no better success than before. He was afterwards despatched to Sicily, and prepared the way for his master's reception in that island. From this period no more is heard of Cyneas; he is recorded by Pliny and others as a most extraordinary instance of the powers of memory; he is said to have been able, the day after his arrival in Rome, to salute all the senators and knights by their names. As an author, he is mentioned by Cicero as having, in conjunction with the king, his master, composed a treatise on the military art.

PTOLEMY, a son of Pyrrhus, king of Epirus, by Antigone, who was left governor of Epirus, while his father was absent in Italy, fighting against the Romans. He governed with great prudence, but was killed, fighting bravely in Pyrrhus's expedition against Sparta and Argos.

ALEXANDER II., of Epirus, the son of the famous Pyrrhus, married his own sister Olympias, and had various success in his wars with the neighbouring monarchs.

MILO, a general of the forces of Pyrrhus. He was made governor of Tarentum; and, that he might be reminded of his duty to his sovereign, Pyrrhus sent him, as a present, a chain, which was covered with the skin of Nicias the physician, who had perfidiously made an offer to the Romans to poison his royal master for a sum of money.

CLEONYMUS, contemporary with Pyrrhus, king of Epirus, left Lacedæmon on public and private discontents. He was the son of Cleomenes II., king of Sparta; but, because of his violent and imperious humour, the Lacedæmonians had no affection for, nor confidence in him; and left all the royal authority to Areus, his brother's son. Thus much for the public discontents; here follow the domestic ones. Being already advanced in years, he had married Chelidonis, a princess of the blood, and daughter of Leotychides, a very beautiful woman; but she loved, very passionately, Acrotatus, a very beautiful youth, the son of king Areus. That marriage occasioned a great deal of trouble and infamy to the unfortunate Cleony-

mus; for every one knew the conduct of his wife, and that she despised him. So that, being full of grief and anger, he left Lacedæmon, and went to solicit Pyrrhus to make war with the Lacedæmonians. Pyrrhus came near the city with a numerous army, and might have taken it at the first onset, if he had followed the advice of Cleonymus, which was to attack it immediately, without giving the few inhabitants, that Areus had left there, time to recover their surprise. Areus was at that time in the isle of Crete, to assist the Gortynians. Pyrrhus, fearing the city would be plundered if he entered it in the night, deferred the attack till the next day. He was so vigorously repulsed in all the assaults that he gave, either before or after Areus's return, that he found himself obliged to give over his enterprise. We must not forget the courage that the women of Lacedæmon showed on that occasion. It was resolved to send them away in the night to Crete, but they opposed it; and Archidamia came, with sword in hand, into the senate, complaining, in the name of all the rest, that they were thought capable of surviving the destruction of their country. They laboured all the night on the intrenchment that was made against the enemy. Chelidonis was the only woman that remained shut up. She put a rope about her neck, that, in case of necessity, she might prevent herself falling alive into the hands of her husband. Her gallant Acrotatus did wonders; and, as he returned from the place where he had repulsed the enemy's assaults, and was proud of his victory, he seemed taller and more beautiful than ever to the women of Lacedæmon, so that they cried out that Chelidonis was very happy to be beloved by such a man. The old men followed him with a thousand acclamations, exhorting him to continue to cherish Chelidonis.

HIERO II., king of Syracuse, was son of Hierocles, a descendant of Gelon. His mother was a female slave; and the father was so ashamed of his offspring, that he is said to have ordered him to be exposed in the woods, where he was nourished with wild honey. His escape from the pangs of death was regarded as little short of a miracle; and he was, on that account, brought home, and very carefully educated. He soon became distinguished among his companions, as well by his dexterity in all manly exercises, as by his readiness in receiving instruction. As a warrior, he served, in his youth, under Pyrrhus, king of Epirus, and at the age of twenty-five he was regarded as one of the ablest commanders of his army. On the departure of Pyrrhus from Sicily, Syracuse became a prey to the factious. Hiero, at the head of his men, entered the city with his colleague, and assumed the reins of government. To strengthen his interest among the people, he married the daughter of Septines, a person of great authority, and com-

mitted the domestic management to his father-in-law, while he was absent in the field. There were at this time large bodies of mercenaries in pay, whose insolent and mutinous spirit was the source of constant disturbances. Hiero freed himself from these by a stratagem, which was more successful than honourable. Leading the whole army against the Mamertini, a ferocious body of adventurers, who had seized upon Messana, he formed two separate divisions of the mercenaries and Syracusans, and ordered the former to attack the enemy, pretending that he meant to support them with the latter. They entered on the contest with the utmost degree of valour, and were, in the end, almost entirely cut to pieces. When Hiero saw that he had nothing now to fear from his allies, he supplied their places with the Syracusan military, who, without difficulty, gave the Mamertini a signal defeat, and made himself master of the surrounding country. On account of this success he was unanimously raised to the throne of Syracuse, about the year B. C. 266. In a short time he offered terms of peace and alliance with the Romans, which were readily accepted; and he ever after continued the steadiest of all the foreign friends of the republic, and as a reward of his constancy he enjoyed a long and prosperous reign of almost uninterrupted tranquillity. His mild and equitable rule extinguished party animosities among his people, while his attention to the interests of agriculture enabled him to patronize all the arts by which a nation is made flourishing. He undertook, and, with the aid of Archimedes, accomplished, some public works of great magnificence. He encouraged commerce, and fitted out numerous fleets of trading vessels to convey the superfluous harvests of Sicily to other countries; and it is said that the commercial spirit of Hiero was fully allied to the liberality of princely opulence. He relieved the Rhodians, after a most disastrous earthquake, with a hundred talents in money, and many other valuable donations. After the fatal battle of Thrasymenes, in the second punic war, he sent a fleet, laden with provisions, to the port of Ostia, and directed his ambassadors, after condolences expressed in the most pathetic terms, to offer to the republic these and whatever other supplies it might stand in need of; and also, for the sake of the augury, to accept of a statue of Victory, of pure gold, weighing three hundred pounds. The senate was highly gratified with this mark of attachment at such a period, and decreed that the Victory should be placed in the temple of Jupiter Capitolinus. Hiero, notwithstanding his zeal for the cause of the republic, was mortified by the conduct of his son Gelon, who openly declared for the Carthaginians, and by his influence would probably have obliged his aged father to a passive acquiescence in his measures, had he not been carried

off by a sudden illness. Hiero died about the year B.C. 210, in the ninetieth year of his age, and the fifty-second of his reign. He was universally regretted; and all the inhabitants of Sicily showed, by their lamentations, that they had lost a common father and an affectionate friend. He was a liberal patron of literature, and wrote a book on agriculture.

GISCO, son of Hamilcon, the Carthaginian general, was banished from his country by the influence of his enemies. He was afterwards recalled, and empowered by the Carthaginians to punish, in what manner he pleased, those who had occasioned his banishment. He was satisfied to see them prostrate on the ground, and to place his foot on their neck, showing that independence and forgiveness are two of the most brilliant virtues of a great mind. He was made general soon after, in Sicily, against the Corinthians, about 309 years before the Christian era, and by his success and intrepidity he obliged the enemies of his country to sue for peace.

HANNO, a general of the Carthaginians, who sailed round Africa, and flourished about 300 years before the Christian era. He entered the ocean through the straits of Gibraltar, and discovered several countries. He would have continued his navigation had he not run short of provisions. He wrote an account of his voyage, which Sigismund Gelenius published in Greek at Basil, in A.D. 523.

AMILCAR, a Carthaginian general of great eloquence and cunning, surnamed Rhodanus. When the Athenians were afraid of Alexander, Amilcar went to his camp, gained his confidence, and secretly transmitted an account of all his schemes to Athens.

AMILCAR, a Carthaginian, whom the Syracusans called to their assistance against the tyrant Agathocles, who besieged their city. Amilcar soon after favoured the interest of Agathocles, for which he was accused at Carthage. He died in Syracuse, B.C. 309.

SABINUS, a native of Sparta, the leader and founder of the Sabines, to whom he gave his name. He was deified after his death, and was invoked by Æneas.

AGATHOCLES, the famous tyrant of Sicily, was son of a potter at Reggio. He was a thief, a common soldier, a centurion, a general, and a pirate, all in a regular succession. He defeated the Carthaginians several times in Sicily, and was once defeated himself. He first made himself tyrant of Syracuse, and then of all Sicily; after which, he vanquished the Carthaginians again, both in Sicily and Africa. But at length having ill success, and being in arrears with his soldiers, they mutinied, and forced him to fly his camp, and then murdered his children, whom he left behind. Recovering himself again, he relieved Corfu, besieged by Cassander; burnt the Macedonian

fleet; returned to Sicily; murdered the wives and children of those who had murdered his; afterwards meeting with the soldiers themselves he put them all to the sword; and, ravaging the sea-coast of Italy, took the city of Hipponium. He was at length poisoned by his grandson, Archagathus, in the seventy-second year of his age, B.C. 290, having reigned twenty-eight years. He was certainly a man of great talents and activity. He had greatness of mind enough not to be ashamed of his low origin; and at public entertainments, when his guests were served out of gold and silver, he was accustomed to eat from earthenware, as most suitable to a potter.

PISIS, a native of Thespia, who obtained great influence among the Thebans, and acted with great zeal and courage in defence of their liberties. He was at last taken prisoner by Demetrius, who made him governor of Thespia.

AGESISTRATA, the wife of Eudamidas II., and mother of Agis IV., king of Sparta, who was murdered in prison, along with her son Agis and her mother, by the ephori, about B.C. 300.

AGIS IV., king of Sparta, the son of Eudamidas II., and the fifth in a direct line from Agesilaus II. He was a patriotic prince, and attempted the reformation of his kingdom, by restoring the laws of Lycurgus; but he fell under the weight of an enterprize that could not but be disagreeable to all who had great possessions, and had been long accustomed to a voluptuous life. Agis being in the flower of his age, and having a very refined desire of glory, set an example to his subjects, by practising the ancient discipline first in his own person; his clothes and his table being according to the manners of former times; which is the more to be admired, as Agesistrata, his mother, and Archidamia, his grandmother, had brought him up voluptuously. When he sounded his people's minds, he found the younger classes opposed his plan less than those who had enjoyed a relaxation for several years. The greatest difficulty was expected to arise from the women, who had much influence; for their power is never greater than when luxury is in fashion. Agis's mother did not at all relish the proposed reformation, by which she was to lose part of her riches; so she opposed the design at once, and treated it as a chimera. But her brother, Agesilaus, whom Agis had engaged in his interest, managed her in such a manner, that she promised to second the enterprize. She endeavoured to gain the women; but instead of suffering themselves to be persuaded, they applied to Leonidas III., the other king of Lacedæmon, to frustrate the designs of his colleague. Leonidas durst not oppose it openly, for fear of irritating the people, to whom the reform was agreeable, because they found their ac-

count in it; but he countermined it by sowing suspicions, as if Agis had aspired to tyranny, by depressing the rich and raising the poor. Agis proposed his new laws to the senate, upon the discharge of debts, and a new division of the lands. Leonidas being supported by the rich, opposed the measure so strongly, that there was a majority of one against it. But Lysander, one of the ephori, who had been a principal promoter of the reform, called him to account, whereupon Leonidas took refuge in a temple, whither his daughter, Chilonis, the wife of Cleombrotus, followed him. He was summoned; but not appearing, was degraded of his dignity, which was conferred on his son-in-law, Cleombrotus, and Leonidas was banished to Tegæa. The new ephori had Lysander and Mandroclidas tried for innovation; who persuaded the two kings to unite and turn out the ephori, which was done, but not without great confusion. Agesilaus, one of the ephori that succeeded those who were just dismissed, would have caused Leonidas to be killed on the way to Tegæa, if Agis had not sent him a strong guard; a favour which was repaid with the most shocking ingratitude. The reformation might then have been established, if Agesilaus had not found means to elude the good intentions of the two kings. Whilst this was transacting, the Achæans asked assistance, which was given them, and Agis had the command of the troops. He acquired a good deal of reputation in this campaign; but, upon his return, found his affairs so embroiled by the ill conduct of Agesilaus, that it was impossible for him to maintain himself. Leonidas was recalled to Lacedæmon; Agis retired into one temple and Cleombrotus into another. The wife of the latter behaved herself in such a manner that she became the admiration of every one. Leonidas was not contented with banishing his son-in-law, but he applied himself entirely to the ruin of Agis. One of the ephori, who had no mind to return what Agesistrata had lent him, was the diabolical instrument of the ruin of this family. Agis never went out of his sanctuary but to bathe. One day, as he was returning from thence to the temple, he was seized by that ephorus, and carried to prison; brought to his trial; condemned to death; and delivered to the executioner. His mother and grandmother used all possible importunity, that, as he was king of Lacedæmon, he might at least be permitted to plead his own cause before the people. But the ephori were apprehensive lest his words might make too great an impression, and therefore they ordered him to be strangled that very hour. The ephorus who was the ungrateful debtor to Agesistrata, permitted that princess to go into the prison, as well as Agis's grandmother; but he gave orders to strangle them both. Agesistrata died in a manner that was extremely to her honour. The wife of Agis, who was a princess of great

fortune and prudence, one of the finest ladies in Greece, and passionately fond of her husband, was forced away from her apartment by king Leonidas, and obliged to marry his son, Cleomenes, who was so very young as to be hardly fit for marriage; and was afterwards the last king of Sparta. Thus failed the last patriotic attempt to restore the primitive virtue of the Spartans; an evidence, among many others, how difficult it is to bring about a reform amongst people who are once enervated by luxury. Not long after this, Sparta became a Roman province; and the son and grand-children of Leonidas perished miserably in Egypt.

NICOCLES, a king of Paphos, who reigned under the protection of Ptolemy, king of Egypt. He revolted from his friend to the king of Persia, upon which Ptolemy ordered one of his servants to put him to death, to strike terror into the other dependent princes. The servant, unwilling to murder the monarch, advised him to kill himself. Nicocles obeyed, and all his family followed his example, 310 years before the Christian era.

EVAGORAS II., grandson of Evagoras I., king of Cyprus, and son of Nicocles. He was dethroned by his uncle, Protagoras, on which he fled to Artaxerxes Ochus, who made him governor of a province, but at last put him to death.

MITHRIDATES, the second of that name, king of Pontus, was grandson to Mithridates the first. He made himself master of Pontus, which had been conquered by Alexander, and had been ceded to Antigonus at the general division of the Macedonian empire among the conqueror's generals. He reigned about twenty-six years, and died at the advanced age of eighty-four years, B. C. 302. He was succeeded by his son, Mithridates III., who enlarged his paternal possessions by the conquest of Cappadocia and Paphlagonia, and died after a reign of twenty-six years.

NECTANEBUS II., of Egypt, grandson of Nectanebus I., made an alliance with Agesilaus I., king of Sparta, and with his assistance quieted a rebellion of his subjects. Some time after this he was joined by the Sidonians, Phœnicians, and inhabitants of Cyprus, who had revolted from the king of Persia. This powerful confederacy was soon attacked by Darius, king of Persia. Nectanebus, to defend his frontiers, levied twenty thousand mercenary soldiers in Greece, as many in Lybia, and sixty thousand in Egypt. This numerous body was not equal to the Persian forces; and Nectanebus, defeated in a battle, gave up all hopes of assistance, and fled into Ethiopia, B. C. 250, where he found a safe asylum. Egypt became from that time tributary to the king of Persia.

PTOLEMY, simamed LAGUS, and SOTER, king of Egypt, was a native of Eordæa, in Macedonia; he was proba-

bly a natural son of king Philip, who gave his mother, Arsinoe, when pregnant by him, in marriage to Lagus, a Macedonian of mean descent. He passed for the real son of Lagus. He was brought up to arms, and became one of the most celebrated officers of Alexander the Great, whom he accompanied in all his expeditions. He particularly distinguished himself in the war against the nations on the Indian border, and had a great share in the successes of his sovereign. On the division of the Macedonian empire, at the death of Alexander, the government of Egypt, with part of Arabia and Lybia, were assigned to Ptolemy. His administration of that province was so wise and equitable, that many resorted to it from Europe and Asia; and by the honours which he paid to the remains of Alexander, when conveyed to Egypt for interment, he attached to himself many of the veteran soldiers of that conqueror. When Perdiccas began to manifest his ambitious designs, Ptolemy joined in a league with Antipater and Craterus to keep him within bounds; and when Antipater made a new division of the provinces, Ptolemy was confirmed in the government which he possessed, and which, indeed, could not be taken from him. He afterwards possessed himself of Syria and Phœnicia. He met with very little opposition in this attempt, except from the Jews, whose resistance obliged him to lay siege to their capital, Jerusalem. This city he took by storm on the sabbath-day, the religion of the inhabitants not permitting them, on that day, to make use of the means of self-defence. He sent a number of Jews as captives into Egypt, of whom he selected those fitted to his purpose to serve in his garrisons, and placed the rest in the conquered countries of Lybia and Cyrene. He afterwards, together with Lysimachus and Cassander, formed a confederacy to support Seleucus against the power of Antigonus, who took Syria from Ptolemy, and laid siege to the Phœnician sea-ports, which he reduced. Being obliged, however, to carry his arms elsewhere, Ptolemy marched into Syria, and defeated Demetrius, the son of Antigonus, and recovered all that he had lost. A defeat given by Demetrius to a general of Ptolemy's, produced another change of fortune, and Ptolemy retreated to Egypt with a great quantity of spoil and a numerous body of people, who were desirous of living under his protection. Peace was restored, and soon after broken. Ptolemy now made inroads into Cilicia, and conquered the greater part of the island of Cyprus. He then obtained various successes in Lesser Asia and the Archipelago, and attempted to gain the hand of Cleopatra, the sister of Alexander; but upon the bare suspicion of the princess's intentions in his favour, she was put to death by order of Antigonus. His career was stopt by the activity of Demetrius, who defeated him in a sea-fight, and reduced the isle of Cyprus. On

this occasion the conqueror assumed the title of king, and conferred the same on his son, and his example was followed by Ptolemy and the other Macedonian chiefs. This happened in the year B. C. 306. Antigonus and Demetrius now resolved to attempt the entire conquest of Ptolemy's dominions, and accordingly invaded Egypt with a powerful armament, by sea and land; but Ptolemy was too prudent and skilful to allow them to carry their plans into effect. They turned their arms against Rhodes; but, by the assistance of Ptolemy, that city was saved, and the inhabitants, for his services, honoured him with the appellation of *saviour*. Ptolemy, in his turn, became the aggressor; and Antigonus was killed in battle, while Demetrius underwent a total defeat. Ptolemy now recovered the isle of Cyprus, and captured, in Salamis, the mother and family of Demetrius, whom he dismissed with magnificent presents. He regained likewise part of Syria and Phœnicia. At length, having arrived at an advanced age, he devolved the cares of government upon his son Ptolemy Philadelphus, associating him in the throne, and declaring him his successor, to the prejudice of an elder son by another wife. He survived two years longer, and died in the year B. C. 283, in the eighty-fourth year of his age, having reigned more than forty years. Ptolemy Soter, says the historian, was one of the greatest of Alexander's successors, and the best prince of the line which he founded. His reign, on the whole, was highly prosperous, and at his death his kingdom was very extensive; besides Egypt and its dependencies he held Phœnicia, Cœlo-Syria, Lybia, Pamphylia, Cilicia, Syria, Caria, and some of the Cyclades. The seat of his kingdom was the new city of Alexandria, which he rendered populous by inviting inhabitants from various countries, and bestowing on them great privileges. He built the famous pharos, or light-house, at the entrance of its port, and founded an academy, or society of men of letters, for whose use he began that collection of books which afterwards became celebrated through the world as the Alexandrian library. He was himself a man of unquestionable learning, and composed a history of the conquests of Alexander, which was regarded by Arrian as the best authority for the events of that splendid period. While on the throne, he retained the simplicity of manners and familiarity which had distinguished him as a soldier. His government was mild, prudent, and equitable, so that his dominions were the refuge of numbers, who fled from the disorders and oppressions prevailing in other parts of the Macedonian empire. He had been four times married; his two last wives were Eurydice, the daughter of Antipater, and mother of Ptolemy Ceraunus; Berenice, by whose charms he was so captivated in advanced life, that he consulted her on all occasions, and made her son his heir.

PTOLEMY CERAUNUS, the elder brother of Ptolemy Philadelphus, who fled to Seleucus, king of Macedonia, by whom he was received with hospitality; in return for which, he assassinated him, and usurped his crown. He then invited Arsinoe, who was his widow, and his own sister, to share the government with him; but as soon as he had her in his power, he murdered her and her children. He was at length defeated, killed, and torn limb from limb by the Gauls, B.C. 279.

PTOLEMY PHILADELPHUS, king of Egypt, son of Ptolemy Lagus and Berenice, began to reign during the lifetime of his father; and, B.C. 281, succeeded him as sole monarch. Soon after his succession he banished the philosopher Demetrius Phalareus, a miserable act of revenge, whom he suspected of having advised his father to nominate, as his successor, his eldest son Ptolemy Ceraunus. The name of Philadelphus appears to have been assumed by this king, in compliment to his brother Ceraunus, after the latter had sent him an embassy, expressing his desire to live on friendly terms with him, notwithstanding his disappointment in the succession. Philadelphus had received a powerful and opulent kingdom, which placed him among the greater sovereigns of the times. He had married, as his first wife, Arsinoe, the daughter of Lysimachus, whom he repudiated, and then married his own sister, who was the widow of their half-brother Ceraunus; such was the custom of the royal families of the Macedonian race. He now formed an alliance with the Romans, the Athenians, and Lacedæmonians, and sent a fleet to the relief of Athens, when besieged by Antigonus Gonatus. The general tranquillity of his reign was interrupted by the revolt of his maternal brother Magas, whom Ptolemy Soter had made governor of Lybia and Cyrene. Magas, with a numerous army, advanced towards Alexandria, with a view to dethrone Ptolemy, but was called to his own government by a revolt of the Marmarides. Afterwards, in conjunction with his father-in-law Antiochus Soter, king of Syria, he renewed his design; but Ptolemy was before-hand with him, and defeated all his plans. It was chiefly through the policy of Philadelphus that Alexandria became so celebrated for its commerce. He founded a city on the Red Sea, near the frontier of Ethiopia, which he named, after his mother, Berenice; but finding its harbour inconvenient, he removed the trading station to Myos-Hounos, on the same sea. To this part were brought the commodities of the East, whence they were transferred on camels to Coptos, on the Nile, and thence to Alexandria; and, in order to facilitate the passage across the desart, he carried a canal into it from the Nile for a supply of water, and built houses of accommodation at proper intervals. He, likewise, for the protection of trade, kept two strong fleets, one in the Red Sea, the other in the Mediter-

ranean, in the last of which were some vessels of extraordinary magnitude. By these prudent measures he rendered his kingdom flourishing, his people happy, and he filled the country with a number of populous towns and cities. Upon the death of Magas, his widow excited a war between her brother Antiochus Theos and Ptolemy, which produced a formidable invasion of Egypt by the Syrian king. This war did not prevent Ptolemy from pursuing those plans of liberal munificence which have rendered his name illustrious. He employed learned men to collect books from all quarters for his great library; and it is said to have been in consequence of his literary curiosity that the Septuagint was made; though the manifest fables with which the narrative of this transaction is mingled, have thrown doubts upon the whole. His generosity as a man, and as a patron of letters and the arts, drew to his court many eminent persons in various branches, among whom were seven Greek poets, from their number popularly called the Pleiades. He was also the greatest collector, in his age, of the productions of the fine arts, which he purchased by means of his agents throughout Greece. After the death of his sister-wife, his affliction was unabating; and he perpetuated her memory by giving her name to several cities, and raising sumptuous monuments to her honour; nor did he long survive her loss. Ptolemy died in the year B.C. 246, leaving two sons and a daughter by his first wife. He was not of an amiable temper or character, though splendid in all his acts as a public man. He was indolent, luxurious, and effeminate: though he adopted the surname of Philadelphus, he put to death two of his brothers, on suspicion of conspiracies, whence some writers have supposed the application of the name to be irony. His reign forms a kind of era in letters and the arts.

We now introduce the Roman personages of this period.

CAIUS LICINIUS, a Roman tribune, of a plebeian family, rose to that rank by his own aspiring temper; he was the first plebeian who was raised to the dignity of master of horse to the dictator. He was surnamed *Stolo, or Useless Sprout,* on account of the law which he caused to be enacted during his tribuneship. By this law, no person was permitted to hold more than 500 acres of land, it being alleged that when more was held by one proprietor, he would not have leisure to pull up the useless shoots (stolones) which grew from the roots of trees. He afterwards carried a law, which permitted the plebeians to share the consular dignity with the patricians, and was himself one of the first plebeian consuls, in the year B.C. 364.

CURTIUS, a Roman, whose patriotism has been celebrated by Livy; and though the fact which is recorded in connection

with his name, and by which it is rendered illustrious, has been the subject of much discussion and doubt, yet there was unquestionably some foundation for the story, which is thus recorded by the historian: "In the year 392 of the city, B. C. 357, the ground in the midst of the forum, either from an earthquake or some similar cause, opened, and left a vast chasm, which could not be filled by any human art. The oracle was consulted, who declared that the Roman state would endure for ever, provided they threw that into the gulf in which the Romans were most powerful. Curtius heard the answer, and asked, if his countrymen possessed any thing so valuable as their arms and courage? The courage of the hero was well known; his question caused the most profound silence; Curtius turned his eyes towards the capitol, stretching his hands first towards heaven, and next towards the bottom of the gulf, solemnly devoted himself. He then, fully armed, mounted his horse, decorated in all its caparisons, and plunged into the chasm; the applauding people of both sexes throwing after him flowers and fruit." This was afterwards called the Curtian lake, in memory of the deed.

MANLIUS P. DECIUS, distinguished for valour and patriotism, was a military tribune of plebeian rank in the army of C. Cossus, about the year B. C. 343, when it was brought into imminent danger of ruin by the Samnites. Decius saw a method of extricating his countrymen; he proposed his plan to the general, which was agreed upon, and which, being instantly adopted, was crowned with complete success. He was crowned by the general and soldiers as their deliverer; and was presented, for his wisdom and prowess, with a golden crown, an hundred oxen, and a white bull, from the consul; with an obsidional crown of grass from the army, and a civic crown of oak from his own detachment. To himself he reserved only the crowns, and distributed the other presents among his brave comrades. Two years afterwards he was created consul, with Manlius Torquatus. In a dangerous war with the Latins, it was agreed between the consuls, that he whose army should give way in battle, should devote himself to death for the benefit of his country; the event took place in the succeeding combat, and Decius immediately plunged into the thickest part of the hostile forces, where he fell a sacrifice to his patriotism; his body was found the next day buried under the enemy's weapons, and was honourably interred.

His son Decius imitated his example, and devoted himself in like manner in his fourth consulship, when fighting against the Gauls and Samnites, B. C. 296. His grandson also did the same in the war against Pyrrhus and the Tarentines, B. C. 280. This act of devotion was of essential service to the state. The soldiers were animated by the example, and induced to

follow, with intrepidity, a commander, who, arrayed in an unusual dress, and addressing himself to the gods with solemn invocation, rushed into the thickest part of the enemy to meet his fate.

CAIUS NEPOS DUILIUS, a Roman consul, the first who obtained a victory over the naval power of Carthage, B. C. 357. He took fifty ships, and was honoured with a naval triumph, the first that ever appeared at Rome. The senate rewarded his valour, by permitting him to have music playing, and torches lighted, at the public expence, every day while he was at supper. There were some medals struck in commemoration of this victory; and there still exists a column at Rome, which was erected on the occasion.

CAIUS MŒNIUS, a celebrated Roman consul, who conquered the ancient Latins, B. C. 338. He was the first who hung up the prows, &c. of the galleys he had taken in the naval engagement of Actium, upon the place where the tribunes harangued the people, from whence it was called the rostra.

MANLIUS TORQUATUS, a famous Roman, who displayed great courage in his youth as military tribune. In a war against the Gauls, he accepted a challenge given by one of the enemy, and, having slain him, took his collar from his neck, on which account he assumed the name of Torquatus. He was the first Roman who advanced to the dictatorship without being previously a consul. But he tarnished his glory by putting his son to death for defeating the enemy, without having received orders to attack them. This gave great disgust to the Romans; and, on account of his severity in his government, all edicts of extreme rigour were called *manliana edicta*.

FABIUS MAXIMUS RULLIANUS, was the first of the Fabii who obtained the sirname of Maximus, for lessening the power of the populace at elections. He was master of the horse, and his victory over the Samnites, in that capacity, nearly cost him his life, because he engaged the enemy without the command of the dictator. He was five times consul, twice dictator, and once censor. He triumphed over seven different nations, and rendered himself illustrious by his patriotism.

PAPIRIUS CURSOR, an eminent Roman commander, was master of the horse to Papirius Crassus, when dictator in the year B. C. 339. He was consul, for the first time, in the year B. C. 333, and was nominated dictator in the war with the Samnites, B. C. 324. Having appointed Fabius Maximus Rullianus to be his master of the horse, he marched against the enemy, strictly enjoining Fabius not to engage during his absence. A favourable opportunity, however, occurred, and the master of the horse disobeyed the injunction, and gave the Samnites a total defeat, for which breach of discipline he was

condemned to death by the dictator, but the sentence was not executed. Papirius, during the remainder of the campaign, applied himself to the recovering of the affections of his soldiers, which had been alienated by his severity, and then he attacked the enemy, who were reduced to sue for peace. He was chosen consul a second time, B. C. 320; and again a third time in the following year, when he reduced Samnium, which had revolted, and put all the Samnite garrison to the sword. For his exploits in the preceding campaign, triumphal honours were decreed him. In the consulate of Fabius Rullianus, and Marcius Rutillus, B. C. 310., the latter having sustained great loss in an engagement with the Samnites, it was determined again to raise Papirius to the dictatorship, as the commander most to be relied on in the public danger. A decree was accordingly passed, enjoining Fabius to nominate Papirius to that high office. He was again successful, and received a third triumph. This was, probably, his last public service; as his name occurs no more in history. He surpassed all his contemporaries in military talents. In person he was tall and majestic, of great bodily strength and vigour, and so swift of foot that he obtained his sirname from that circumstance. He kept his troops, as well as himself, in constant exercise, and maintained strict discipline.

APPIUS CLAUDIAS, sirnamed CÆCUS, or the Blind, was a descendant of the decemvir of the same name, and became celebrated for his knowledge of the civil law. He served the office of censor, B. C. 313, in which he rendered great service to Rome, by bringing a supply of water by an aqueduct seven miles long; and by making a noble road from the city of Capua, called the Appian way. He was made consul B. C. 307, and the year following prætor. In his old age he lost his sight. Cicero mentions him with respect.

CAIUS FABRICIUS, a celebrated Roman, who in his first consulship obtained several victories over the Samnites and Lucanians, and was honoured with a triumph. The riches acquired in those battles were immense, the soldiers were liberally rewarded, and the treasury was enriched with four hundred talents. Two years after, Fabricius went as ambassador to Pyrrhus, and refused with contempt presents and offers, which might have corrupted the fidelity of a less virtuous citizen. Pyrrhus admired the magnanimity of Fabricius, but his astonishment was excited to the highest pitch, when Fabricius discovered to him the villany of his own physician, who had offered to the Roman general, for a sum of money, to poison his royal master. To this greatness of soul was added the most consummate knowledge of military affairs, and the greatest simplicity of manners. Fabricius never used rich plate at his table. A small salt cellar, the feet of which were of horn, was the only silver vessel which appeared in his house. This con-

tempt of luxury Fabricius wished to inspire among the people; and during his censorship, he banished from the senate Cornelius Russinus, who had been twice consul and dictator, because he kept in his house more than ten pounds' weight of silver plate. Such were the manners of the conqueror of Pyrrhus, who observed that he wished rather to command those who had money than possess it himself. He lived and died in virtuous poverty; his body was buried at the public charge; and the Roman people gave a dowry to his two daughters, when they arrived to years of maturity. He died about B. C. 250.

PAPIRIUS CURSOR, the younger, was created consul B. C. 293, in conjunction with Spurius Caroclius. In his contests with the Samnites he was very successful, and gave a proof of superiority to that superstition which was so prevalent among the early Romans. Being informed, as he was about to advance to battle, that the keeper of the sacred chickens had falsely given a favourable report of the augury derived from their eating, and that in fact the presage was inauspicious; he replied, that he should understand the report as it was given, and that if the keeper had deceived him, the vengeance of the gods would fall on him alone. He therefore placed the man in the front of the battle, where he was killed by an unknown hand before the armies came to a close engagement. The battle terminated in favour of the Romans. The Samnites were not totally defeated, but lost their camp. For this and some subsequent success, he obtained a triumph at the end of the campaign. Papirius, in his second consulate with the same colleague, was equally successful against the same people, which put an end to a war that had lasted for seventy-two years. The consuls next subdued the Lucanians and Brutians, and proceeding to Tarentum, invested that city, which had been the first to invite Pyrrhus into Italy. Papirius, by the offer of favourable terms, gained possession of the citadel, and the town soon surrendered, and became tributary. From this period nothing more occurs relating to this valiant commander.

DENTATUS MANLIUS CURIUS, an ancient Roman, who raised himself from almost the lowest rank, to the highest and most important offices of the state. He attained the rank of consul, B. C. 290, and shortly put an end to the long war that had been carried on between his countrymen and the Samnites; his courage and prudence fitted him for the difficult times in which he flourished. In some instances, the enemies of his country who were unable to conquer, or to cope with him, attempted, what has often proved a safer and a shorter enterprise, namely, to bribe him. Cooking his humble meal with his own hands, he heard their offer, and manfully replied, "the man that could dine as he did had no occasion for gold; that he accounted it more honourable to command the posses-

sors of wealth, than to be rich himself; and that they might assure their countrymen, they would find it as difficult to corrupt as to conquer him." Inflexible as the integrity of this patriot was, still he had his enemies; jealous of his superior talents, and envious of his well-earned fame, they accused him of converting to his own purposes, part of the spoil taken from the enemy. He was examined on the subject, and confessed the fact; he had retained for his own use a wooden oil vessel, for the purpose of making libations to the gods. On many occasions after this, he conferred on his country the most signal benefits; on the defeat of Pyrrhus he had a magnificent triumph, exhibiting not only a vast quantity of rich spoils, but several captured elephants, animals that had never before been seen in Rome. The senate, on this occasion, offered him fifty acres of land, which the virtuous and self-denying consul refused, saying, that a portion of seven acres, the common lot of every citizen, was sufficient.

PAPIRIUS, surnamed PRÆTEXTATUS, from an action of his whilst he wore the prætexta, a certain gown for young men. His father, of the same name, carried him to the senate house, where affairs of the greatest importance were then in debate before the senators. The mother of young Papirius wished to know what had passed in the senate; but Papirius, unwilling to betray the secrets of that august assembly, amused his mother by telling her, that it had been considered whether it would be more advantageous to the republic to give two wives to one husband, than two husbands to one wife. The mother of Papirius was alarmed, and she communicated the secret to the other Roman matrons, and on the morrow they assembled in the senate, petitioning that one woman might have two husbands rather than one husband two wives. The senators were astonished at this petition, but young Papirius unravelled the whole mystery, and from that time it was made a law among the senators, that no young man should for the future be introduced into the senate house, except Papirius. This law was carefully observed till the age of Augustus, who permitted children of all ages to hear the debates of the senators.

BRENNUS, a general of the Gauls, who passed at the head of a prodigious army into the east, penetrated into Macedonia, slew Sosthenes, general of that country, ravaged Thessaly and Greece, advanced towards the temple of Delphos, with an intention to plunder it; but was repulsed and his army routed, on which he put an end to himself, B. C. 278.

M. ATTILIUS REGULUS, a Roman consul during the first Punic war. He reduced Brundusium, and in his second consulship, took sixty-four, and sunk thirty galleys of the Carthaginian fleet, on the coasts of Sicily. Afterwards he landed

in Africa; and so rapid was his success, that in a short time he made himself master of about 200 important places on the coast. The Carthaginians sued for peace, but he refused to grant it, and soon after was defeated by Xantippus, thirty thousand of his men being killed, and fifteen thousand taken prisoners. Regulus himself was also taken and carried in triumph to Carthage. He was then sent to Rome, to propose an accommodation; and if his commission was unsuccessful, he was bound by the most solemn oaths to return to Carthage. When he came to Rome, Regulus dissuaded his countrymen from accepting the terms which the enemy proposed; and when his opinion had influenced the senate, Regulus returned to Carthage agreeable to his oaths. The Carthaginians hearing that the offers of peace had been rejected at Rome by the influence of Regulus, they prepared to punish him with the greatest severity. His eyelids were cut off, and he was exposed for some days to the excessive heat of the meridian sun, and afterwards confined in a barrel, whose sides were stuck with iron spikes, till he died in the greatest agonies. His sufferings being heard of at Rome, the senate permitted his widow to inflict whatever punishment she pleased on some of the most illustrious captives of Carthage, who were in their hands. She confined them in presses filled with sharp iron points; and was so exquisite in her cruelty, that the senate interfered and stopped her barbarity. Regulus died about B. C. 251.

XANTIPPUS, a Lacedæmonian general, who assisted the Carthaginians in the first Punic war. He defeated the Romans, B. C. 256, and took the celebrated Regulus prisoner. Such signal services deserved to be rewarded, but the Carthaginians looked with envious jealousy upon Xantippus, and he retired to Corinth after he had saved them from destruction. Some authors suppose, that the Carthaginians ordered him to be assassinated, and his body to be thrown into the sea as he was returning home, while others say, that they had prepared a leaky ship to convey him to Corinth, which he artfully avoided.

PHILOSOPHY.

ARISTIPPUS, a native of Cyrene in Lybia, the founder of the Cyrenaic sect of Philosophy, the son of Aretades, flourished about B. C. 380. The great reputation of Socrates induced him to remove to Athens, that he might hear his discourses. He was chiefly delighted with those that related to pleasure; which he asserted to be the ultimate end in which all happiness consisted. His manner of life was agreeable to his opinion; for he indulged himself extremely in all the luxuries of dress, wine, and women. Though he had a good estate,

and three country seats, yet he was the only one of the disciples of Socrates who took money for teaching; which being observed by the philosopher, he asked Aristippus, how he came to have so much? who in reply asked him, How he came to have so little? Upon his leaving Socrates, he went to Ægina, as Athenæus informs us, where he lived with more freedom and luxury than before. Socrates sent frequent exhortations to him, in order to reclaim him, but all in vain; and with that same view, he published that discourse which we find in Xenophon. Here Aristippus became acquainted with Lais, the famous courtezan of Corinth, for whose sake he took a voyage to that city. He continued at Ægina till the death of Socrates, as appears from Plato's Phædon, and the epistle which he wrote on that occasion. He returned at last to Cyrene, where he professed philosophy, and instituted a sect which was called the Cyrenaic, from the place, and the Hedonic or the voluptuous, from its doctrines. During the height of the grandeur of Dionysius, the Sicilian tyrant, a great many philosophers resorted to him, and among the rest Aristippus, who was tempted by the magnificence of that court. Dionysius asking him the reason of his coming, he replied, "That when he wanted wisdom, he went to Socrates; but now he wanted money, he was come to him." He soon insinuated himself into the favour of Dionysius; for, being a man of an easy temper, he conformed himself to every place, time, and person, and was a complete master of the most refined complaisance. After he had lived a long time with Dionysius, his daughter Arete sent to him, desiring his presence at Cyrene, to take care of her affairs, as she was in danger of being oppressed by the magistrates. But he fell sick in his return home, and died at Lipara, an Æolian island.

Diogenes Laertius mentions several anecdotes of Aristippus, during his residence at the court of Sicily. Dionysius, at a feast, commanded that all should put on women's purple habits, and dance in them. Plato refused, alleging it would disgrace his manhood; but Aristippus readily submitted and replied, "At feasts, where mirth is free, a sober mind can never be corrupted." At another time, interceding with Dionysius in behalf of a friend, but not prevailing, he cast himself at his feet; being reproved by one for that excess of humility, he replied, "that it was not he who was the cause of that submission, but Dionysius, whose ears were in his feet." Dionysius showed him three beautiful courtezans, and ordered him to take his choice; upon which he took them all three away with him, alleging that Paris was punished for preferring one to the other two; but when he had brought them to his door he dismissed them, to show that he could either enjoy or reject with the same indifference. Having desired money of Diony-

sius, the latter observed to him, that he had assured him a wise man wanted nothing. "Give me, says he, what I ask, and we will talk of that afterwards." When Dionysius had given it him, "now, says he, you see I do not want." By this complaisance he gained so much upon Dionysius, that he had a greater regard for him than for all the rest of the philosophers, though he sometimes spoke with such freedom to that king, that he incurred his displeasure. When Dionysius asked, why philosophers haunted the gates of the rich men, but not rich men those of philosophers? he replied, "because the latter know what they want, and the others do not." Another time, Dionysius repeating out of Sophocles, these verses,

> He that with tyrants seeks for bare support,
> Enslaves himself, though free he came to court;

he immediately answered, "he is no slave, if he be *forced to come*." Aristippus had a contest with Antisthenes, the Cynic philosopher; notwithstanding which, he employed his interest at court for some of the friends of Antisthenes, to preserve them from death, as we find by a letter of his to that philosopher. Diogenes followed the example of his master Antisthenes in ridiculing Aristippus; and called him the *court spaniel*. Suidas observes, that Aristippus surpassed all the philosophers in the acuteness of his apophthegms. Being once railed at, he left the room; and the person who abused him, following him, and asking him why he went away, he answered, "because it is in your power to rail, but it is not in my power to hear you." When one recommended his son to him, he demanded five hundred drachms; and upon the father's replying, that he could buy a slave for that sum, "do so," said he, "and then you will be master of a couple." Being reproached, because, having a suit of law depending, he feed a lawyer to plead for him, "just so, said he, when I have a great supper to make, I always engage a cook." Being asked the difference between a wise man and a fool, he replied, "send both of them together naked to those who are acquainted with neither of them, and then you will know." Being reproved by Plato for his costly feasts; "I warrant you," said he, "that you would not have bestowed three farthings upon such a dinner," which the other confessing, "why then, said he, I find that I love my belly, and you love your money." His servant carrying after him a great weight of money, and being ready to sink upon the road under his burden, he bid him throw away all that was too much for him to carry. (Horace mentions this fact, lib. ii. sect. 3.) Being reproached for going from Socrates to Dionysius, he replied, "that he went to Socrates for instruction, and to Dionysius for diversion." Having received money of Dionysius at the

same time that Plato accepted a book only, and being reproached for it; "the reason is plain," said he, "I want money, and Plato wants books." Having lost a considerable farm, he said to one who seemed to compassionate his loss. "You have but one field, I have three left, why should not I rather grieve for you?" When a person told him, "that the land for his sake was lost," he replied, "that it was better so, than that he should be lost for the sake of the land." Like Socrates, he rejected the sciences as they were then taught, and pretended that logic alone was sufficient to teach truth, and to fix its bounds. He asserted, that pleasure and pain were the criterions by which we were to be determined; that these alone made up all our passions; that the first produced all the soft emotions, and the latter all the violent ones. The assemblage of all pleasure, he asserted, made true happiness, and the best way to attain this was to enjoy the present moment.

He wrote a great many books, particularly the History of Libya, dedicated to Dionysius; several dialogues; and the four books of the Luxury of the Ancients. There are four of his epistles extant in the Socratic collection, published by Leo Aleatius. Besides Arete, his daughter, whom he educated in philosophy, Aristippus had also a son, whom he disinherited for his stupidity. Arete had a son, who was named Aristippus, from his grandfather, whom she instructed in philosophy. Among his auditors, besides his daughter Arete, we have an account of Æthiops of Ptolemais, and Antipater of Cyrene. Arete communicated the philosophy which she received from her father to her son Aristippus, who transmitted it to Theodorus, the atheist, who instituted the sect called *Theodorean*. Antipater communicated the philosophy of Aristippus to Epitemedes his disciple; Epitemedes to Paræbates; Paræbates to Hegesias and Anniceris; and these two last, improving it by some additions of their own, obtained the honour of each of them giving a name to the *Hegesiac* and *Annicerian* sects.

ARETE, the daughter of Aristippus of Cyrene, taught her father's system of philosophy after his death with great reputation.

XENOCRATES, a famous Grecian philosopher, was born at Chalcedon, in the first year of the ninety-sixth Olympiad, B. C. 396, and attached himself at first to Æschines, but afterwards became a follower of Plato, and succeeded Speusippus in the chair of the old academy, B. C. 339. His temper was gloomy, his aspect severe, and his manners were little tinctured with urbanity. Plato took pains to correct these obliquities of his disposition and character; and as he highly respected his master, he probably improved by his instruction, so that he was reckoned one of his most esteemed disciples. Xenocrates was held in such estimation among the Athenians

for his virtues, and especially his integrity, as well as his wisdom, that in a public trial his simple asseveration was accepted instead of an oath, which was usually required; and that even Philip of Macedon found it impossible to corrupt him. Dreading his influence, and the temptation of a bribe, he declined all private intercourse with the Macedonian sovereign, and was honoured by him with this testimony; that of all persons who had come to him on embassies from foreign states, Xenocrates was the only one whose friendship he was not able to purchase. On occasion of being employed as an ambassador to the court of Antipater, for the redemption of the Athenian captives, he waived the honour of accepting the invitation of this prince to sit down with him at supper in the words of Ulysses to Circe, cited from Homer's Odyss. lib. x. ver 383, thus translated,

> What man, whose bosom burns with gen'rous worth,
> His friends enthrall'd and banish'd from his sight,
> Would taste a selfish, solitary joy?

The patriotic spirit expressed in this appropriate passage gratified Antipater so much, that he immediately released the prisoners. As another example of his moderation, it is alleged that when Alexander, wishing to mortify Aristotle, on account of some accidental pique, sent Xenocrates a magnificent present of fifty talents, he accepted only thirty minæ, returning the residue to the donor with this message; "that the whole sum was more than he should have been able to spend during his whole life." In this instance he also manifested a superiority to that kind of jealousy and revenge which might have actuated meaner minds, when it is considered that Aristotle had instituted a school in the Lycæum, in opposition to the academy over which Xenocrates presided. In the use of food he was singularly abstemious; his chastity was invincible to the seducing arts of Phryne, a celebrated Athenian courtezan; and his humanity was testified by the shelter which he afforded to a sparrow that was pursued by a hawk, and fled into his bosom, where he allowed it to remain till its enemy was out of sight, alleging that he would never betray a suppliant. In the employment of his time, he allotted a certain portion of each day to its proper business, one of which he devoted to silent meditation. His high sense of the importance and utility of mathematical studies was sufficiently evinced by his refusing to admit into his academy a young man who was ignorant of geometry and astronomy, because he was destitute of the handles of philosophy. Upon the whole Xenocrates was eminent, both for his purity of morals, and for his acquaintance with science; and he supported the reputation of the Platonic school by his lectures, writings, and conduct. His life was prolonged to the

third year of the 116th Olympiad, B. C. 314, or the eighty-second year of his age, when he accidentally fell in the dark into a reservoir of water. His philosophic tenets were Platonic; but, in his lectures, he adopted the language of the Pythagoreans. In his system, unity and diversity were principles in nature, or gods; the former being the father, and the latter the mother of the universe. The heavens he represented as divine, and the stars as celestial gods; and, besides these divinities, he taught that there are terrestrial demons, of a middle order between the gods and men, partaking of the nature both of mind and body, and, like human beings, capable of passions, and liable to diversity of character. He probably conceived with Plato, that the superior divinities were ideas, or intelligent forms, proceeding immediately from the Supreme Deity, and the inferior gods, or demons, to be derived from the soul of the world, and, like that principle, compounded of a simple and a divisible substance, or of that which also remains the same, and that which is liable to change. A tract of his, on death, was printed by Aldus, in 1497.

POLEMON, a youth of Athens, son of Philostratus. He was much given to debauchery and extravagance, and spent the greater part of his life in riot and drunkenness. He once, when intoxicated, entered the school of Xenocrates, while the philosopher was giving his pupils a lecture upon the effects of intemperance, and he was so struck with the eloquence of the academician, and the force of his arguments, that from that moment he renounced the dissipated life he had led, and applied himself totally to the study of philosophy. He was then in the thirtieth year of his age, and, from that time, he never drunk any other liquor but water; and, after the death of Xenocrates, he succeeded in the school where his reformation had been effected. He died about 270 years before Christ, in an extreme old age, highly respected for his great integrity by the Athenians. Little is said respecting his tenets by the ancients, excepting that he strictly adhered to the doctrine of Plato.

ARISTOTLE, the chief of the peripatetic philosophers, born at Stagyra, a small city of Macedon, about 384 years before the birth of Christ. He was the son of Nicomachus, physician to Amyntas, the grandfather of Alexander the Great. He lost his parents in his infancy; and Proxenes, a friend of his father, who had the care of his education, taking but little notice of him, he quitted his studies, and gave himself up to the follies of youth. After he had spent most of his patrimony, he entered into the army; but not succeeding in this profession, he went to Delphos, to consult the oracle what course he should follow, when he was advised to go to Athens, and study philosophy. He accordingly went thither, when about eighteen years

of age, and studied under Plato till he was thirty-seven. By this time he had spent his whole fortune; and we are told that he got his living by selling powders, and some receipts in pharmacy. He followed his studies with most extraordinary diligence, so that he soon surpassed all in Plato's school. He eat little, and slept less; and, that he might not oversleep himself, Diogenes Laertius tells us, that he lay always with one hand out of the bed, having a ball of brass in it, which, by its falling into a bason of the same metal, awakened him. He had several conferences with a learned Jew at Athens, who instructed him in the sciences and religion of the Egyptians, and thereby saved him the trouble of travelling into Egypt. When he had studied about fifteen years under Plato, he began to form different tenets from those of his master, who became highly piqued at his behaviour. Upon the death of Plato he quitted Athens, and retired to Abarrya, where he married Pythias, the sister of Hermias, prince of Mysia, whom he is said to have loved so passionately, that he offered sacrifice to her. Some time after, Hermias having been taken prisoner by Meranon, the general of the Persian king, Aristotle went to Mitylene, the capital of Lesbos, where he remained till Philip, king of Macedon, having heard of his great reputation, sent for him, to be tutor to his son Alexander, then about fourteen years of age. Aristotle accepted the offer; and, in eight years, taught his royal pupil rhetoric, natural philosophy, ethics, politics, and a certain sort of philosophy, which, says Plutarch, he taught no one else. Philip erected statues in honour of Aristotle; and, for his sake, rebuilt Stagyra, which had been almost ruined by the wars. The last fourteen years of his life he spent mostly at Athens, surrounded with every assistance which men and books could afford him, for prosecuting his philosophical enquiries. The glory of Alexander's name, which then filled the world, insured tranquillity and respect to the man whom he distinguished as his friend; but, after his premature death, the invidious jealousy of priests and sophists inflamed the superstitious fury of the Athenian populace; and the same odious passions which proved fatal to the offensive virtue of Socrates, fiercely assailed the fame and merit of Aristotle. To avoid their persecution he withdrew to Chalcis, a measure sufficiently justified by a regard to personal safety; but lest his conduct should appear unmanly, when contrasted with the firmness of Socrates, he apologised for his flight, by saying that he was unwilling to afford the Athenians a second opportunity "to sin against philosophy." He seems to have survived his retreat from Athens only a few months; vexation and regret probably ended his days.

Besides his treatises on philosophy, he wrote also on poetry, rhetoric, law, &c., to the number of four hundred treatises,

according to Diogenes Laertius. An account of such as are extant, and of those said to be lost, may be seen in Fabricius's Bibliotheca Græca. He left his writings with Theophrastus, his beloved disciple and successor in the Lycæum; and forbade that they should ever be published. Theophrastus, at his death, trusted them to Neleus, his friend and disciple; whose heirs buried them in the ground at Scepsis, a town of Troas, to secure them from the king of Pergamos, who made great search every where for books to adorn his library. Here they lay concealed one hundred and sixty years, until, being almost spoiled, they were sold to one Apellicon, a rich citizen of Athens. Sylla found them at this man's house, and ordered them to be carried to Rome. They were some time after purchased by Tyrannion, a grammarian; and Andronicus of Rhodes having bought them of his heirs, was the first restorer of the works of this great philosopher; for he repaired what had been decayed, and got them copied.

Many followed the doctrine of Aristotle, in the reigns of the twelve Cæsars, and their numbers increased much under Adrian and Antoninus. Alexander Aphrosophy was the first professor of the peripatetic philosophy at Rome, being appointed by the emperors, Marcus Aurelius, and Lucius Verus; and, in succeeding ages, the doctrines of Aristotle prevailed among almost all men of letters, and many commentaries were written upon his works. The first doctors of the church disapproved of the doctrine of Aristotle, as allowing too much to reason and sense; but Anatolius, bishop of Laodicea, Didymus of Alexandria, St. Jerome, St. Augustin, and several others, at last wrote and spoke in favour of it. In the sixth century, Boethius made it known in the east, and translated some of his pieces into Latin. But from the time of Boethius to the eighth century, Joannes Damascenus was the only man who made an abridgement of his philosophy, or wrote any thing concerning him. The Grecians, who took great pains to restore learning in the eleventh and following centuries, deeply studied the works of this philosopher, and many learned men wrote commentaries on his writings, amongst these were Alfaragius, Algazel, Avicenna, and Averroes. They taught his doctrine in Africa, and at Cordova in Spain. The Spaniards introduced it into France, with the commentaries of the Averroes and Avicenna; and it was taught in the university of Paris, until Amauri, having supported some particular tenets on the principles of this philosopher, was condemned of heresy, by a council held there in 1210, when all the works of Aristotle that could be found were burnt, and the reading of them forbidden, under pain of excommunication. This prohibition was confirmed, as to physics and metaphysics, in 1215, by the pope's legate; though, at the same time, he gave leave for his logic to be read, instead of St. Augustin's, used at that

time in the university. In 1265, Simon, cardinal of St. Cecil, and legate from the holy see, prohibited the reading of the physics and metaphysics of Aristotle. All these prohibitions, however, were taken off in 1366; for the cardinals of St. Mark and St. Martin, who were deputed by pope Urban V. to reform the university of Paris, permitted the reading of those books which had been prohibited; and pope Stephen approved of all his works, and procured a new translation of them. The first edition of Aristotle's works was in Latin, by Averroes, Venice, 1472, 4 vols. folio; but the editio princeps in Greek is that of Aldus, 6 vols. folio, 1495. The best subsequent editions are those of Casaubon, 1590, 2 vols. folio; Lugd. and Duval, 4 vols. fol. Par. 1629. The late Mr. Pye has translated the Poetics into English, 8vo. 1788; and Mr. Twining published another in 1789, 4to. The treatise on government has been translated by Mr. Ellis, 4to. 1778, and Dr. Gillies has translated "Aristotle's Ethics and Politics."

THEOPHRASTUS, a distinguished Greek philosopher, the favourite pupil of Aristotle, and nominated by him as his successor, in the school of the Lycæum, was born at Eresium, a maritime town of Lesbos, in the second year of the 102nd Olympiad, B. C. 371. His first rudiments of education were received under Alcippus, in his own country; and being sent by his father to Athens, he became first a disciple of Plato, and afterwards of Aristotle. Such were his natural talents, that, under such tuition, he made great progress both in philosophy and eloquence; so that his original name, Tyrtanues, was changed, either by his master or his followers, into Theophrastus. After he undertook the Peripatetic school, in the year B. C. 323, his reputation was so distinguished, that the number of his scholars was two thousand. His erudition and engaging manners recommended him to the notice of Cassander and Ptolemy; by the former he was invited to Macedon, and by the latter to Egypt; and among the Athenians he was so great a favourite, that when he was accused by one of his enemies of teaching impious doctrines, the accuser could not without difficulty escape the punishment he endeavoured to bring on Theophrastus. Theophrastus is no less highly celebrated for his generosity and public spirit, than for his industry, learning, and eloquence. He is said to have twice saved his country from the oppression of tyrants; and he contributed liberally towards defraying the expence of public meetings, held by philosophers for learned and ingenious conversation. In the public schools he appeared, after the manner of Aristotle, in an elegant dress, and was very attentive to the graces of elocution; and hence, it is said, he obtained the appellation of Theophrastus, the divine speaker. Towards the close of life, which was prolonged to the age of eighty-five years, he became very infirm, and was conveyed

to the school in a carriage. In contemplating the shortness of life, he expressed great regret, complaining that long life was granted to stags and crows, to whom it was of little value, but was denied to man, who, if it were of longer duration, might attain the summit of science; whereas now, as soon as he arrives within sight of it, he is taken away. His last advice to his disciples was, that since it is the lot of man to die as soon as he begins to live, they should take greater pains to enjoy life as it passes, than to acquire posthumous fame. A large body of Athenians attended his funeral.

Several of his works are extant, and have been printed together by Heinsius in folio. The principal are, the History of Plants; the Treatise on Stones; and the Moral Characters of Men. Of the whole extant works of Theophrastus, the best edition is that of Dan. Heinsius, Greek and Latin, fol. *Ludg. B.* 1613. Of his "History of Plants," the most complete is that of Bodæus, Greek and Latin, fol. *Amst.* 1644. The editions of his "Characters" are very numerous. Among the most esteemed are those of Is. Casaubon; of Needham, with the notes of Duport, *Cantab.* 1712; and of J. Fr. Fischer, *Cobourg*, 1763.

DICEARCHUS, a disciple of Aristotle, was born at Messina, in Sicily. He was a philosopher, historian, and mathematician, and composed a great many books on various subjects, and in all sciences, which were much esteemed. Cicero and Atticus valued them highly. He wrote a book, to prove that men suspected more mischief from one another than from all evils beside. Another work he composed, concerning the republic of Lacedæmon, was highly honoured, and read every year before the youth in the assembly of the ephori. Geography was one of his principal studies; and we have a treatise, or rather a fragment of a treatise, of his still extant upon that subject. It was first published by Henry Stephens in 1589, with a Latin version and notes; and afterwards by Hudson, at Oxford, in 1703, among the "Veteris Geographiæ Scriptores, Græcos Minores," &c. Pliny tells us that "Dicearchus, a man of extraordinary learning, had received a commission from some princess to take the height of the mountains, and found Pelion, the highest of them, to be 1250 paces perpendicular, from whence he concluded it to bear no proportion which could affect the rotundity of the globe."

ZENO, the founder of the sect of the Stoics, was born about B. C. 362, at Citimer, in Cyprus. This place having originally been peopled by a colony of Phœnicians, Zeno is sometimes called a Phœnician. His father was by profession a merchant, but discovering in his son a strong propensity to learning, he early devoted him to philosophy. In this mercantile capacity

he had frequent occasion to visit Athens, where he purchased for his son several of the writings of the most eminent Socratic philosophers. These he read with great avidity, and when he was about thirty years of age, he was determined to take a voyage to a city which was so celebrated, both as a mart of trade and of science. If it be true, as some writers relate, that he brought with him a valuable cargo of Phœnician purple, which was lost by shipwreck upon the coast of Piræus, this circumstance will account for the facility with which he at first attached himself to a sect whose leading principle was the contempt of riches. Upon his first arrival in Athens, going accidentally into the shop of a bookseller, he took up a volume of the Commentaries of Xenophon; and after reading a few passages, was so much delighted with the work, and formed so high an idea of the author, that he asked the bookseller where he might meet with such men. Crates, the cynic philosopher, happening at that instant to be passing by, the bookseller pointed to him, and said, "Follow that man." Zeno attended upon the instructions of Crates, and was so well pleased with his doctrine, that he became one of his disciples. But though he admired the general principles of the cynic school, he could not easily reconcile himself to their peculiar manners. Besides, his inquisitive turn of mind would not allow him to adopt that indifference to every scientific inquiry, which was one of the characteristic distinctions of the sect. He therefore attended upon other masters, who professed to instruct their disciples in the nature and causes of things. When Crates, displeased at his following other philosophers, attempted to drag him by force out of the school of Stilpo, Zeno said to him, "You may seize my body, but Stilpo has laid hold of my mind." After continuing to attend upon the lectures of Stilpo several years, he passed over to other schools, particularly to those of Xenocrates and Diodorus Crotius. By the latter he was instructed in dialectics. He was so much delighted with this branch of study, that he presented to his master a large pecuniary gratuity, in return for his free communication of some of his ingenious subtleties. At last, after attending almost every other master, he offered himself a disciple of Polemon. This philosopher appears to have been aware that Zeno's intention in thus removing from one school to another, was to collect materials from different quarters for a new system of his own; for, when he came into Polemon's school he said to him, "I am no stranger, Zeno, to your Phœnician arts; I perceive that your design is to creep slily into my garden, and steal away my fruit." Polemon was not mistaken in his opinion. Having made himself master of the tenets of others, Zeno determined to become the founder of a new sect. The place which he made choice of for his school was a public portico,

adorned with the pictures of Polygnotus, and other eminent painters. It was the most famous portico in Athens, and called, by way of eminence, "the Porch." It was from this circumstance that the followers of Zeno were called *Stoics*. In his person he was tall and slender; his aspect was severe, and his brow contracted. His constitution was feeble, but he preserved his health by abstemiousness. The supplies of his table consisted of figs, bread, and honey; notwithstanding which, he was frequently honoured with the company of great men. In public company, to avoid every appearance of an assuming temper, he commonly took the lowest place. Indeed, so great was his modesty, that he seldom chose to mingle with a crowd, or wished for the company of more than two or three friends at once. He paid more attention to neatness and decorum in external appearance than the cynic philosophers. In his dress, indeed, he was plain, and in all his expenses frugal; but this is not to be imputed to avarice, but a contempt of external magnificence. He showed as much respect to the poor as to the rich; and conversed freely with those of the meanest occupations. He had only one servant, or, according to Seneca, none. Zeno lived to the extreme age of ninety-eight; and at last, in consequence of an accident, voluntarily put an end to his life. As he was walking out of his school he fell down, and, in the fall, broke one of his fingers, upon which he was so affected with a consciousness of infirmity, that, striking the earth, he said, "Why am I thus importuned? I obey thy summons;" and immediately went home and strangled himself. He died in the first year of the hundred and twenty-ninth Olympiad. The Athenians, at the request of Antigonus, erected a monument to his memory in the Ceraunicum.

ARISTON, a philosopher of Chios, pupil to Zeno the Stoic, and founder of a sect, which continued but a little time. He supported the notion that the nature of the divinity is unintelligible. It is said that he died by the heat of the sun, which fell too powerfully upon his bald head. In his old age he was much given to sensuality.

STRATO, a philosopher of Lampsacus, who succeeded Theophrastus in the Peripatetic school and presided in it eighteen years, with a high degree of reputation for learning and eloquence; and, from his attachment to natural philosophy, he obtained the appellation of "Physicus." Ptolemy Philadelphus chose him for his preceptor, and recompensed his services with a present of eighty talents. None of his works have reached our time. His constitution was feeble, and it is said that he lost the powers of perception before his death. In his opinion concerning matter, Strato departed essentially from the system both of Plato and Aristotle; and he is said to have nearly approached that system of atheism

which excludes the Deity from the formation of the world. From Cicero we learn, that he conceived all divine power to be seated in nature, which possesses the causes of production, increase, and diminution, but is wholly destitute of sensation and figure; and the same author informs us, that he had nothing in common with the atomic principles of Democritus, but ascribes every thing to natural motions and librations. Brucker gives the following abstract of his opinions; that there is inherent in nature a principle, motion, or force, without intelligence, which is the only cause of the production and dissolution of bodies; that the world has neither been formed by the agency of a Deity, distinguished from matter, nor by an intelligent animating principle, but has arisen from a force innate in matter, originally excited by accident, and since continuing to act, according to the peculiar qualities of natural bodies. It does not appear that he expressly either denied or asserted the existence of a divine nature; but, in excluding all idea of Deity from the formation of the world, it cannot be doubted that he indirectly excluded from his system the doctrine of the existence of a Supreme Being. Strato also taught, that the seat of the soul is in the middle of the brain, and that it only acts by means of the senses.

THEODORUS, a Cyrenaic philosopher, was a disciple of Anniceris, and for speaking freely concerning the gods, he was stigmatised with the appellation of atheist, and banished from Cyrene. At Athens, where he sought refuge, he was protected by Demetrius Phalereus, and gained access to the court of Ptolemy Lagus. Afterwards, upon his return to Athens, he is said to have suffered death by hemlock; but it has been disputed whether atheism, or contempt of the Grecian superstitions, was the cause of his death. He is joined by Sextus Empiricus, with Eumerus and others, who maintained that those who were esteemed gods, were men who had possessed great power on earth; and Clemens Alexandrinus expresses his surprise, that Eumerus, Nicanor, Diagoras, Theodorus, and others, who had lived virtuously, should be pronounced atheists, from their opposition to Gentile polytheism.

DEMETRIUS PHALEREUS, a celebrated orator and peripatetic philosopher, was the scholar of Theophrastus. He acquired so much authority at Athens, that he governed the city for ten years; and ruled with so much wisdom and virtue, that they set up thirty-six statues in honour of him. By the slanders of some malicious persons in his absence, he was, however, condemned to die; and his images were pulled down; which, when Demetrius heard, he said, they could not pull down that virtue for which those images were set up. He escaped into Egypt, and was protected by Ptolemy Lagus. This king, it is said, asked his advice concerning the succession

of his children to the throne, viz. whether he ought to prefer those he had by Eurydice, to Ptolemy Philadelphus, whom he had by Berenice? and Demetrius advised him to leave his crown to the former. This displeased Philadelphus so much, that he banished Demetrius, who was afterwards killed by the bite of an asp. Demetrius composed more works in prose and verse than any other peripatetic of his time, and his writings consisted of poetry, history, politics, rhetoric, harangues, and embassies. None of them are extant except his rhetoric, which is usually printed among the Rhetores Selecti.

STILPO, a Grecian philosopher, who was a native of Megara, flourished in the third and fourth centuries B. C., and is said to have died after the year B. C. 294. He is considered as belonging to the Megaric sect, and to have been a disciple of one of the successors of Euclid of Megara. In his youth he is represented as having been licentious; but having corrected his natural propensities by the moral precepts of philosophy, he acquired reputation among philosophers, and became distinguished for his sobriety and moderation; and also for his eloquence and skill in dialectics. When Ptolemy Soter captured Megara, he presented Stilpo with a large sum of money, and invited him to his court; but the philosopher returned the greater part of the present, and chose to retire, during Ptolemy's stay at Megara, to the island of Ægina. When Demetrius, son of Antigonus, took Megara, the soldiers were ordered to spare the house of Stilpo, and to return any thing that might have been precipitately taken from him. The philosopher being required to give an account of those effects which he had lost, replied, "that he had lost nothing; for no one could take from him his learning and eloquence." To the conqueror he recommended himself by the pathetic manner in which he inculcated upon himself the exercise of humanity. So great, indeed, was his fame, that when he visited Athens the people ran out of their shops to see him; and even the most eminent philosophers of Athens took pleasure in attending upon his discourses. Nevertheless, he excited prejudices by not having respect to the Athenian superstitions, in which an instance or two occurred during his abode at Athens. Having asked a person if Minerva, the daughter of Jove, was a deity, and being assured that she was, he rejoined, "but this, before referring to the statue, is not the Minerva of Jove, but of Phidias, and therefore no deity." For this speech he was carried to the court of Areopagus, and ordered immediately to leave the city. When Crates put the question to him, whether the gods took pleasure in prayers and adorations? experience having taught him caution, he smartly replied, "Do not question me on this subject in the public street, but when we are alone." But there is no proof of Stilpo's infidelity, with respect to the existence of a Supreme Divinity.

Some of his peculiar doctrines were, the species, or universals, have no real existence, and that one thing cannot be predicated, or asserted, of another; and that, in using the word "man," as a universal term, we speak of nothing; for the term signifies neither this man nor that man, nor applies to any one man more than another. In order to prove that one thing cannot be predicated of another, he said, that "goodness" and "man," for instance, are different things, which cannot be confounded by asserting the one to be the other: he farther argued, that goodness is a universal, and universals have no real existence; consequently, since nothing can be predicated of any thing, goodness cannot be predicated of man. Some have supposed that Stilpo was not serious in this kind of reasoning, and that it was his intention merely to expose the sophistry of the schools. If he was serious, it could not be wholly without reason that Glycera, a celebrated courtezan, when she was reproved by Stilpo as a corrupter of youth, retorted the charge upon him by saying, that he spent his time in filling their heads with sophistical quibbles and useless subtleties. On moral topics, Stilpo is said to have taught, that the highest felicity consists in a mind free from the dominion of passion, a doctrine similar to that of the Stoics. He lived to a great age, and is said to have hastened his final departure by a draught of wine.

MENEDEMUS, a Greek philosopher, who flourished towards the close of the fourth century before Christ, was a native of Eretria, in the island of Eubœa. He was of the Eliac *school*, which he afterwards transferred to his native city, and gave it the name of *Eretrian*. Menedemus, though nobly descended, was obliged, through poverty, to submit to a mechanical employment, either as tent-maker or mason. He formed an early intimacy with Asclepiades, who was a fellow-labourer with him in his humble occupation. Having minds more adapted to study than manual labour, they resolved to devote themselves to the pursuit of philosophy. For this purpose, they left their native country, and went to Athens, where Plato presided in the academy. In his own school at Eretria he neglected those forms which were commonly observed in places of this kind, and allowed his hearers and disciples to attend him in whatever posture they pleased, standing, walking, or sitting. At first Menedemus was received by the Eretrians with great contempt; and, on account of the vehemence with which he disputed, obtained the appellations of "cur," and "madman." But he afterwards rose into high esteem, and was entrusted with a public office, to which was annexed an annual stipend of two hundred talents. He discharged the trust with fidelity and reputation, but accepted only of a fourth part of the salary. He was sent upon several embassies to Ptolemy, Lysander, and Demetrius, and rendered his country-

men essential services, by obtaining a diminution of their tribute, and preserving them from other burdens. Antigonus entertained a personal respect for him, and professed himself one of his disciples. His intimacy with this prince created a suspicion among his countrymen, that he had a secret intention to betray their city into his hands. To save himself, he fled to Antigonus, and soon after died, in the eighty-fourth year of his age. It is thought he precipitated his end by abstaining from food for several days, being oppressed with grief, as well on account of the ingratitude of his countrymen, as on his disappointment in not being able to prevail on Antigonus to restore the lost liberties of his country. Menedemus possessed great talents as a philosopher and disputant. He declared his opinions with freedom, inveighed against the vices of others, and, by the purity of his own manners, commanded universal respect. He observed the strictest moderation in his manner of living. His entertainments, which were frequented by many philosophers and men of distinction, were simple and frugal, consisting chiefly of vegetables.

ASCLEPIADES, a Greek philosopher, lived about B. C. 350. He and his friend Menedemus studied under Plato, at Athens, and their poverty was so great, that they were obliged to work at the mill in the night to enable them to attend the academy in the day. This being mentioned to the magistrates, they presented the young disciples with two hundred drachmas.

PALÆPHATUS, an ancient Greek philosopher, who flourished between the times of Aristotle and Augustus, but whose precise age is uncertain. He wrote five books to explain the fables of mythology by historical facts; only one of them is extant.

MENEDEMUS, a cynic philosopher, was a native of Lampsacus, who lived during the reign of Antigonus, king of Macedon. At this period, the peculiarities of the cynic sect had been carried to an absurd and ridiculous extreme. In Menedemus the spirit of the sect was degenerated to downright madness; at first, its members being no more than severe public monitors, commanded attention and respect; but their freedom in censuring had degenerated into scurrility, and the conduct of Menedemus surpassed, in folly and extravagance, every thing that had gone before him. He appeared in public dressed in a black cloak, with an Arcadian cap upon his head, on which were drawn the figures of the twelve signs of the zodiac, with tragic buskins on his legs, with a long beard, and with an oaken staff in his hand, exclaiming, that he was a spirit returned from the infernal regions, to admonish and reform the world.

LEO, a native of Byzantium, who flourished 340 years

before the Christian era. His philosophical and political talents endeared him to his countrymen, and he was always sent upon every important occasion as ambassador to Athens, or to the court of Philip, king of Macedonia. This monarch, well acquainted with the abilities of Leo, was sensible that his views and claims to Byzantium would never succeed while it was protected by the vigilance of such a patriotic citizen. To remove him he had recourse to artifice and perfidy. A letter was forged, in which Leo made several promises of betraying his country to the king of Macedonia for money. This was no sooner known than the people ran enraged to the house of Leo, and the philosopher, to avoid their fury, and without attempting his justification, strangled himself. He had written some treatises upon physic and history, which are lost.

NEOCLES, an Athenian philosopher, the father, or, according to Cicero, brother of Epicurus.

EPICURUS, the greatest philosopher of his age, was born at Gargettium, in Athens, about B. C. 340, in the hundred and ninth Olympiad. He settled in Athens in a fine garden which he purchased, where he lived with his friends in great tranquillity, and educated a great number of disciples. They lived in common with their master. The respect which his followers paid to his memory is admirable; his school was never divided, but his doctrine was followed as an oracle. His birthday was still kept up in Pliny's time; the month he was born in was observed as a continual festival, and they placed his picture every where. He wrote many books, and valued himself upon making no quotations. He raised the oratorical system to great reputation, though he was not the inventor of it, but had only made some changes in that of Democritus. As to his doctrine concerning the supreme good, or happiness, it was very liable to be misrepresented, and some ill effects proceeded from thence, which discredited his sect. He was charged with perverting the worship of the gods. and inciting men to debauchery; but he did not forget himself on this occasion; he published his opinions to the world. He wrote some books of devotion; recommended the veneration of the gods; sobriety and chastity; and it is certain that he lived in an exemplary manner, and conformably to the rules of philosophical wisdom and frugality. Timocrates, a deserter of his sect, spoke very scandalously of him. Gassendus has given us all he could collect from the ancients concerning the person and doctrine of this philosopher. He died of a suppression of urine, aged seventy-two. The doctrine, or system of philosophy maintained by Epicurus and his followers consisted of three parts; canonical, physical, and ethereal. The first was about the canons, or rules of judging. The censure which Tully passed upon him for his despising logic, will hold true only with re-

gard to the logic of the Stoics, which he could not approve of, as being too full of nicety and quirk. Epicurus was not acquainted with the analytical method of division and augmentation, nor was he so curious in modes and formation as the Stoics. Soundness and simplicity of sense, assisted with some natural reflections, was all his art. His search after truth proceeded only by the senses; to the evidence of which he gave so great a certainty, that he considered them as an infallible rule of truth, and termed them the first natural light of mankind. In the second part of his philosophy, he laid down atoms, space, and gravity, as the first principles of all things; he did not deny the existence of God; but thought it beneath his majesty to concern himself with human affairs; he held him a blessed immortal being, having no affairs of his own to take care of, and above meddling with those of others. As to his ethics, he made the supreme good of man to consist in pleasure, and consequently supreme evil in pain. Nature itself, says he, teaches us this truth; and prompts us, from our birth, to procure whatever gives us pleasure, and to avoid what gives us pain. To this end he proposed a remedy against the sharpness of pain. This was to divert the mind from it, by turning our whole attention upon the pleasure we have formerly enjoyed. He held that the wise man must be happy, as long as he is wise; the pain, not depriving him of his wisdom, cannot deprive him of his happiness. There is nothing that has a fairer show of honesty than the moral doctrine of Epicurus. Gassendas pretends that the pleasure in which this philosopher has fixed the sovereign good, was nothing else but the highest tranquillity of mind, in conjunction with the most perfect health of body; but Tully, Horace, and Plutarch, as well as almost all the fathers of the church, give us a very different representation; indeed the nature of his pleasure, in which the chief happiness is supposed to be seated, is a grand problem in the morals of Epicurus. Hence there were two kinds of Epicureans, the rigid and the remiss; the first were those who understood Epicurus's notions of pleasure in the best sense, and placed all their happiness in the pure pleasures of the mind, resulting from the practice of virtue: the loose or remiss Epicureans, taking the words of that philosopher in a gross sense, placed all their happiness in sensual pleasure.

DIAGORAS, an Athenian philosopher. His father's name was Teleclytus. From the greatest superstition, he became a most unconquerable atheist; because he saw a man who laid a false claim to one of his poems, and who perjured himself, go unpunished. His great impiety and blasphemies provoked his countrymen to that degree, that they promised one talent to him who brought his head before their tribunal; and two if he were produced alive.

LEONTIUM, an Athenian courtezan, at one time noted for the licentiousness of her life, and afterwards distinguished by her application to the study of the Epicurean philosophy. It has been asserted, that she did not desist from her intrigues after she was an attendant of Epicurus; but prostituted herself to the disciples of his school, and even to the philosopher himself. She became the wife of Metrodorus, one of the principal disciples of Epicurus, and had a son by him, whom Epicurus commended to the notice and regard of his executors. Leontium applied with great diligence to the study of philosophy, and wrote, in defence of the Epicurean doctrines, against Theophrastus, one of the principal of the peripatetic sect. The book is acknowledged by Cicero to have been written in a polite and elegant style. Athenæus says, that she had a daughter, named Danaë, who was a prostitute, like her mother, and who uttered insolent murmurs against Providence, when on the point of being put to death for contributing to the escape of her gallant from that fate. The fondness of Athenæus however, for collecting scandalous stories to the discredit of philosophers, renders it proper to receive what he had advanced with great caution, on his unsupported testimony, as he was a noted recorder of scandalous tales.

ANAXARCHUS, a philosopher of Abdera, a follower of Democritus, and highly esteemed by Alexander the Great. His end was equally tragical and heroic. Having fallen into the hands of the enemy, Nicocreon, tyrant of Cyprus, ordered him to be pounded alive in a mortar; whereupon he replied, "Beat as thou wilt on the bag of Anaxarchus, himself thou canst not hurt." On this, the tyrant said he would cut out his tongue; whereupon the philosopher bit it off, and spit it at him.

MANDANES, an Italian prince and philosopher, who, for the renown of his wisdom, was invited by the ambassadors of Alexander the Great to the banquet of the son of Jupiter. A reward was promised him if he obeyed, but he was threatened with punishment in case of a refusal. Equally unmoved by both, the philosopher dismissed them with observing, that, though Alexander ruled over a great part of the universe, he was not the son of Jupiter, and that he gave himself no trouble about the presents of a man who possessed not wherewithal to content himself. "I despise his threats," says he; "if I live, India is sufficient for my subsistence, and to me death has no terrors; for it will only be an exchange of old age and infirmity for the happiness of a better life."

CRATES, a philosopher of Bœotia, son of Ascondus, and disciple of Diogenes, the cynic, B. C. 324. He sold his estates, and gave the money to his fellow-citizens. He was naturally deformed, and he rendered himself more hideous by sewing

sheep's skins to his mantle, and by the singularity of his manners. He clothed himself as warm as possible in the summer; but in the winter his garments were uncommonly thin, and incapable of resisting the inclemency of the season. Hipparchia, the sister of a philosopher, became enamoured of him; and as he could not cool her passion by representing himself as poor and deformed, he married her. He had by her two daughters, whom he gave in marriage to two of his disciples, after he had permitted them their company for thirty days, by way of trial. It is said that he threw all his money in the sea, that he might the more freely apply himself to the study of philosophy. Others assert that he placed it in another person's hands, with orders to give it to his children if they should happen to be fools. "For," added Crates, "if they should be philosophers, they will have no need of it;" in which case it was to be given to the people. Some of his works are still extant.

HIPPARCHIA, a celebrated lady at Maronea, in Thrace, in the time of Alexander the Great. Her attachment to learning and philosophy was so great, that, having attended the lectures of Crates, the cynic, she fell in love with him, and resolved to marry him, though he was both old and ugly; and though she was courted by many handsome young men, distinguished by their rank and riches, Crates himself was prevailed upon by her friends to try to dissuade her from her singular choice, which he did by displaying his poverty, his cloak, his bag, and his crooked back; but all in vain. At last he told her she could not be his wife unless she resolved to live as he did. This she cheerfully agreed to, assumed the habit of the order, and accompanied him every where to public entertainments, &c., which was not customary with the Grecian ladies. She wrote several tragedies, *philosophical hypotheses, and reasonings and questions proposed to Theodorus, the atheist:* but none of her works are extant.

ARCESILAUS, a philosopher of Pitane, in Æolia, disciple of Polemon. He visited Sardis and Athens, and was the founder of the middle academy, as Socrates founded the ancient, and Carneades the new one. He pretended to know nothing, and accused others of the same ignorance. He acquired many pupils in the character of teacher; but some of them left him for Epicurus, though no Epicurean came to him, which gave him occasion to say, that it is easy to make an eunuch of a man, but impossible to make a man of an eunuch. He was remarkable for the severity of his criticisms, but knew how to accommodate himself to the age, and pursue the allurements of pleasure. He had a great number of disciples. His doctrines were different in several respects from those of the ancient school; and, perhaps, he was led into this diversity of opinions by many capital errors in the ancient school, such as the incredible arro-

gance of the dogmatists who pretended to assign causes for all things; the mysterious air they had thrown upon the doctrine of ideas; the entirely discarding the testimony of the senses; the objections of the pyrrhonists, who began to broach their opinions; the powerful opposition of the stoics and peripatetics, who discovered the feeble parts of the academic philosophy. These might have given cause to reform the ancient school, and to found a new one. The middle school, therefore, laid it down as a principle, that we could know nothing, nor even assure ourselves of the certainty of this position; from whence they inferred that we should affirm nothing, but always suspend our judgment. They advanced, that a philosopher was able to dispute upon every subject, and bring conviction with him, even upon contrary sides of the same question; for there are always reasons seemingly of equal force, both in the affirmative and negative of every argument. According to this doctrine, neither our senses, nor even our reason, are to have any credit; and, therefore, in common affairs, we are to conform ourselves to received opinions. Arcesilaus was an admirer of Homer, and generally divided his time among the pleasures of philosophy, love, reading, and the table. He died in his seventy-fifth year, B. C. 241, or 300 according to some.

HERACLIDES, a Greek philosopher of Pontus, the disciple of Speusippus, and afterwards of Aristotle. His vanity permitted him to desire one of his friends to put a serpent into his bed just as he was dead, in order to raise a belief that he was ascended to the heavens among the gods; but the cheat was discovered. All his works are lost.

CALLISTHENES, the philosopher, was a disciple of Aristotle, by whose desire he accompanied Alexander the Great in his expedition; but proving too severe a censurer of that hero's conduct, he was put by him to the torture, on suspicion of a treasonable conspiracy, and died under it B. C. 328.

ALCIPHRON, a Grecian philosopher, who lived in the time of Alexander the Great. There was a sophist of the same name, whose epistles present a curious picture of Grecian manners. They were printed by Bergler, at Leipsic, in 1715, and an English translation was published in 1791. Lucian is supposed to have imitated him.

ONESICRITUS, a cynic philosopher, and historian of Ægina, who accompanied Alexander the Great into Asia, and was sent by him to the Indian Gymnosophists. He wrote a history of Alexander's expedition, which has been censured for the romantic and exaggerated anecdotes it contains.

CALANUS, a celebrated Indian philosopher, one of the Gymnosophists. He followed Alexander in his Indian expedition, and being sick, in his eighty-third year, he ordered a pile to be raised, upon which he mounted, decked with flowers

and garlands, to the astonishment of the king and the army. When the pile was fired, Alexander asked him if he had any thing to say; "No," said he, "I shall meet you again in a very short time." Alexander died three months after in Babylon.

PYRRHO, a Greek philosopher, born at Elea, in the Peloponnesus, about the year B. C. 340. He was a disciple of Anaxarchus, whom he accompanied as far as India, where he conversed with the Brahmins and Gymnosophists. He had made painting his profession before he studied philosophy. He established a sect, whose fundamental principle was, that there is nothing true or false, right or wrong, honest or dishonest, just or unjust; or that there is no standard of any thing beyond law or custom, and uncertainty and doubt belong to every thing. From this continual seeking after truth and never finding it, the sect obtained the name of SCEPTICS, or PYRRHONIANS, from the founder, who is said to have acted upon his own principles, and to have carried his scepticism to such a ridiculous extreme, that his friends were obliged to accompany him wherever he went, that he might not be run over by carriages or fall down precipices. But this is treated by a modern writer as a mere calumny, invented by the dogmatists. Pyrrho died about the ninetieth year of his age, when his memory was honoured with a statue at Athens, and a monument in his own country.

That the sceptical philosophy is absurd, can admit of no dispute in the present age; and that many of the followers of Pyrrho carried the system to a ridiculous height, is no less true. But we cannot believe that he himself was so extravagantly sceptical as has sometimes been asserted, when we reflect on the particulars of his life, which are still preserved, and the respectful manner in which we find him mentioned by his contemporaries and writers of the first name who flourished soon after him. The truth, as far as at this distance of time it can be discovered, seems to be, that he learned from Democritus to deny the real existence of all qualities in bodies, except those which are essential to primary atoms; and that he referred every thing else to the perceptions of the mind produced by external objects; in other words, to appearance and opinion. All knowledge, of course, appeared to him to depend on the fallacious report of the senses, and consequently to be uncertain; and in this notion he was confirmed by the general spirit of the Eleatic school in which he was educated. He was further confirmed in his scepticism by the subtilties of the Dialectic schools, in which he had been instructed by the son of Stilpo; choosing to overturn the cavils of sophistry by recurring to the doctine of universal uncertainty, and thus cutting the knot which he could not unloose. For being naturally and habitually inclined to consider immoveable tranquillity as the great end of all philosophy. he was easily led to despise the dissensions of the dogmatists, and to

infer from their endless disputes the uncertainty of the questions on which they debated; controversy, as it has often happened to others, becoming also with respect to him the parent of scepticism. Pyrrho's doctrines, however new and extraordinary, were not totally disregarded. He was attended by several scholars, and succeeded by several followers, who preserved the memory of his notions. The most eminent of his followers was Timon, in whom the public succession of professors in the Pyrrhonic school terminated. In the time of Cicero it was almost extinct, having suffered much from the jealousy of the dogmatists, and from a natural aversion in the human mind to acknowledge total ignorance, or to be left in absolute darkness. The disciples of Timon, however, still continued to profess scepticism, and their notions were embraced, privately at least, by many others. The school itself was afterwards revived by Ptolemæus, a Cyrenian, and was continued by Ænesidemus, a contemporary of Cicero, who wrote a treatise on the principles of the Pyrrhonic philosophy, the heads of which are preserved by Photius. From this time it was continued through a series of preceptors of little note to Sextus Empiricus, who also gave a summary of the sceptical doctrine. A system of philosophy thus founded on doubt, and clouded with uncertainty, could neither teach tenets of any importance, nor prescribe a certain rule of conduct; and accordingly, we find that the followers of scepticism were guided entirely by chance. As they could form no certain judgment respecting good and evil, they accidentally learned the folly of eagerly pursuing any apparent good, or of avoiding any apparent evil; and their minds of course settled into a state of undisturbed tranquillity, the grand postulatum of their system. In the schools of the sceptics we find ten distinct topics of argument urged in support of the doctrine of uncertainty; with this precaution, however, that nothing could be positively asserted, either concerning their number or their force. Their arguments chiefly respect objects of sense; they place all knowledge in appearance; and, as the same things appear very different to different people, it is impossible to say which appearance more truly expresses their real nature. They likewise say, that our judgment is liable to uncertainty from the circumstance of frequent or rare occurrence, and that mankind are continually led into different conceptions concerning the same thing, by custom, law, fabulous tales, and established opinions. On all these accounts they think every human judgment is liable to uncertainty; and concerning any thing they could only assert, that it seems to be, not that it is what it seems. This doubtful reasoning, if reasoning it may be called, the sceptics extended to all the sciences, in which they discovered nothing true, or which could be absolutely asserted. In all nature, in physics, morals,

and theology, they found contradictory opinions, and inexplicable or incomprehensive phenomena. In physics, the appearances they thought might be deceitful; and respecting the nature of God and the duties of morality, men were, in their opinion, equally ignorant and uncertain. To overturn the sophistical arguments of these sceptical reasoners, would be no difficult matter, if their reason were worthy of confutation. Indeed, their great principle is sufficiently, though shortly, refuted by Plato in these words: "When you say all things are incomprehensible." says he, "do you comprehend or conceive that they are thus incomprehensible, or do you not? If you do, then something is comprehensible; if you do not, there is no reason we should believe you, since you do not comprehend your own assertion."

TIMON, the Phliasian, a disciple of Pyrrho, flourished in the time of Ptolemy Philadelphus, and lived to the age of ninety years. At an early age he visited Megara, for the advantage of Stilpo's instructions in dialectics, and afterwards removed to Elea, where he became a hearer of Pyrrho. He first professed philosophy at Chalcedon, and afterwards at Athens, where he remained till his death. He took so little pains to invite disciples to his school, that it has been said of him, that as the Scythians shot flying, Timon gained pupils by running from them. This indifference to his profession was probably owing to his love of ease and indulgence; for he was fond of rural retirement, and so much addicted to wine, that he held a successful contest with several champions for drinking. This disposition probably led him to embrace the indolent doctrine of scepticism. He seems to have treated the opinions and disputes of the philosophers with contempt, for he wrote with sarcastic humour against the whole body. His poem, entitled "Silli," often quoted by the ancients, was a keen satire, abounding with bitter invectives against men and doctrines. The remaining fragments of this poem have been industriously collected by Henry Stephens, in his "Poesis Philosophica." The public succession of professors in the Pyrrhic school terminated with Timon.

ADRASTUS, a peripatetic philosopher, disciple to Aristotle.

ZENOPHILUS, a Pythagorean philosopher, who lived till he was one hundred and seventy, and enjoyed all his faculties to the last.

CRATES, a famous academic philosopher, the disciple and friend of Polemon. He had other celebrated philosophers for his disciples, and flourished about B. C. 300. At his death he left behind him several highly esteemed philosophical pieces; some comedies delivered to the people on public occasions, or

during embassies in which he had been employed by his countrymen.

ARISTILLUS, a philosopher of the Alexandrian school, who, about B. C. 300, attempted, with Timocharis, to determine the place of the different stars in the heavens, and to trace the course of the planets.

HICETAS of Syracuse, an ancient philosopher and astronomer, who taught that the sun and stars were motionless, and that the earth moved round them. This is mentioned by Cicero, and probably gave the first hint of the true system to Copernicus.

POETRY.

ANAXANDRIDES, a comic poet of Rhodes, who flourished in the reign of Philip, king of Macedonia, and wrote sixty-five plays.

PHILETAS, a Greek poet and grammarian of the island of Cos, who flourished under Philip and Alexander the Great, and was preceptor of Ptolemy Philadelphus. He was the author of some elegies, epigrams, and other works, which are not extant. He is celebrated by Ovid and Propertius as one of the best poets of his age. He was so small and slender, according to the improbable accounts of Ælian, that he always carried pieces of lead in his pockets, to prevent his being blown away by the wind.

ALEXIS, a comic poet, who flourished B. C. 336, of Thurium, who wrote two hundred and forty-five comedies, of which some few fragments remain.

ÆSCHIRON, a Mitylenean poet, intimate with Aristotle. He accompanied Alexander in his Asiatic expedition.

ANTIPHANES, a comic poet of Rhodes, or rather of Smyrna, who wrote above ninety comedies, and died in the seventy-fourth year of his age, by the fall of an apple upon his head.

TIMOTHEUS, one of the most celebrated poets and musicians of antiquity, was born at Miletus, an Ionian city of Caria. He not only excelled in lyric and dithyrambic poetry, but in his performance upon the cithara. Pausanias says he perfected that instrument, by the addition of four new strings to the seven it had before; but Suidas says that it had nine before, and that Timotheus only added two. A senatus consultum is preserved at full length in Boethius, whereby the kings and the ephori of Sparta passed censure on Timotheus for adding these strings; and obliged them to cut them all, leaving only seven tones, and banished him from the city. Suidas attributed to him nineteen nomes, or canticles, in hexameters; thirty-six proems, or preludes; eighteen dithy-

rambics; twenty-one hymns; the poem in praise of Diana; one panegyric; three tragedies; the Persians; Phinidas and Laertes; to which must be added, Niobe, and a poem on the birth of Bacchus. Stephen of Byzantium makes him author of eighteen books of nomes, or airs, for the cithara, to eight thousand verses, and of a thousand preludes for the nomes of the flutes. Timotheus died in Macedonia, according to Suidas, aged ninety-seven, though the marbles say at ninety.

THEOCRITUS, a Greek poet, esteemed as the model of pastoral poetry, was a native of Syracuse, and the son of Praxagoras and Philina. The time in which he flourished is ascertained by two of his poems, one addressed to Hiero, king of Syracuse, who began his reign about the year B. C. 269; and the other to Ptolemy Philadelphus, whose reign comprehended the interval between B. C. 281 and 247. Although Hiero is reported to have been a patron of literature, persons of rank, as we may infer from Theocritus's poem, did not follow his example, at least in granting encouragement to poets; and therefore Theocritus left Sicily, and visited the court of Ptolemy Philadelphus at Alexandria, on whom he pronounces a splendid eulogy. The compositions of this poet are denominated "Idylls;" they are written in the Doric, or rustic dialect, and few of them are pastorals, though most of them relate to rural life and manners. The purely pastoral are distinguished by the truth and the simplicity of the manners, descending sometimes even to coarseness, and the pleasing description of natural objects, drawn from the life. To those who have a taste for genuine simplicity, and the beauties of nature, says one of the biographers, the poetry of Theocritus is highly agreeable.

Mantius gives us the following character of this poet:

> The sweet Theocritus, with softest strains,
> Makes piping Pan delight Sicilian swains;
> Thro' his smooth reed no rustic numbers move,
> But all is tenderness, and all is love.
> As if the Muses sat in ev'ry vale,
> Inspir'd the song, and told the melting tale.

The first edition of Theocritus was that of Milan, in 1493; and the best, that of Warton, 2 vols. 4to., 1770. Polwhele has translated this author into English verse, with notes.

QUINTUS ARABEA, a comic poet, who flourished at Rome, in the reign of Regulus. Some fragments of his poetry are still extant.

MENANDER, the most celebrated of the Greek comic poets, was born in the year B. C. 342. He is considered as the person who introduced the new comedy, which refined upon

the grossness and licence of the old, and banished living characters from the stage. He is represented as possessing every part of a perfect dramatic writer; viz. elegance of language, force and delicacy of sentiment, and the true humorous delineation of character. He was so much the poet of nature, that the grammarian Aristophanes once exclaimed, "O Menander and Nature, which of you copied from the workmanship of the other!" Quintilian praises him for the strength and consistency displayed in the characters of his dramas. Ovid predicts that the fame of Menander would be immortal. His fame extended as far as the Greek language; and we are informed, by the elder Pliny, that the kings of Egypt and Macedonia gave him pressing invitations to their courts, and even offered fleets for his safe conveyance. He preferred, however, a life of freedom in his native city; yet he could not be accounted a moral philosopher. By Plutarch he is called "the chief-priest of love;" and Suidas gives him the character of one "mad after women." Phædrus paints him as paying his compliments to Demetrius Phalereus, at Athens, perfumed all over, with a flowing garment, and advancing with an affected and languid step. He composed one hundred and eight comedies, eight of which obtained the theatrical prize. It is extraordinary, that of an author so much esteemed as Menander was, nothing has come down to our time except some fragments, chiefly of the sentimental kind, and generally of a gloomy and querulous tenor, which, perhaps, were characteristic only of the persons into whose mouth they were put; and what remains does not mark so strongly his own peculiar genius as the taste of those selectors who have chosen his words to illnstrate their own ideas. Happy had it been for us and the world had the gay and the witty finished the portrait of the bard, by transmitting to after ages examples that would have enabled us to measure him by the standards of humour, sprightliness, and fancy. The superiority of the Grecian dramatist was felt and acknowledged by Roman imitators; and Cicero frequently reprobates the prevailing partiality of his countrymen for such foreign authors. Menander was drowned in the harbour of Piræus, in the year B.C. 293, at a period of his life when he had done enough to obtain impartiality, and while the powers of his mind were unimpaired by age, and his genius sufficiently ardent to do still more. He is said to have thrown himself into the sea, in a fit of jealousy, occasioned by his unfortunate competition with Philemon. He was vanquished, as Aulus Gellius asserts, by the superior interest, rather than talents, of his successful rival; and the same writer relates, that, meeting him shortly after the contest had been decided, he asked him if he did not blush at gaining the prize against him.

We are indebted to Mr. Cumberland for the following translation from the fragments of Menander. The original is preserved in the commentary of Eustathius.

Suppose some god should say,—Die when thou wilt,
Mortal, expect another life on earth;
And for that life make choice of all creation
What thou wilt be; dog, sheep, goat, manor horse;
For live again thou must; it is thy fate;
Choose only in what form; there thou art free—
So help me, Crato, I would fairly answer—
Let me be all things; any thing but man;
He only, of all creatures, feels afflictions;
The generous horse is valued for his worth,
And dog, by merit, is preferred to dog;
The warrior cock is pampered for his courage,
And awes the baser brood.—But what is man?
Truth, virtue, valour, how do they avail him!
Of this world's good, the first and greatest share
Is flattery's prize; the informer takes the next,
And bare-faced knavery garbles what is left.
I'd rather be an ass than what I am,
And see these villains lord it o'er their betters.

PHILEMON, a Greek comic poet, son of Damon, flourished in the reign of the king Antigonus Gonatus. He was a rival of Menander, against whom he frequently gained the prize. The titles of some of his plays are preserved; and the "Mercator" of Plautus is professedly taken from one of Philemon's plays. It is said that he died at the age of ninety-seven or ninety-nine, and that the cause of his death was a fit of laughter, occasioned by seeing his ass eat figs. Philemon the Younger was also a comic writer, and, according to Suidas, composed fifty-four comedies, of which fragments remain, and have been published with those of Menander. Some of them have been translated by Cumberland.

LYCOPHRON, a famous Greek poet and grammarian, was born at Chalcis, in Eubœa, and flourished about B. C. 300. He was one of those poets who lived in the reign of Ptolemy Philadelphus, and who, from their number, obtained the name of Pleiades. According to Ovid, he was slain by an arrow. He was author of several tragedies, of which the titles of twenty have been preserved; but the only work which has come down to us, is a very singular poem, entitled, "Alexandra," or, Cassandra, the subject of which is a series of predictions, feigned by him to have been uttered by Cassandra, the daughter of Priam, during the Trojan war. This poem contains four hundred and seventy-four verses, the obscurity of which has procured the epithet of "Tenebrosus" to its author. The Cas-

sandra of Lycophron has been several times edited. The best edition is accounted that of Bishop Potter, Oxon, folio, 1697 and 1702.

SOTADES, a Greek poet of Thrace. He wrote verses against Philadelphus Ptolemy, for which he was thrown into the sea in a cage of lead. He was called Sinædus, not only because he was addicted to the abominable crime which the sirname indicates, but because he wrote a poem in commendation of it.

ARATUS, a celebrated Greek poet, who, according to Strabo, was born at Soli, in Cilicia. He flourished in the reign of Ptolemy Philadelphus, king of Egypt. He discovered, in his youth, a remarkable poignancy of wit, and capacity for improvement; and having received his education under Dionysius Heracleotes, a stoic philosopher, he espoused the principles of that sect. Aratus was physician to Antigonus Gonatus, king of Macedon, who being a great encourager of learned men, sent for him to court; admitted him to his intimacy; and encouraged him in his studies. The Phænomena of Aratus, which is still extant, gives him a title to the character of an astronomer as well as a poet. In this piece he describes the nature and motion of the stars, and shows the particular influence of the celestial bodies. He wrote this poem in Greek verse; it was translated into Latin by Cicero, who tells us, in his first book *De Oratore*, that the verses of Aratus are very noble. There is also a translation of this poem by Germanicus Cæsar, and another into elegant verse, by Festus Avienus. A quarto edition of the Phænomena was published by Grotius, at Leyden, in 1600, in Greek and Latin, with the fragments of Cicero's version, and the translations of Germanicus and Avienus; all which the editor has illustrated with curious notes. He was certainly much esteemed by the ancients, since we find so great a number of commentators upon him. There are several other works also ascribed to Aratus. Virgil, in his Georgics, has imitated or translated many passages from this author; and St. Paul quoted a passage from Aratus in his speech to the Athenians, Acts xvii. 28., wherein he told them that some of their own poets have said, "For we are also his offspring." These words are the beginning of the fifth line of Aratus's Phænomena.

THEODECTUS, a Greek poet and orator of Phaselis, in Pamphylia, son of Aristander. He wrote fifty tragedies, besides other works now lost. He had such a happy memory, that he could repeat with ease whatever verses were spoken in his presence. When Alexander passed through Phaselis, he crowned with garlands the statue which had been erected to the memory of the deceased poet.

EZEKIEL, a Greek Jew and poet, who composed tragedies

on Scriptural subjects. Fragments of one, on the departure of the Israelites from Egypt, are preserved by Clemens Alexandrinus, and Eusebius. He flourished about B. C. 300.

CALLIMACHUS, a celebrated Greek poet, the son of Battus, and native of Cyrene, in Lybia, flourished under Ptolemy Philadelphus and Ptolemy Euergetes, kings of Egypt, about B.C. 280. He passed, according to Quintilian, for the prince of the Greek elegiac poets. His style is elegant, delicate, and nervous. He wrote a great number of small poems, of which we have only some hymns and epigrams remaining. Catullus has closely imitated him, and translated into Latin verse his small poem on the locks of Berenice. Callimachus was also a good grammarian and a learned critic.

A late author, under the fictitious name of Candidus Hesychius, observes, that Callimachus, finding that the wind did not favour him, never durst venture into the open sea, but always kept near the shore, so that he might the more easily get into harbour; that is, he wanted a poetical genius, which elevates a poet; and therefore never cared to undertake a work of too great a length. This very objection his envious rivals made against him in his life-time; they urged that his muse made very short flights, and would attempt nothing of length or consequence. He gave a very ingenious and sharp reply to this charge, at the end of the hymn to Apollo, which seems to be composed and introduced with all that art, which Ovid makes the great excellency of Callimachus.

> Sly envy in his ear Apollo told,
> He's poor that writes less than a sea can hold;
> Apollo spurn'd the monster off, and said,
> See vast Euphrates, how his billows spread;
> But see the loads of mud that press his side,
> And foul the water while they raise the tide.
> But not with liquor drawn at every stream
> Great Ceres' maids regale their heav'nly dame;
> But some untainted crystal brook supplies
> Its spotless drops, to purge the sacrifice.

The scholiast on this place observes, that, to stop the mouths of these detractors, the poet composed his Hecate, a work of a larger size, now lost, but frequently cited by the Greek and Roman authors. Ovid gives the following account of the poetical character of Callimachus:—

> Battiades toto semper cantabitus orbe;
> Quamvis ingenio non valet, arte valet.
>
> The strains of Battus' son shall ne'er depart;
> If not in genius, he excels in art.

Ingenium must here be supposed to mean the inventive fa-

culty, or genius properly so called. He is supposed to have been much imitated by Catullus and Propertius; and the Coma Berenices of the former is a translation from Callimachus.

The best editions of Callimachus are those of Grevius, 2 vols. 8vo.; Bentley, London, 1741, 8vo.; and Ernest, Leyden, 2 vols. His works have been translated into English, first by Dodd, and next by Tytler.

LITERATURE.

EUBULIDES, a philosopher and dramatic writer of Melitus, was a disciple of Euclid, and preceptor to Demosthenes and Alexinus. He wrote comedies, and a book against Aristotle. There was another of the same name, but of the cynic sect.

DEMOSTHENES, the famous Athenian orator, was born at Athens, B. C. 381. He lost his father at seven years of age, and was placed under the conduct of guardians, who robbed him of his substance, and neglected his education. Demosthenes soon repaired this loss by his extraordinary abilities. He became the disciple of Isæus and Plato, and studied the orations of Isocrates. At the age of seventeen he gave a proof of his eloquence and abilities against his guardians, from whom he recovered the greatest part of his estate. His rising talents were, however, impeded by various natural defects, but which he overcame by dint of resolution and unwearied attention. He declaimed by the sea-shore, that he might be used to the noise of a tumultuous assembly; and with pebbles in his mouth, that he might correct a defect in his speech. He practised at home with a naked sword hanging over his shoulder, that he might check an ungraceful motion to which he was subject. He confined himself in a subterraneous cave, to devote himself more closely to study; and to check all inclination to appear in public, he shaved one half of his head. In this solitary retirement, by the help of a glimmering lamp, he composed the greatest part of his orations, which have since been the admiration of all ages, though his contemporaries and rivals inveighed against them, and observed that they smelt of oil. His abilities as an orator raised him to consequence at Athens, and he was soon placed at the head of government. In this public capacity he roused his countrymen from their indolence, and animated them against the encroachments of Philip of Macedonia. In the battle of Chæronea, however, his eloquence could not supply the want of courage, and he saved his life by flight. After the death of Philip he declared himself warmly against his son Alexander, when the Macedonians demanded of the Athenians their orators, Demosthenes reminded his countrymen of the fable of the sheep which delivered up their

dogs to the wolves. By the prevalence of party, however, he was forced to retire to Trœzen, in Ægina, where, it is said, he lived with more effeminacy than heroism. When Antipater made war against Greece, after the death of Alexander, Demosthenes was publicly recalled from his exile, and a galley was sent to fetch him from Ægina. His return was attended with much splendour, and all the citizens crowded at the Piræus to see him land. But his triumph and popularity were short. Antipater and Craterus were near Athens, and demanded all the orators to be delivered up into their hands. Demosthenes fled to the temple of Neptune, in Calauria; when he saw no hopes of safety he took a dose of poison, which he always carried in a quill, and expired on the day that the Thesmophorio were celebrated, B. C. 322. The Athenians raised a brazen statue to his memory, with a suitable inscription. Demosthenes has been deservedly called, *the prince of orators.* Indeed no orator had ever a finer field than Demosthenes in his Olynthiacs and Philippics, which are his capital orations; and undoubtedly to the greatness of the subject, and to that integrity, and public spirit which breathe in them, they owe a large portion of their merit. The subject is, to excite the indignation of his countrymen against Philip of Macedon, the public enemy of the liberties of Greece; and to guard them against the treacherous measures by which that crafty tyrant endeavoured to lull them into neglect of their danger. To attain this end, he uses every proper means to animate a people, distinguished for justice, humanity, and valour; but, in many instances, become corrupt and degenerate. He boldly accuses them of venality, indolence, and indifference to the public good; while, at the same time, he reminds them of their former glory, and of their present resources. His contemporary orators, who were bribed by Philip, and who persuaded the people to peace, he openly reproached as traitors to their country. He not only prompts to vigorous measures, but teaches how they are to be carried into execution. His orations are strongly animated, and full of the impetuosity and ardour of public spirit. His composition is not distinguished by ornament and splendour; it is an energy of thought, peculiarly his own, which forms his character, and raises him above his species. He seems not to attend to words, but to things. We forget the orator, and think of the subject. He has no parade and ostentation; no studied introductions; but is like a man full of his subject, who, after preparing his audience, by a sentence or two, for the reception of plain truths, enters directly on business. The style of Demosthenes is strong and concise; though sometimes, it must be confessed, harsh and abrupt. His words are highly expressive, and his arrangement firm and manly. Negligent of lesser graces, he seems to have aimed at that true sublime which lies

in sentiment. His action and pronunciation are said to have been uncommonly vehement and ardent; which, from the manner of his writing, we should readily believe. His character appears to have been of the austere rather than of the gentle kind. He is always grave, serious, passionate; never degrading himself, or attempting any thing like pleasantry. If his admirable eloquence be in any respect faulty, it is, that it sometimes borders on the hard and dry. He may be thought to want smoothness and grace, which is attributed to his imitating too closely the manner of Thucydides, who was his great model for style, and whose history he is said to have transcribed eight times with his own hands. But these defects are more than atoned for by that masterly force of masculine eloquence, which, as it overpowered all who heard it, cannot, even in the present day, be read without emotion. Cicero calls him a perfect model, and such as he himself wished to be. These two great princes of eloquence have been often compared together; but the judgment hesitates to which to give the preference. The archbishop of Cambray, however, seems to have stated their merits with great justice and perspicuity in his *Reflections on Rhetoric and Poetry*. "I do not hesitate," says he, "to declare, that I think Demosthenes superior to Cicero. I am persuaded that no one can admire Cicero more than I do. He adorns whatever he attempts; he does honour to language; he disposes of words in a manner peculiar to himself; his style has great variety of character. Whenever he pleases, he is even concise and vehement; for instance, against Catiline, against Verres, against Antony. But ornament is too visible in his writings. His art is wonderful; but it is perceived. When the orator is providing for the safety of the republic he forgets not himself, nor permits others to forget him. Demosthenes seems to escape from himself, and to see nothing but his country. He seeks not elegance of expression; unsought for he possesses it. He is superior to admiration; he makes use of language as a modest man does of dress, only to cover him. He thunders, he lightens; he is a torrent which carries every thing before it. We cannot criticise, because we are not ourselves. His subject enchains our attention, and makes us forget his language; we lose him from our sight; Philip alone occupies our minds. I am delighted with both those orators; but I confess that I am less affected by the infinite art and magnificent eloquence of Cicero, than by the rapid simplicity of Demosthenes."

Of sixty-five orations which he composed, only a small portion remains. The best editions are those of Wolfius, Frankfort, folio, 1604; Taylor, Cambridge, 4to., 1748; and Reiske, Leipsic, 8vo. 1770. The best translations are those of Leland and Francis.

LYCURGUS, an Athenian orator, son of Lycophron, flou-

rished in the time of Philip of Macedon, and is supposed to have died about the year B. C. 320. He studied philosophy under Plato, and oratory under Isocrates, and, attaching himself to a political life, arose to eminence in the state. The superintendance of the public revenue was entrusted to him, in which office he conducted himself with the strictest integrity. He was appointed one of the magistrates; and in exercising the duties of this situation, he banished all persons of a dissolute character, and made a number of very useful regulations. As he thought the highest kinds of poetry possessed superior advantages, he patronized dramatic exhibitions, and caused statues to be erected in honour of the poetical tragedians. He was the friend of Demosthenes, and a zealous advocate for liberty. When Xenocrates was dragged to prison because he had not paid the tribute exacted from strangers, he liberated him, and confined the tax-gatherer in his stead. Lycurgus was one of the thirty orators whom the Athenians refused to deliver up to Alexander. Some of his orations are preserved, and have been printed in collections of the Greek orators. One oration of his, against Isocrates, is extant.

ÆSCHINES, an Athenian orator, who flourished about B. C. 342, and distinguished himself by his rivalship with Demosthenes. His father's name was Ahemetus, and he boasted of his descent from a noble family; though Demosthenes reproached him as being the son of a courtezan. The first open signs of enmity between the rival orators appeared at the court of Philip, where they were sent as ambassadors; but the character of Æschines was tarnished by the acceptance of a bribe from the Macedonian prince, whose tyranny had hitherto been the general subject of his declamation. When the Athenians wished to reward the patriotic labours of Demosthenes with a golden crown, Æschines impeached Ctesiphon, who proposed it; and to their subsequent dispute are we indebted for the two celebrated orations *De Coronâ*. Æschines was defeated by his rival's superior eloquence, and banished to Rhodes; but as he retired from Athens, Demosthenes ran after him, and nobly forced him to accept a present of silver. In his banishment, the orator repeated to the Rhodians what he had delivered against Demosthenes; and after receiving much applause, he was desired to read the answer of his antagonist. It was received with greater marks of approbation; "But," exclaimed Æschines, "how much more would your admiration have been raised had you heard Demosthenes himself speak it!"

Æschines died in the seventy-fifth year of his age, at Rhodes, or, as some suppose, at Samos. He wrote three orations and nine epistles, which, from their numbers, received the name, the first of the Graces, and the last of the Muses.

The orations were printed by Aldus in 1513; by Henry Ste-

phens, with the Greek orators, in 1575; and since, by Reiske. There are also ascribed to Æschines twelve epistles, which Taylor has added to his edition of Demosthenes. They have been printed separately at Leipsic, in 8vo., 1772, and by Wolfius, with a Latin version, which is much esteemed. A French translation of the orations was given by Auger, at Paris, in 1789. An oration which bears the name of *Deliæca Lex*, is said not to be his production, but that of another Æschines, also an orator of that age. Diogenes mentions seven more of that name.

PYTHEAS, an Athenian rhetorician, in the age of Demosthenes, who distinguished himself by his intrigues and opposition to the measures of Demosthenes, of whom he observed, that his orations smelt of the lamp. Pytheas joined Antipater after the death of Alexander the Great. His orations were devoid of elegance, harsh, unconnected, and diffuse, and from this circumstance he has not been ranked among the orators of Athens.

DEMADES, a famous Athenian, who, from being a mariner, became a great orator, and appeased Philip by his eloquence, after the famous victory over the Athenians at Chæronea, B. C. 338.

ÆNEAS TACITUS ÆNEAS, a Greek author in the art of war, who lived about B. C. 336. His work was prefixed, by Casaubon, to his edition of Polybius, Paris, 1609, and reprinted, in 12mo., at Leyden, in 1633.

THEOPOMPUS, a celebrated Greek orator and historian, was born in the isle of Chios, and flourished in the reign of Alexander the Great. He was one of the most famous of all the disciples of Isocrates, and won the prize from all the panegyrists whom Artemisia invited to praise Mausolis. He wrote several works, which are lost.

ANAXIPPUS, a comic writer, in the age of Demetrius. He used to say, that philosophers were wise only in their speeches, but fools in their actions.

HYPERIDES, an eminent Grecian orator, the son of Glaucippus, was born at Athens, and studied under Plato and Isocrates. He cultivated the art of eloquence, became one of the most distinguished orators of his time, and acquired that sway in state affairs which popular oratorical talents never failed to obtain in the ancient democracies. He was the steady and zealous opponent of Philip of Macedon, and his zeal caused him to be made commander of a galley, in which capacity he gained much credit by his promptness and zeal in succouring the Byzantians. When Philip threatened an invasion of Eubœa, Hyperides procured a tax to be levied for the equipment of forty galleys, and set the example, by contributing one for himself and another for his son. In the time of Alexander he was pos-

sessed of the chief influence in Athens, and when that prince demanded galleys and officers from the Athenians, he opposed the grant of either. His life was fully devoted to his country. He moved distinguished honours to Demosthenes, his great competitor in eloquence; but when this prince of orators was suspected of having taken a bribe from Harpalus, he was appointed to conduct the prosecution against him. Hyperides was himself accused of having acted contrary to the law, by procuring a decree for granting citizenship to foreigners, and liberty to the slaves, whose families he caused to be transported to the Piræus; but he justified himself on the ground of state necessity. Hyperides continued his opposition to the Macedonian power after the death of Alexander; and when Antipater sent deputies to Athens, who made a high eulogy upon their master, as the worthiest of men; "I know," replied Hyperides, "that he is a very worthy man; but we will have no master, however worthy he may be." The approach of Antipater obliged Hyperides and the other leading characters to quit Athens. Departing thence, he was seeking for a safer place of refuge, when he was apprehended by Archias, in the temple where he had taken sanctuary, and carried to Antipater, at Cleonæ. He was put to the torture, with the hope of obtaining from him some state secrets. To prevent this, he is said to have bit off part of his tongue; but another account relates that his tongue was cut out by order of the tyrant, as a punishment due to his silence. His body was left unburied till some of his relations secretly committed it to the funeral pile, and brought his ashes to Athens. Quintilian characterises the oratory of Hyperides as singularly sweet and acute, better adapted to little than to great causes. In the time of Photius fifty-two of his orations were extant.

CALLISTRATUS, an excellent Athenian orator, who was banished for having obtained too great an authority in the government. Demosthenes was so struck with the force of his eloquence, and the glory that it procured him, that he abandoned philosophy, and resolved from thenceforward to apply himself to oratory.

DINARCHUS, a Greek orator, son of Sostratus, and disciple to Theophrastus, at Athens. He acquired much money by his compositions, and suffered himself to be bribed by the enemies of the Athenians, B. C. 307. Of sixty-four of his orations, only three remain, which are in Stephens's Collection, 1575.

ANAXIMENES, the son of Aristocles of Lampsacus, an orator, the disciple of Diogenes, the cynic. He was preceptor to Alexander of Macedon, and followed him to the wars. Alexander being incensed against the people of Lampsacus, they sent this philosopher to intercede for them. Alexander, knowing the cause of his coming, swore that he would do the very

reverse of whatever he desired of him. Anaximenes begged of him to burn Lampsacus and extirpate the inhabitants, or sell them for slaves. Alexander, unwilling to break his oath, and not able to elude this stratagem, pardoned the people of Lampsacus.

JADDUS, high-priest of the Jews, who, when Alexander intended to pillage Jerusalem and the temple, went to meet him in his pontifical habit, and the sight so struck the victor, that he altered his sentiments, and offered sacrifices to the God of Israel.

SIMON I., sirnamed the Just, high-priest of the Jews, succeeded his father, Onias I., in the reign of Ptolemy Philadelphus. He is celebrated for his justice, and for having repaired the temple of Jerusalem, which had fallen to decay, and surrounding the city with a wall.

ELEAZAR, high-priest of the Jews, succeeded his brother, Simon the Just, about B. C. 292. He is said to have given a copy of the Hebrew Scriptures to Ptolemy Philadelphus, who caused the same to be translated into Greek by seventy interpreters, which version is now known by the name of the Septuagint.

ARISTÆUS, said to be one of the seventy-two translators of the Hebrew Scriptures, at the court of Philadelphus, according to Josephus. A letter, attributed to him, on the subject of that version, is extant, and was printed at Oxford, in 1692.

ANTIGONUS SOCHÆUS, the founder of the Jewish sect of the Sadducees, about B. C. 300. He opposed the Pharisees on the merit of good works, and some of his followers taught that there is no future state of rewards or punishments, resurrection for the dead, or future life.

HISTORY.

EPHORUS, a Greek historian and orator, was a native of Cuma, or Cyme, in Æolia, and flourished about the year B. C. 352. He was a disciple of Socrates, at whose instigation he wrote history, which he commenced after the fabulous periods, with the return of the Heraclidæ into Peloponnesus, and brought down to the twentieth year of Philip of Macedon. This work, which was divided into thirty books, was held in estimation by the ancients, and frequently cited by Strabo and other writers; though the historian is charged with errors, misrepresentations, and plagiarisms. Besides the history, the loss of which is regretted, Ephorus wrote several other books on moral, geographical, and rhetorical subjects, none of which are extant except a few fragments, printed at Leyden, in 1697, 4to.

XANTHUS, a historian of Sardis, under Darius.

ÆSOP, the author of a romantic history of Alexander the

Great, in Greek, which has been translated into Latin and German.

HECATÆUS of ABDERA, a Grecian historian, who attached himself to Ptolemy Lagus. He wrote commentaries on Hesiod and Homer, and a History of Egypt; but his most celebrated work was the History of the Jews, in which he spoke so favourably of that nation, that Plato and Scaliger have doubted whether it were his; Josephus, however, quotes it as the real production of Hecatæus; and Diodorus Siculus and Arrian also mention it.

ISIDORE of CHARAX, a Greek author in the time of Ptolemy Lagus. He composed several historical works, and a description of Parthia, which has been published by Heschelius, and also at Oxford among the collection of the lesser geographers, 1703.

BEROSUS, priest of the temple of Belus, at Babylon, in the time of Ptolemy Philadelphus, wrote the history of Chaldæa, which is often cited by the ancients, and of which Josephus gives some curious fragments. The Athenians, according to Pliny, caused his statue, with a golden tongue, to be placed in their Gymnasium.

MANETHOS, an ancient Egyptian historian, was high-priest of Heliopolis, in the reign of Ptolemy Philadelphus, about the year B. C. 304. He wrote, in the Greek language, a history of Egypt, the substance of which he asserts to have been extracted from certain pillars, on which inscriptions had been made in the sacred dialect of Thoth, the first Mercury, which, after the flood, were translated into the Greek tongue, but were written in the sacred character, and were laid up in books in the sacred recesses of Egypt by the second Mercury; but this account, which certainly related to the earlier portions of the history, is so incredible, by its reference to the Greek language, at a period when it could not be known in Egypt that the writers of the Universal History suspect some mistake or corruption in the passage of Eusebius containing it. The work of Manethos was divided into three tomes, the first of which comprehended the history of the gods and demi-gods, who, in his estimation, were mortal men, very eminent for virtue; the second, that of the eight dynasties of kings, and the third of twelve. The history, which is, in a good measure, fabulous, is lost; but his dynasties have been preserved in the chronicle of Eusebius. Some fragments of the history are to be found in Josephus's work against Apion.

ANTIGONUS CARYSTIUS, an historian and philosopher, flourished under the Ptolemies Lagus and Philadelphus, about B. C. 300. He wrote several lives of philosophers, an heroic poem, entitled "Antipater," mentioned by Athenæus, and other works; but none are extant, except a collection of

wonderful stories, concerning animals and other natural bodies, compiled from various authors.

MEGASTHENES, an ancient Greek historian, who lived under Seleucus Nicanor, about B. C. 292. He wrote a history of Judea, quoted by many authors, but now lost.

IDOMENEUS, a Greek historian of Lampsacus, in the age of Epicurus. He wrote a history of Samothrace.

MUSIC.

LAMIA, the most celebrated female flute player of antiquity. Her beauty, wit, and abilities in her profession, made her regarded as a prodigy. The honours which she received, which are recorded by several authors, particularly by Plutarch and Athenæus, are sufficient testimonies of her great power over the passions of her hearers. Her claim to admiration from her personal allurements, does not entirely depend, at present, upon the fidelity of historians, since an exquisite engraving of her head, upon amethyst, with the veil and bandage of her profession, is preserved in the late king of France's collection, which, in some measure, authenticates the account of her beauty.

As she was a great traveller, her reputation soon became very extensive. Her first journey from Athens, the place of her birth, was into Egypt, whither she was drawn by the fame of the flute-player of that country. Her person and performance were not long unnoticed at the court of Alexandria; however, in the conflict between Ptolemy Soter and Demetrius, for the island of Cyprus, about B. C. 332, Ptolemy being defeated in a sea engagement, his wives, domestics, and military stores fell into the hands of Demetrius.

Plutarch, in his life of this prince, tells us that "the celebrated Lamia was among the female captives taken in this victory. She had been universally admired, at first, on account of her talents, for she was a wonderful performer on the flute; but afterwards her fortune became more splendid, by the charms of her person, which procured her many admirers of great rank." The prince, whose captive she became, and who, though a successful warrior, was said to have conquered as many hearts as cities, conceived so ardent a passion for Lamia, that, from a sovereign and a conqueror, he was instantly transformed into a slave, though her beauty was now in the decline, and Demetrius, the handsomest prince of his time, was much younger than herself.

At her instigation, he conferred such extraordinary benefits upon the Athenians, that they rendered him divine honours; and as an acknowledgment of the influence which he had exer-

cised in their favour, they dedicated a temple to her, under the name of "Venus Damia."

HERODORUS, the trumpeter of Megara, who, according to Athenæus, had the power of animating the troops of Demetrius so much, by sounding two trumpets at a time, during the siege of Argos, as to enable them to move a machine towards the ramparts, which they had in vain attempted to do for several days before, on account of its enormous weight. Now the whole miraculous part of this exploit may safely be construed into a signal given by the musician to the soldiers for working in concert at the battering ram, or other military engines; for want of which signal in former attempts their efforts had never been united, and consequently were ineffectual.

The same writer informs us, that Herodorus was victor in the whole circle of sacred games, having been crowned at the Olympian, Pythian, Nemæan, and Isthmean, by turns.

These performers on the trumpet appear to have been heralds and public criers, who not only gave the signals at the games for the combatants to engage, and announced their success, but proclaimed peace and war, and sounded signals of sacrifice and silence, at religious ceremonies.

As Herodorus is allowed to have been contemporary with Demetrius Poliorcetes, he may be placed as flourishing about the hundred and twentieth olympiad, B. C. 300. According to the authors already cited, he was as remarkable for his gigantic figure and enormous appetite, as for the strength of his lungs, which were so powerful in blowing the trumpet, that he could not be heard with safety unless at a great distance.

TELEPHANES, a celebrated performer on the flute in the time of Philip of Macedon. According to Pausanias, he was a native of Samos, and had a tomb erected to him by Cleopatra, sister of Philip, in the road between Megara and Corinth, which was subsisting in his time. The epitaph upon this musician, which is preserved in the Anthologia, equals his talents to those of the greatest names in antiquity.

> Orpheus, whom gods and men admire,
> Surpass'd all mortals on the lyre;
> Nestor with eloquence could charm,
> And pride and insolence disarm:
> Great Homer, with his heav'nly strain,
> Could soften rocks, and quiet pain:
> Here lies Telephanes, whose flute,
> Had equal pow'r o'er man and brute.

Telephanes was closely united in friendship with Demosthenes, who has made honourable mention of him in his harangue against Midias, from whom he received a blow in public, during the celebration of the feast of Bacchus.

ISMENIAS, one of the most celebrated performers on the flute in antiquity, was a native of Thebes, and no less renowned for splendour, extravagance, and caprice, than for his skill in music. Having been taken prisoner by Atheas, king of the Scythians, he performed on the flute before this rude monarch; but though his attendants were charmed so much that they applauded him with rapture, the king laughed at their folly, and said that he preferred the neighing of his horse to the flute of this fine musician.

Ælian tells us that he was sent ambassador into Persia. Lucian, that he gave three talents, or five hundred and eighty-one pounds, five shillings, for a flute, at Corinth. Antisthenes, not being very partial to music, said he was sure that Ismenias was a worthless fellow, by his playing so well on the flute. Plutarch relates the following story of Ismenias: Being sent for to accompany a sacrifice, and having played some time without the appearance of any good omen in the victim, his employer became impatient, and, snatching the flute out of his hand, began playing in a very ridiculous manner himself, for which he was reprimanded by the company; but the happy omen soon appearing, "There!" said he, "to play acceptably to the gods, is their own gift!" Ismenias answered, with a smile, "While I played, the gods were so delighted, that they deferred the omen, in order to hear me the longer; but they were glad to get rid of your noise upon any terms." The same author, in his life of Demetrius, informs us, that Ismenias used to instruct his pupils by examples of excellent and execrable performance; letting them hear, immediately after each other, a good and a bad player on the flute; saying of the first, "This is the way you should play;" and of the second, "This is the way you should not play." He is recorded by Pliny as a prodigal purchaser of jewels, which he displayed with great ostentation.

ARISTOXENUS, the most ancient musical writer, of whose works many tracts are come down to us, was born at Tarentum. He was the son of a musician, whom some call Mnesias, others Spintharus. He had his first education at Mantinæ, under his father and Lamprus of Erythræ; he next studied under Xenophilus, the Pythagorean; and lastly under Aristotle, in company with Theophrastus. Suidas adds, that Aristoxenus, enraged at Aristotle having bequeathed his school to Theophrastus, traduced him ever after. Aristocles, the peripatetic, in Eusebius, exculpated Aristoxenus; and assures us that he always spoke with great respect of Aristotle. Aristoxenus lived under Alexander the Great and his first successors. His Harmonics, in three books, all that have reached us, together with Ptolemy's Harmonics, were first published by Gogavinus, at Venice, in 1562, 4to., with a Latin version. John Meursius

next translated these three books into Latin, from the MS. of Joseph Scaliger. With these he printed, at Leyden, in 1616, 4to., Nichomachus and Alypius, two other Greek writers on music. Meibomius collected these musical writers together; to which he added Euclid, Bacchus senior, and Aristides Quintilianus; and published the whole, with a Latin version and notes, from the elegant press of Elzevir, Amsterdam, 1652, and dedicated them to Christiana, queen of Sweden. Aristoxenus, is said by Suidas to have written four hundred and fifty-two different works, among which, those on music were the most esteemed; yet his writings on other subjects are frequently quoted by ancient authors, notwithstanding Cicero and others say he was a bad philosopher, and had nothing in his head but music. The titles of several of the lost works of Aristoxenus, quoted by Athenæus and others, have been collected by Meursius, in his notes upon this author, by Tonsius and Menage, all which, Fabricius had digested into alphabetical order.

GAUDENTIUS the Philosopher, one of the seven Greek writers on music, collected and published by Meibomius, 1652, with a Latin translation and commentary. He is supposed to have lived B. C. 300.

MATHEMATICS, ASTRONOMY, AND GEOGRAPHY.

EUDOXUS, a celebrated astronomer of Cnidus, in Caria, who flourished about B. C. 370. He studied geometry under Archytas, and travelled into Egypt to learn the other sciences. There he and Plato studied together for thirteen years, after which they came to Athens, where Eudoxus taught with so much renown, that even Plato is said to have envied him. Eudoxus composed Elements of Geometry, from which Proclus tells us, Euclid himself borrowed liberally. Cicero calls Eudoxus the greatest astronomer that ever lived; and Petronius says, he spent the latter part of his life on the top of a high mountain, that he might contemplate the stars with more convenience; Strabo says, the remains of his observatory were to be seen at Cnidas in his time. He died in his fifty-third year.

POLUS, a mathematician, who afterwards followed the tenets of Epicurus, and disregarded geometry, as a false and useless study.

AUTOLYCUS, a Greek mathematician and astronomer of Pitane, in Æolia, who flourished about B. C. 329. He was preceptor in mathematics to Arcesilaus, who was also a disciple of Theophrastus, the successor of Aristotle. The personal history of this philosopher is little known; but two works of

his remain, which prove him to have been an eminent mathematician; the first, a treatise "On the Spheres;" the second, a treatise "On the rising and setting of the Planets."

PYTHEAS, an ancient mathematician, astronomer, and geographer, was a native of the Greek colony of Marseilles, in Gaul, and flourished in the time of Aristotle and Alexander the Great. He contributed to the improvement of science by accounts which he wrote of his travels and voyages, and other works. To him is attributed a work, entitled, The Circuit of the Earth; and in the abridgment of Artemidorus the Ephesian, he is placed in the number of those who have written a "Periplus of the World;" and he is supposed to have written a treatise "De Oceano." None of these pieces have reached modern times, though some of them were extant in the fourth century. From fragments collected out of Strabo, it appears that Pytheas introduced into them, as the testimony of others, a number of marvellous and incredible circumstances, which drew on him the censure of that author and Polybius. The last named author maintained it to be utterly impossible for a private person, who was ever in want, to have travelled so far as he pretended to have done by sea and land. He, however, probably visited all the countries of Europe that are situated upon the ocean, discovered the island of Thule, or Iceland, and penetrated a considerable distance into the Baltic. This fact has been proved by Gassendi, who shows that Pytheas was well acquainted with the northern countries, and accurately marked the distinction of climates, by the difference which he observed in the length of the days and nights in different latitudes. He also attempts to prove that Eratosthenes and Hipparchus improved their geographical works by availing themselves of the labours of Pytheas, without due acknowledgments of their obligations. There is no doubt that Pytheas was a skilful observer of the heavens; for he taught that there is no star in the precise situation of the pole, and he rendered himself famous among astronomers, by being the first calculator of the meridian altitude of the sun at the summer solstice, at Marseilles. This fact he ascertained by erecting a gnomon of a given height, and finding the proportion between that height and the length of the meridian shadow. The result was found to correspond exactly with that of an observation made by Gassendi, at the same place, in the year 1636. To obviate such objections as those advanced by Polybius against the reality of Pytheas's voyages, it has been said that he probably was furnished with the means of prosecuting them at the public expense; for as the republic of Marseilles was then powerful at sea, largely engaged in commercial pursuits, and sent Euthimenes to make such discoveries in the southern parts of the world, as might lead to the extension of its trade, it seems very

probable that Pytheas was despatched on the public account into the northern regions for the same purposes.

ARCHELAUS, a geographer, was the author of a treatise on all the countries conquered by Alexander, in whose time he lived. Stobæus quotes also another book, on rivers, written by one Archelaus.

HERO. There were two celebrated mathematicians of antiquity of this name, who are usually distinguished by the epithets, Hero the Elder, and Hero the Younger. The first was a native of Alexandria, and the disciple of Ctesias, who flourished in the reign of Ptolemy Philadelphus, and Euergetes I. He was distinguished by his great skill in mechanics, and particularly in the construction of machinery; as a moralist, he was inclined to the tenets of Epicurus. The younger Hero is supposed to have flourished under the reign of the emperor Heraclitus.

CLEOSTRATUS, a celebrated astronomer, born in Tenedos, who, according to Pliny, was the first who discovered the signs of the zodiac; others say, that he only discovered the signs Aries and Sagittarius. He also corrected the errors of the Grecian years. He lived about B. C. 306.

TIMOCHARIS, an astronomer of Alexandria. He observed, B. C. 294, on the 9th of March, four hours before midnight, a conjunction of the moon with the Spica Virginis, the star being then, according to him, eight degrees West from the equinoxial point.

EUCLID, the celebrated mathematician, according to the account of Pappus and Proclus, was born at Alexandria, in Egypt, where he flourished, and taught mathematics with great applause, under the reign of Ptolemy Lagus, about B. C. 280. And here, from his time, till the conquest of Alexandria by the Saracens, all the eminent mathematicians were either born or studied; and it is to Euclid and his scholars we are indebted for Eratosthenes, Archimedes, Apollonius, Ptolemy, Theon, &c. &c. He reduced into regularity and order all the fundamental principles of pure mathematics, which had been delivered down by Thales, Pythagoras, Eudoxus, and other mathematicians before him, and added many others of his own discovering; on which account, it is said he was the first who reduced arithmetic and geometry into the form of a science. He likewise applied himself to the study of mixed mathematics, particularly to astronomy and optics.

His works, as we learn from Pappus, and Proclus, are, the Elements, Data, Introduction to Harmony, Phenomena, Optics, Catoprics, Treatises on the Division of Superficies, Porisms, Loci and Superficies, Fallacies, and four books of Conics.

The most celebrated of these is the first work, "The Ele-

ments of Geometry;" of which there have been numberless editions, in all languages; and a fine edition of all his works now extant was printed in 1703, by David Gregory, Savilian Professor of Astronomy at Oxford.

The "Elements," as commonly published, consist of fifteen books, of which the two last, it is suspected, are not Euclid's, but a comment of Hypsicles of Alexandria, who lived two hundred years after Euclid. They are divided into three parts; viz. The Contemplation of Superficies, Numbers, and Solids; the first four books treat of planes only; the fifth, of the proportions of magnitudes in general; the sixth, of the proportion of plane figures; the seventh, eighth, and ninth, give us the fundamental properties of numbers; the tenth contains the theory of commensurable and incommensurable lines and spaces; the eleventh, twelfth, thirteenth, fourteenth, and fifteenth, treat of the doctrine of solids.

There is no doubt, that before Euclid's time, Elements of Geometry were compiled by Hippocrates of Chius, Eudoxus, Leon, and many others, mentioned by Proclus, in the beginning of his second book; for he affirms, that Euclid new ordered many things in the Elements of Eudoxus, completed many things in those of Theatetus, and, besides, strengthened such propositions as before were too slightly, or but superficially established, with the most firm and convincing demonstrations.

History is silent as to the time of Euclid's death, or his age. He is represented as a person of a courteous and agreeable behaviour, and in great esteem and familiarity with king Ptolemy, who once asking him whether there was any shorter way of coming at geometry than by his Elements, Euclid, as Proclus testifies, made answer, that there was no royal way, or path, to geometry.

ARISTARCHUS, a celebrated Greek astronomer and philosopher, and a native of the city of Samos; but at what period he flourished is not certain. It must have been before the time of Archimedes, as some parts of his writings and opinions are cited by that author. He held the doctrine of Pythagoras as to the system of the world. He maintained that the sun and stars were fixed in the heavens, and that the earth moved in a circle about the sun at the same time that it revolved about its own axis. He determined that the annual orbit of the earth, compared with the distance of the fixed stars, is but as a point. For these, his opinions, which time has proved to be undeniably true, he was censured by his contemporaries, some of whom went about to prove that Greece ought to have punished Aristarchus for his heresy. This philosopher invented a peculiar kind of sun-dial, mentioned by Vitruvius. There is now extant only a treatise upon the magnitude and distance of the sun and moon, which was trans-

lated into Latin, and commented upon, by Commandine, who published it, with Pappus's explanations, in 1572.

PAINTING.

CIDEAS, an ancient Greek painter, contemporary with Euphranor, about the hundred and fourth olympiad. Amongst other works, he painted a picture of the Argonauts, which was afterwards bought by Hortensius for the sum of forty-four thousand sesterces, about fourteen thousand four hundred florins, and placed it in a small temple, built on purpose to receive it, in his villa at Tivoli. It was afterwards removed by M. Agrippa to the portico of Neptune, which he had fabricated in Rome.

EUPHRANOR, an eminent painter and sculptor, who flourished about B. C. 362. He wrote several volumes on symmetry and the art of colouring, and was the first who signalized himself by representing the majesty of heroes.

CTESIDEMO, an ancient painter, who is celebrated for his picture representing Hercules taking Œchalia, a city of Bœotia; and for another of Laodæmia ascending the funeral pile.

PAUSIAS, a famous ancient painter, the inventor of Encaustic Painting, was a native of Sicyon. He was a disciple of Pamphylus, and flourished about B. C. 352. He drew a beautiful picture of his mistress, Glycere, for which Lucullus gave two talents. The Sicyonians being obliged to sell his pictures, to clear an enormous debt, they were all purchased by M. Scaurus, the Roman.

PAMPHYLUS, a celebrated painter of Macedonia, in the age of Philip II. He was founder of the school for painting at Sicyon; and he made a law, which was observed, not only in Sicyon, but all over Greece, that none but the children of noble and dignified persons should be permitted to learn painting. Apelles was one of his pupils.

TIMANTHUS, a famous painter of Sicyon, who lived in the reign of Philip II. of Macedon. His painting of the Sacrifice of Iphigenia was much and justly admired, wherein he represented all the spectators in extreme grief, but covered the face of Agamemnon, as esteeming the father's grief impossible to be expressed by the pencil. This painting carried off the prize.

NICIAS, a celebrated painter of Athens, who flourished about B. C. 322, and was universally extolled for the great variety and noble choice of his subject; the force and relievo of his figures; his skill in the distribution of the lights and shades; and his dexterity in representing all sorts of four-

footed animals, beyond any master of his time. His most celebrated piece was that of Tartarus, or Hell, as described by Homer, for which king Ptolemy I. offered him sixty talents, or eleven thousand two hundred and fifty pounds, which he refused, and generously presented it to his own country. He was much esteemed likewise by his contemporaries, for his excellent talent in sculpture.

APELLES, an ancient Greek painter, born in the isle of Cos, and lived in the time of Alexander the Great. He is called the prince of painters, and was so highly esteemed by Alexander, that he would not permit any other person to paint his portrait; and gave him Campaspa, one of his mistresses, with whom Apelles fell in love, while taking her likeness, for a wife. The following reply of the painter to Alexander, or, according to some authors, to a Persian nobleman, who often visited his study, contains a sentiment so apposite as to deserve transcribing. The great man, endeavouring to display his taste on the subject of Apelles's art, and talking very absurdly on the subject, the indignant painter replied, "While you were silent, the boys in my study were lost in admiration of your magnificence; but the moment you began to talk of what you did not understand, they laughed."

CTESILOCO, the scholar of Apelles, was known by his picture representing the birth of the Egyptian Bacchus, where Jupiter seemed to moan effeminately in the midst of the goddesses, assisting at the labour. Pliny speaks of this painting as highly indecent.

PROTOGENES, a celebrated ancient painter, born at Caunas, a city of Caria, subject to the Rhodians, who flourished about B. C. 300. He was at first employed in the lowest use of the brush, as in painting ships, &c.; but soon acquired the highest fame for historical pieces. His most celebrated piece was Jalysus, the founder of Jalysus, a city of Rhodes, which saved Rhodes from destruction; for Demetrius Poliorcetes, who intended to burn the town, raised the siege rather than risk the loss of so valuable a painting. Apelles did great justice to his merits; for he gave him fifty talents (about ten thousand pounds) for one picture, which the Rhodians purchased back from him at a still higher price. He lived very abstemiously.

ARISTIDES, a painter, contemporary with Apelles, flourished at Thebes about B. C. 288. He was the first, according to Pliny, who expressed character and passion, the human mind, and its several emotions; but he was not remarkable for softness of colouring. His most celebrated picture was of an infant, on the taking of a town, at the mother's breast, who is wounded and expiring. The sensations of the mother were clearly marked; and her fear lest the child, upon failure of the

milk, should suck her blood. Alexander the Great took this picture with him to Pella.

ANTIPHIBUS, a famous painter, and the rival of Apelles. He is celebrated for many fine pictures, but most of all, for one representing a youth blowing a spark of fire; from which it would appear that the ancients were not ignorant of the magical effects of the chiaro oscuro.

AETION, a celebrated painter, who has left us an excellent picture of Roxana and Alexander, which he exhibited at the Olympic games. It represents a magnificent chamber, where Roxana is sitting on a bed of a most splendid appearance, which is rendered still more brilliant by her beauty. She looks downward, in a kind of confusion, being struck with the appearance of Alexander standing before her. A number of little cupids flutter about, some holding up the curtain, others undressing the lady; some pulling Alexander by the cloak, and presenting him to his mistress, others playing with his arms; while his friend Hephæstion, and the god Hymen are represented attending with the matrimonial torch. This picture gained Aetion so much reputation, that the president of the games gave him his daughter in marriage.

ARCHITECTURE.

DINOCRATES, a celebrated architect of Macedonia, who rebuilt the temple of Ephesus, when burnt by Erostratus, with much more magnificence than before. Vitruvius informs us that Dinocrates proposed to Alexander the Great to convert mount Athos into the figure of a man, whose left hand should contain a walled city, and all the rivers of the mount flow into his right, and from thence into the sea! He also conceived a scheme for building the temple of Arsinoe, at Alexandria, of loadstone, that should, by its attraction, uphold her iron image in the centre, suspended in the air! Projects which at least showed a vast extent of imagination.

PHILO, a celebrated architect and writer of Byzantium, who flourished about B. C. 300. He wrote a treatise on machines used in war.

SCULPTURE AND STATUARY.

PRAXITELES, a celebrated sculptor of antiquity, was born in Græcia Magna, and flourished about the year B. C. 364. He excelled particularly in the working of marble, and was the author of some of the most famous statues noticed by ancient writers; among these were two of Venus, one clothed, and the

other naked. The first was purchased by the Coans, who preferred it, as the most decent. The Cnidians took the other, which was so exquisitely beautiful, that many persons took a voyage to the island for the sole purpose of seeing it. Praxiteles was deeply enamoured of the famous courtezan Phryne, of whom he made several statucs, one of which was erected at Delphi. Many of his performances were in the Ceraunicus at Athens; among the rest, the statues of Harmodius and Aristogiton, which Xerxes carried away, and Alexander afterwards restored. Many were extant at a later period in Rome. His most noted works were in marble; but he cast many statues in metal, which, as well as those of marble, were greatly admired. He had a son, who inherited his skill and fame.

PHRYNE, a Grecian courtezan, who flourished at Athens about B. C. 328. Society alone can discover the charms of the understanding; and women of virtue, amongst the ancient Grecians, were excluded from society. The courtezans, on the contrary, lived publicly at Athens, and by hearing frequent conversations on philosophy, politics, and poetry, acquired taste, precision, and eloquence. Their houses became the schools of eloquence, from whence the poets drew their feeling for ridicule and grace, and the philosophers, simplicity of diction. Beautiful and highly accomplished, Phryne ranks among the most distinguished in that class of women. She served as a model for Praxiteles, and a subject for Apelles. Both sculptor and painter represented her as Venus. Her statue, in gold, was placed between those of two kings, at Delphi. Wit and beauty were, as amongst their deities, more frequently sacrificed to than virtue. She offered to rebuild the walls of Thebes at her own expense, provided they would permit her to place the following inscription on them: "Alexander destroyed Thebes, Phryne rebuilt it."

LYSIPPUS, a celebrated sculptor and statuary, was born at Sicyon, and flourished in the time of Alexander the Great. He was originally a worker of brass, and then applied himself to painting, till his talents and inclination led him to fix on the profession of a sculptor. He worked with such extraordinary diligence and facility, that he is said to have left one thousand five hundred performances, all of such excellence, that any one of them singly might have conferred celebrity on him as an artist. He attained to so high a reputation, that Alexander forbad any sculptor but Lysippus to make his statues. Lysippus improved the art of statuary by a better imitation of the hair, and by an attentive study of symmetry, in which he considered how the figure appeared in the eye, not what were its exact proportions. The most admirable of his works were the statues of Alexander, of which he executed a series, beginning from his childhood; one, of a man coming out of a bath, was

placed by Marcus Agrippa before his public baths: and being removed by Tiberius, into his own chamber, the Roman people were so clamorous for its restoration, that the emperor thought it prudent to comply with their wishes. A chariot of the sun, at Rhodes, was one of his great works, which was, however, surpassed by a colossus at Tarentum, forty cubits high. His statue of Socrates, and those of the twenty-five horsemen who were drowned in the Granicus, were so highly valued, that, in the age of Augustus, they were sold for their weight in gold.

CHARES, the Lydian, a celebrated statuary, was the disciple of Lysippus, and made the famous colossus of the sun, in the city of Rhodes. He flourished B. C. 288.

MEDICINE.

MENECRATES, a physician of Syracuse, who flourished about B. C. 360, famous for his skill in the profession, but much more for his vanity. He affected the character and attributes of Jupiter; made his patients follow him in those of the other gods; and travelled through different countries, escorted by these counterfeit deities. He once wrote to the king of Macedon, "Menecrates Jupiter to Philip, greeting. Thou reignest in Macedonia, and I in medicine, thou givest death to those who are in good health; I restore life to the sick; thy guard is composed of Macedonians; the gods themselves constitute mine." Philip answered, that he wished him restored to reason. Hearing afterwards that he was in Macedon, Philip sent for him, and invited him to an entertainment. Menecrates and his companions were placed on rich and lofty couches, before which was an altar, covered with the first fruits of the harvest; and while an excellent repast was served up to the other guests, perfumes and libations only were offered to those new gods, who, greatly affronted, hastily left the palace, and never returned.

ERASISTRATUS, a celebrated physician, grandson to the philosopher Aristotle. He discovered, by the motion of the pulse, the love which Antiochus conceived for his step-mother, Stratonice, and was rewarded with one hundred talents for the cure by Seleucus. He was a great enemy to bleeding and violent cathartics, wherein he is now followed by many modern physicians.

PHILIP, a native of Arcania, physician to Alexander the Great. When that monarch had been suddenly taken ill, after bathing in the Cydnus, Philip undertook to remove the complaint, when the rest of the physicians believed that medical assistance would be ineffectual. But as he was preparing this medicine, Alexander received a letter from Parmenio, in which

he was advised to beware of his physician, Philip, as he had conspired against his life. The monarch was alarmed; and when Philip presented him the medicine, he gave him Parmenio's letter to peruse, and began to drink the potion. The serenity and composure of Philip's countenance, as he read the letter, removed every suspicion from Alexander's breast, when he pursued the directions of his physician, and in a few days recovered.

ALEXIPPUS, one of the physicians to Alexander the Great, and in high esteem, as Plutarch informs us, with that prince.

PERIOD XIII.

FROM PTOLEMY EUERGETES TO PTOLEMY PHILOMETOR.

[B. C. 300.]

REMARKABLE FACTS, EVENTS, AND DISCOVERIES.

B.C.

294 The number of effective men in Rome amounts to 270,000.

293 The first sun-dial erected at Rome by Papirius Cursor.

285 Dionysius of Alexandria began his astronomical era on Monday, June 26, being the first who found the exact solar year to consist of 365 days, 5 hours, and 49 minutes. The watch-tower of Pharos built. Ptolemy Philadelphus, king of Egypt, employs seventy-two interpreters to translate the Old Testament into the Greek languages.

284 The foundation of the Achæan republic laid.

283 The college and library founded at Alexandria.

282 The Tarentine war begins.

280 Pyrrhus invades Italy.

279 A census at Rome. The number of citizens 278,222.

265 The number of Roman citizens augmented to 292,224.

264 The first Punic war begins, and continues twenty-three years. The chronology of the Arundelian marbles composed.

260 Provincial quæstors established at Rome. The Romans first engage in naval affairs, and defeat the Carthaginians at sea.

252 A census at Rome, 267,897 citizens.

247 Another. The citizens, 251,212.

246 The records of China destroyed.

241 Conclusion of the first Punic war.

240 Comedies first acted at Rome.

237 Hamilcar, the Carthaginian, causes his son Hannibal, at nine years old, to swear eternal enmity to the Romans.

236 The Tartars expelled from China.

236 Rome at peace with other nations. The temple of Janus shut.

231 Corsica and Sardinia subdued by the Romans. The first divorce at Rome.

219 The art of surgery introduced at Rome.

218 Commencement of the second Punic war. Hannibal passes the Alps and invades Italy.

216 The Romans defeated at Cannæ, May 21st.

214 Syracuse besieged by Marcellus.

209 A census at Rome; 227,107 citizens.

208 Asdrubal invades Italy, but is defeated and killed.

202 Hannibal defeated by Scipio at Zama.

201 Conclusion of the second Punic war.

This period presents us with a state of the world entirely different from the foregoing. We now behold all the eastern part of the world, from the confines of Italy to the Indus, and beyond it, newly united into one vast empire, and at the same time ready to fall for want of a proper head; the western world filled with fierce and savage nations, whom the rival republics of Carthage and Rome were preparing to enslave. The first remarkable events took place in the Macedonian empire. Alexander had left behind him a victorious, and almost invincible army, commanded by most expert officers, all equally ambitious of supreme authority. Peace could not long exist in such a situation. For a number of years, nothing was to be heard of but the most horrid murders, until at last, the mother, wives, children, brothers, and even sisters of Alexander, were cut off; not one of the family of that great conqueror being left alive within thirty years after his death.

Where things were a little settled, four new empires, each of them of no small extent, had arisen out of the empire of Alexander. Cassander, the son of Antipater, had Macedonia and all Greece; Antigonus, Asia Minor; Seleucus had Babylon and all the eastern provinces; and Ptolemy, Egypt and the western ones. One of these empires, however, soon fell; Antigonus being defeated and killed by Seleucus and Lysimachus, at the battle of Ipsus, B. C. 301. The greater part of his dominions then fell to Seleucus; but several provinces took the opportunity of these confusions, to shake off the Macedonian yoke altogether; and thus were formed the kingdoms of Pontus, Bithynia, Pergamus, Armenia, and Cappadocia.

The two most powerful and permanent empires, however, were those of Syria, founded by Seleucus, and Egypt by Ptolemy Soter. The kings of Macedon, though they did not preserve the same authority over the Grecian states that Alexander, Antipater, and Cassander had done, yet effectually prevented them from those outrages upon one another, for which they had formerly been so remarkable. Indeed, it is difficult to determine, whether their condition was better or worse than before they were conquered by Philip; since, though they were now prevented from destroying one another, they were most grievously oppressed by the Macedonian tyrants.

While the eastern parts of the world were deluged with blood, and the successors of Alexander were pulling to pieces the empire which he had established, the Romans and Carthaginians proceeded in their attempts to enslave the nations of the west. The Romans, ever engaged in war, conquered one city after another, till, about the year B. C. 253, they had made themselves masters of almost the whole of Italy. During this time, they had met with only one check in their conquests; and that was the invasion by Pyrrhus, king of Epirus. That ambitious and fickle monarch had projected the conquest of Italy, which he fancied would be an easy matter. Accordingly, in B. C. 271, he entered that country, and maintained a war with the Romans for six years, till at last, being utterly defeated by Cneius Dentatus, he was obliged to return. The Romans had no sooner made themselves masters of Italy, than they wanted only a pretence to carry their arms out of it; and this soon occurred. Being

invited into Sicily to assist the Mamertines against Hiero II., as king of Syracuse, and the Carthaginians, they immediately commenced a war with the latter, which continued with the utmost fury for twenty-three years. The war ended to the disadvantage of the Carthaginians. The consequence of this war was the entire loss of Sicily to the Carthaginians; and, soon after, the Romans seized on Sardinia.

The transactions of the second Punic war are perhaps the most remarkable recorded in history. The states of Greece, weary of the tyranny of the Macedonians, entered into a resolution to recover their liberties. For this purpose, was formed the Achæan league, but as they could not agree among themselves, they called in the aid of the Romans, who finally subdued the kingdom of Macedon. The Romans afterwards conquered the Carthaginians, and destroyed their city, as well as the city of Corinth. The Jews were much oppressed by Antiochus Epiphanes.

GOVERNMENT.

PTOLEMY EUERGETES, son of Philadelphus Ptolemy, succeeded to the throne of Egypt in the year B. C. 246. Soon after his accession, his sister, Berenice, widow of Antiochus Theos, king of Syria, being, with her infant son, reduced to the most imminent danger by Laodice, the first wife of that king, Ptolemy marched with an army to her succour; but, before his arrival, they were taken and put to death. In revenge, he not only seized and put to death Laodice, but made himself master of Syria, Cilicia, and all the country to the Euphrates. He then passed that river, and reduced Mesopotamia, Babylonia, and, it is said, the whole tract of country as far as Bactria and the confines of India. Being called by a revolt in Egypt, he brought back an immense booty in gold and silver, and also a vast number of Egyptian idols, which had been carried away by Cambyses. These he replaced in their temples, and hence he acquired, among his superstitious subjects, the sirname of Euergetes, or the Benefactor. When Ptolemy set out on this expedition, his queen, Berenice, made a vow to consecrate her beautiful hair to the gods, in case he returned to her in safety. She fulfilled her vow; but through the negligence of the priests, it was soon lost. To avert the king's wrath, Conon, the celebrated mathematician, feigned that the locks had been transported into the heavens, and formed a group of stars near the tail of the lion. To this new constellation, as he called it, he gave the name of Berenice's Hair, by which it is still known. After this, Ptolemy made an expedition southwards, which, in the end, gave him possession of all the coasts of the Red Sea on the Arabian and Ethiopic sides, down to the straits of Babelmandel. He died in the year B. C. 221. This

king, says the historian, inherited the love of learning which distinguished his progenitors, and employed much care and expense in augmenting the Alexandrian library. He entertained men of literary eminence at his court; and, having been a pupil of the celebrated Aristarchus, was himself eminent in letters, particularly in historical composition.

BERENICE, daughter of Philadelphus and Arsinoe, who married her own brother, Euergetes, whom she loved with much tenderness. When he went on a dangerous expedition, she vowed all the hair of her head to the goddess Venus, if he returned. Some time after his victorious return, the locks, which were in the temple of Venus, disappeared; and Conon, an astronomer, to make his court to the queen, publicly reported that Jupiter had carried them away, and had made them a constellation. She was put to death by her own son, B. C. 221.

ARSACES, a man of obscure origin, who, upon seeing Seleucus defeated by the Gauls, invaded Parthia, and conquered the governor of the province called Andragoras, and laid the foundations of an empire, B. C. 250. He added the kingdom of the Hyrcani to his newly-acquired possessions, and spent his time in establishing his power and regulating the laws. After death he was made a god of his nation, and all his successors were called, in honour of his name, Arsacidæ.

ARSACES, son and successor of the former, carried war against Antiochus, the son of Seleucus, who entered the field with a hundred thousand foot and twenty thousand horse. He afterwards made peace with Antiochus, and died B. C. 217.

PTOLEMY PHILOPATER, king of Egypt, succeeded his father Euergetes, assuming the name, *Lover of his father*, for reasons that cannot now be ascertained. He was a vicious, dissolute, and cruel prince; one of his first acts, after his accession, was to put his brother Magas to death, because he was supposed to be too much loved by the army. Ptolemy was soon involved in a war with Antiochus the Great, king of Syria, who attempted, but unsuccessfully, to recover the provinces of Cœlo-Syria and Palestine, which had been detached from the Syrian crown by Euergetes. A peace soon followed, in which the contested provinces devolved to Ptolemy; and on this important occasion he visited all their principal cities, and among the rest Jerusalem, where he offered sacrifices, and made rich presents to the temple. Being resisted by the priests in his attempt to enter the holy of holies, he returned to Alexandria so much exasperated against the Jewish nation, that he determined to deprive them of their privileges. A rebellion which broke out in Egypt was the cause of the destruction of a number of Jews, which Eusebius records about this period, representing them as fighting on the royal side. Philopater, in the ninth year of his reign, made an alliance between Egypt and Rome; his

queen brought a son, after having been childless a great number of years. In joy for this event, he gave himself up to all sorts of debaucheries; his queen remonstrated, and to prevent her interference, he caused her to be assassinated. He is also represented as having put his own mother to death; and, according to history, he was unquestionably a most detestable sovereign. But he was not, however, without some good qualities; the love of learning, which was hereditary in this house, was eminently displayed in his character, and he gave some meritorious instances of munificence. He died in the year B. C. 204, after a reign of about seventeen years.

PTOLEMY EPIPHANES, king of Egypt, was only in his sixth year when he succeeded to the throne. During his minority, Antiochus the Great having formed an alliance with Philip, king of Macedon, for the partition of the Egyptian dominions, invaded and took Cœlo-Syria and Palestine. Ptolemy's guardians thereupon sent an embassy to Rome, imploring the protection of the republic; and M. Lepidus was deputed by the senate to go to Egypt, and assume the direction of affairs. When the young king assumed the reins of government, he fell under the government of courtiers, who ministered to his vicious inclinations, and subverted the influence of Aristomenes, who had been in the habit of giving him faithful advice. This he continued, which Ptolemy so much resented, that he caused him to be put to death. His administration became so odious and tyrannical, that a conspiracy was formed among his subjects, which had nearly effected his deposition. By means of another able minister, Polycrates, he was extricated from the danger, but he manifested his treacherous disposition by cruelly executing the conspirators, after they had submitted upon the promise of a pardon. He cultivated a strict friendship with the Romans, to whom he offered succours in their war with Antiochus, although they had Cleopatra, the daughter of that king. He also maintained a strict connexion with the Achaian republic, and one of his last acts was to send an embassy, inviting it to a league, offensive and defensive. As he was preparing to make war against Seleucus, king of Syria, he was poisoned by his nobles and principal officers, who suspected that he meant to defray the expenses of the war with their fortunes. This occurred in the year B. C. 180, in the twenty-fourth year of his reign.

SCOPAS, an Ætolian, who raised some forces to assist Ptolemy Epiphanes, king of Egypt, against his enemies Antiochus and his allies. He afterwards conspired against the Egyptian monarch, and was put to death, B. C. 196.

ANTIOCHUS II., of Syria, surnamed THEOS (God) by the Milesians, because he put to death their tyrant Timarchus, was son and successor of Antiochus Soter. He put an end to

the war which had been begun with Ptolemy; and, to strengthen the peace, he married Berenice, the daughter of the Egyptian king. This so offended his former wife Laodice, by whom he had two sons, that she poisoned him, and suborned Artemon, whose features were similar to his, to represent him as king. Artemon, subservient to her will, pretended to be indisposed, and, as king, called all the ministers, and recommended to them Seleucus, sirnamed Callinicus, son of Laodice, as his successor. After this, it was made public that the king had died a natural death, and Laodice placed her son on the throne, and despatched Berenice and her son, B. C. 246.

BERENICE was daughter of Ptolemy Philadelphus, and wife of Antiochus, king of Syria. This, on the side of Antiochus, was a marriage of convenience, for he repudiated his wife Laodice, that, by uniting himself to Berenice, he might ensure the friendship and protection of the Egyptian king. After the death of Ptolemy, Antiochus again took Laodice, and Berenice retired to Antioch, where she ended her days; for Laodice, mortified at her husband having married this unfortunate princess, indulged towards her the most inveterate hate; and after poisoning Antiochus, for the purpose of placing her son in his elevated station, ordered Berenice to be strangled, B. C. 248.

ARIARATHES IV. succeeded his father Ariamnes on the throne of Cappadocia, and married Stratonice, daughter of Antiochus Theos. He died after a reign of twenty-eight years, B. C. 220, and was succeeded by his son.

SELEUCUS II., surnamed CALLINICUS, succeeded his father, Antiochus Theos, on the throne of Syria, B. C. 246. His mother Laodice having cruelly put to death Berenice the second wife of Antiochus, and her son Ptolemy Euergetes, the brother of Berenice, marched into Syria, slew Laodice, and took possession of great part of the Syrian empire. After his return to Egypt, Seleucus recovered part of his lost dominions; but being defeated by Ptolemy, he applied for aid to his brother. This union brought about a truce with Ptolemy, but the two brothers then quarrelled, and Seleucus was defeated by Antiochus in a great battle at Ancyna. The war between them was carried on with great inveteracy, while the empire was invaded on one side by Eumenes and Attalus, kings of Pergamus; and, on the other, by Arsaces, founder of the Parthian monarchy, who was making a progress in Hyrcania. Seleucus was at length delivered from the hostility of his brother, who was detained captive in Egypt, whither he had fled, and he then turned his arms against Arsaces; but in a great battle that was fought, he was defeated and taken prisoner. He died in Parthia, in consequence of a fall from his horse, in the year B C. 226.

SELEUCUS III., sirnamed CERAUNUS, eldest son of Seleucus II., succeeded him on the throne of Syria. He was a weak and incapable prince; and after a reign of three years he was poisoned by two of his chief officers, while engaged in an expedition against Attalus.

ACHÆUS, the son of Andromachus, whose sister was the wife of Seleucus Ceraunus, was offered the crown of Syria as successor to Seleucus, but declined in favour of Antiochus, the brother of the deceased king, who was afterwards sirnamed the *Great*. All the provinces of Asia Minor was committed to the charge of Achæus. In this station he wrested from Attalus, king of Pergamus, all the countries in Asia which that prince had seized, and annexed them to the crown of Syria. When designs were formed against him, he seized the crown which he had before refused, and was crowned at Laodicea, in Phrygia, assuming ever afterwards the regal title in all letters to the cities of Asia, and obliging them to give it him in all their addresses. Antiochus having succeeded in several enterprises, directed his attention towards carrying on the war in Asia Minor against Achæus, who being shut up in the castle of Sardis, was delivered to Antiochus, after he had taken the city. This prince was moved with compassion towards a person to whom he had once owed his crown; but motives of state prevailing over his natural tenderness, he ordered him to be put to death.

ANTIOCHUS III., sirnamed the GREAT, brother to Seleucus Ceraunus, was king of Syria and Asia, and reigned thirty-six years. He was defeated by Ptolemy Philopater at Raphia; after which he made war against Persia, and took Sardes. After the death of Philopater, he endeavoured to crush his infant son Epiphanes; but the guardians solicited the aid of the Romans, and Antiochus was compelled to resign his pretensions. He conquered the greater part of Greece, of which some cities implored the aid of Rome; and Hannibal, who had taken refuge at his court, encouraged him to make war against Italy. He was glad to find himself supported by the abilities of such a general; but his measures were dilatory, and not agreeable to the advice of Hannibal, and he was conquered, and obliged to retire beyond Mount Taurus, and pay a yearly fine of two hundred talents to the Romans. His revenues being unable to pay the fine, he attempted to plunder the temple of Belus in Susiana, which so incensed the inhabitants, that they killed him with his followers, B. C. 187. In his character of king, Antiochus was humane and liberal, the patron of learning, and the friend of merit; and he published an edict, ordering his subjects never to obey unless his commands were consistent with the laws of the country. He had three sons, Seleucus Philopater, Antiochus Epiphanes, and

Demetrius. The first succeeded him, and the two others were kept as hostages by the Romans. He had a daughter named Antiochia.

SELEUCUS, sirnamed PHILOPATER, succeeded his father Antiochus the Great, on the throne of Syria, in the year B. C. 187. He was favourable to the Jews during the greatest part of his reign, but near the close of it he employed Heliodorus to carry off the treasures of the temple at Jerusalem, as is mentioned in the second book of Maccabees. He was afterwards poisoned by Heliodorus, who usurped his throne. This event occurred in the year B. C. 176. There were several other kings of the name of Seleucus, but they did nothing worthy of notice.

ARIARATHES V., king of Cappadocia, a prince who married Antiochia, the daughter of king Antiochus, whom he assisted against the Romans. Antiochus, being defeated, Ariarathes saved his kingdom from invasion by paying the Romans a large sum of money remitted at the instance of the king of Pergamus.

ARIARATHES VI., son of the preceding, called PHILOPATER, from his piety, succeeded his father B. C. 166. An alliance with the Romans shielded him against the false claims that were laid to his crown by one of the favourites of Demetrius king of Syria. He was maintained on his throne by Attalus, and assisted his friends of Rome against Aristonicus, the usurper of Pergamus; but he was killed in the war, B. C. 130, leaving six children, five of whom were murdered by his surviving wife Laodice.

MITHRIDATES IV., king of Pontus, succeeded his father Ariobazanus, who was the son of Mithridates III.

ARTAXIAS I., king of Armenia, of which country he was joint governor with Hadriades, under Antiochus the Great, but setting up for themselves, they established the two kingdoms of Greater and Lesser Armenia, the first of which was obtained by Artaxias. He was made prisoner by Antiochus Epiphanes, but afterwards obtained his liberty and his throne.

MITHRIDATES V., king of Pontus, succeeded his father Mithridates IV., and strengthened himself on his throne by an alliance with Antiochus the Great, whose daughter Laodice he married. He was succeeded by his son Pharnaces.

ANTIOCHUS IV., sirnamed EPIPHANES, or ILLUSTRIOUS, was king of Syria, after the death of his brother Seleucus, and reigned eleven years. He destroyed Jerusalem, and was so cruel to the Jews, that they called him Epimanes, or Furius, and not Epiphanes. He attempted to plunder Persepolis without effect. He was of a voracious appetite, and fond of childish diversions; he used for his pleasure to empty bags of money in the streets, to see the people's eagerness to gather it;

he bathed in the public baths with the populace, and was fond of perfuming himself to excess. He invited all the Greeks he could at Antioch, and waited upon them as a servant, and danced with such indecency among the stage players, that even the most dissipated and shameless blushed at the sight.

PHILIP, foster brother of Antiochus Epiphanes, (1 Macc. vi. 14 and 55, 2 Macc. ix. 29,) was a Phrygian by birth, and very much in Antiochus's favour. This prince made him governor of Jerusalem, (2 Macc. viii. 8, v, 22,) where he treated the Jews very cruelly, to force them to change their religion. Seeing that Apollonius and Seron were defeated by Judas Maccabæus, he sent for new succours to Ptolemy, governor of Cœlo-Syria, who sent him Gorgius and Nicanor with a powerful army. Some time after, Antiochus, going beyond the Euphrates to extort money from the people, Philip went along with him; and Antiochus finding himself near his end, (1 Macc. vi. 14,) made him regent of the kingdom, put his diadem into his hands, his royal cloak, and his ring, that he might render them to his son the young Antiochus Eupator. But Lysias having taken possession of the government in the name of the young Eupator, who was but a child, Philip not being able to cope with him, durst not return into Syria; but he went into Egypt, carrying the body of Epiphanes along with him, to implore assistance from Ptolemy Philometor against Lysias, the usurper of the government of Syria. The year following, while Lysias was busy in the war carrying on against the Jews, Philip invaded Syria, and took possession of Antioch; but Lysias returning into the country, with great diligence retook Antioch, and put Philip to death, who was taken in the city.

MATTATHIAS, a Jewish priest, founder of the family of Maccabees, was descended from one of the twenty-four appointed by David to officiate in the temple, and was of the branch of the Asmoneans. The persecution of his countrymen, and profanation of their religion by Antiochus Epiphanes, were so grievous to him, that he retired from Jerusalem to his native place, to avoid the sight. One of the king's officers, named Apelles, coming thither to enforce his master's commands, assembled the people, with Mattathias and his five sons, and endeavoured to persuade them to compliance; but the zealous and patriotic priest loudly declared, that although the whole nation abandoned the religion of their fathers, he and his house would continue faithful to their God. His zeal carried him much farther than a mere assertion of his pious constancy; he put in practice an injunction of the Mosaic law, by actually killing on the spot a Jew who presented himself to sacrifice at the altar of an idol. At the same instant, he fell upon, and slew the king's officer and his attendants, overthrew the idol, and ran

through the city, calling upon all who were attached to their law to follow them. They quickly found themselves at the head of a considerable body of men; and having consulted together as to the lawfulness of fighting on the Sabbath-day, it was agreed not only to be lawful, but obligatory, to resist an attack from their enemies, and the enemies of their religion, on the sabbath. They instantly became aggressors, and marched from city to city; overthrew the altars of idolatry, and restored the worship of the true God. Mattathias caused all the prisoners taken from the apostates to be put to death without mercy or compunction. Thus successfully did he commence that revolt which was productive of so many great events under his sons Simeon, Judas, and Jonathan; and perceiving his own end approaching, he gave a most solemn exhortation to his sons to live in unity, and pursue with zeal and courage the course they had entered upon. He died B.C. 166, leaving behind him the character of a valiant and faithful asserter of the religion and liberty of his country.

JUDAS MACCABÆUS, a valiant leader of the Jews, was the third son of Mattathias, of the Asmonean family, whom he succeeded as general of his nation in the year B. C. 166. At this period the Jews were in a state of revolt against Antiochus Epiphanes, and Judas with a small body of men harrassed the Syrians, Samaritans, and apostate Jews, and filled the country with the terror of his name. After some important successes, and being left master of the field, Judas marched to Jerusalem, where he purified the city and temple, the latter of which was again dedicated, and a commemoratory festival on this occasion was instituted, which was ordered to be perpetual. The death of Antiochus gave the Jews some respite, but hostilities were soon renewed, and Judas displayed his usual vigour and military prowess. Lysias, the commander of the Syrians, was now his chief antagonist, him he defeated and obliged to seek terms of peace. After this the Syrian general invaded Judea a second time, and obliged Judas to take refuge in Jerusalem. He besieged the city, which would probably, notwithstanding the valour of its defender, have been obliged to surrender for want of provisions, had not the hostile army been hastily recalled by a rebellion in their own country. After Demetrius Soter had obtained the crown of Syria, the war with the Jews was renewed. Bacchides marched with the flower of his army, surprised Judas at the head of a small body of men, of whom, all but eight hundred, deserted at the approach of the enemy. With these he made a desperate resistance, till he fell upon a heap of slaughtered enemies. This was in the year B. C. 161. The news of his death caused the utmost grief and consternation at Jerusalem, where a general mourning was made for him, and he was cele-

brated in songs as one of the greatest heroes of the nation. His body was recovered, and interred in the sepulchre of his father at Modin.

ZACCHEUS, a person who was left by Judas Maccabæus, along with Simon and Joseph, to besiege the sons of Beon in two towers, (2 Macc. x. 19, 1 Macc. v. 5, iv. 5,) in the year of the world 3840. But Simon's people being bribed with money, permitted some to escape. Judas put these traitors to death. It is not plain that Joseph, Simon, or Zaccheus had any share in this treachery.

JONATHAN, sirnamed Apphus, was son of Mattathias, and brother to Judas Maccabæus. After the death of Judas, he was appointed general of the troops of Israel. Bacchides, general of Demetrius Soter, his enemy, was soon informed of it. Jonathan went immediately into the country bordering on the lake Asphaltites; at last he passed the river Jordan, and observing that Bacchides was advancing towards him with a powerful army, in order to give him battle on the sabbath-day, and being posted in such a manner that he had the enemy before him, Jordan at his back, and woods and marshes at his right and left, he exhorted his people to implore the assistance of heaven, and represented to them the necessity they were under of either conquering or dying, since there was no way for escape. He therefore immediately gave battle, and being within reach of Bacchides, he stretched out his arm, meaning to run him through; but Bacchides dexterously avoided the blow by retiring backwards. At length Jonathan and his people having laid a thousand of their enemies dead upon the spot, and being apprehensive that they should be overwhelmed with numbers, threw themselves into the river Jordan, and swam over it, in the presence of their enemies, who, not daring to pursue them, retreated to Jerusalem. After various other battles, Jonathan made proposals of peace, which Bacchides accepted, returned to Syria, and came no more into Judea. Jonathan dwelt at Machmas, not at Jerusalem, because the troops of Demetrius Nicator were in possession of the citadel. Some years afterwards, Alexander Balas and Demetrius Soter, who contended for the kingdom of Syria, wrote to Jonathan, desiring his friendship, each endeavouring to engage him in their party. Jonathan declared for Alexander Balas, against Demetrius. The first time of his putting on the high-priest's ornaments was on the feast of Tabernacles, in the year B. C, 152. After his receiving Alexander Balas's letter, who gave him this dignity, the people importuned him to accept it, and he solemnly performed the functions belonging to it.

Two years after, Alexander Balas celebrating his marriage with the king of Egypt's daughter at Ptolemais, Jonathan was invited thither, and appeared with royal magnificence. Some

of his enemies attempting to accuse him to the king, he would not hear them, but clothed him in purple, and seated him near to him. Jonathan returned to Jerusalem, and there abode some time in peace. But at the end of two years Demetrius Nicator, son of Demetrius Soter, king of Syria, coming into Syria, sent Apollonius, general of his troops, to Jamnia, in Palestine, to defy Jonathan, telling him that he trusted only to his rocks and mountains, where he kept close, without daring to descend into the plain. Jonathan, stung with these reproaches, assembled ten thousand chosen men, besieged Joppa, and took it with ease. From thence he marched against Apollonius, defeated him, killed eight thousand of his men, and returned loaded with booty to Jerusalem. Alexander Balas was killed some years after; whereupon Demetrius Nicator was advanced to the throne of Syria. Jonathan taking advantage of the troubles in Syria, besieged the citadel of Jerusalem. Some time after, Jonathan having desired Demetrius to recall his troops from the citadel of Jerusalem, that prince answered him, that he would not only do what he requested, but more, provided he would send him succours, to reduce the inhabitants of Antioch. Jonathan sent him three thousand chosen men, who rescued him from his danger; for his people had besieged him in his palace. The city of Antioch was obliged to solicit his clemency, and desire peace.

Demetrius was not so grateful as he might have been, but shortly after he quarrelled with Jonathan. His ingratitude was the cause of Jonathan's declaring for young Antiochus, whom Tryphon had set on the throne of Syria. Jonathan fought several battles with Demetrius's generals. About the same time he renewed his alliance with the Romans and Lacedæmonians. Jonathan marched against the Zebedean Arabians, or Nabathæans, defeated them, and returned to Jerusalem with great booty. He undertook to rebuild the walls of Jerusalem, and to raise the wall between the fortress, which was in the hands of the Syrians, and the city. Tryphon having conceived the design of despatching young Antiochus, and stepping into his throne, thought it necessary to secure the person of Jonathan. He persuaded him to come to Ptolemais, and having not above a thousand men with him, the inhabitants, when he had entered into their city, shut the gates, killed the Jews who attended Jonathan, seized him, and put him in chains. Tryphon killed Jonathan and his sons some time after at Bascama, perhaps Berek, not far from Bethshan. Simon procured the bones of Jonathan, his brother, and buried them at Modin, in a magnificent mausoleum. There was a general and great mourning over all Israel for Jonathan many days.

ALCIMAS, or, as he is called by Josephus, JACIMUS, or

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JOACHIM, was high priest of the Jews, and succeeded to that office B. C. 162. He was of the race of the priests, but not of a family of the first rank, nor whose ancestors had enjoyed the high priesthood. Besides, he had been polluted with idolatry during the persecution of Antiochus Epiphanes, (2 Macc. xiv. 3,) and obtained this dignity by very irregular methods. After the death of Menelaus, he was confirmed in his office by king Antiochus Eupator. Alcimas did not perform the functions of it, till after the death of Judas Maccabæus. Seeing, therefore, that he could not exercise his dignity of high priest, he no sooner heard that Demetrius, the son of Antiochus Epiphanes, had privately left Rome, and was arrived in Syria, than he waited on the new monarch at the head of the apostate Jews, who were then at Antioch. He besought Demetrius to defend them from the violence of Judas Maccabæus, whom he accused as an oppressor of such as supported the king's party, and who had expelled them their country. He also intreated him to send some person into Judea to examine into the mischiefs and disorders committed by Judas Maccabæus, and to chastise his insolence. 1 Macc. vii.

Demetrius immediately sent Bacchides with an army into Judea, and confirming Alcimas in his office of high priest, charged them jointly with the conduct of the war. They endeavoured to surprize Judas and his brethren, who, suspecting the snare laid for them, happily escaped. However, Alcimas swearing that no injury should be offered to any, about sixty Assideans, with many scribes and doctors of the law, put themselves in his power, and were all murdered. After this perfidious action not one would trust him.

Bacchides having established Alcimas by force in Judea, marched into Syria, and left to Alcimas the whole government of the province, with troops sufficient for his support. Alcimas for some time defended himself with success, but Judas obtained a superiority; he found himself unable to resist him, and returned to the king with a present of a gold crown, a palm tree, and golden branches which he had probably taken out of the temple. 2 Macc. xiv. 3, 4. Seizing a favourable opportunity, he represented to the king, that so long as Judas lived, his authority would never be settled in Judea. The same was suggested by others, who had much influence with the king. Demetrius, therefore, was at length persuaded to send a new army into Judea, under the command of Nicanor. This general was killed, and his army routed, in a battle which he fought with Judas Maccabæus. Demetrius, being informed of this, again sent Bacchides and Alcimas, with a powerful reinforcement, consisting of the choice of all his troops. Judas Maccabæus having ventured to attack this army with a body of only eight hundred men, was killed in the engagement. 1 Macc.

ix. 1. 22. By the death of Judas, Alcimas and his party was delivered from a formidable enemy, and obtained superiority in the country. Alcimas began to exercise the offices of the priesthood, which he had purchased with money; but attempting to pull down the wall of the inner court, which had been built by the prophets, and which probably separated the altar of burnt offering from the priest's court, God punished him by a stroke of the palsy, of which he died B. C. 160. 1 Macc. vii. 9. ix. 54.

ANTIOCHUS V., sirnamed EUPATOR, succeeded his father Epiphanes on the throne of Syria, B. C. 164. He made a peace with the Jews, and in the second year of his reign, was assassinated by his uncle Demetrius, who said that the crown was lawfully his own, and that it had been seized from his father.

DEMETRIUS I., king of Syria, surnamed SOTER or SAVIOUR, was son of Seleucus Philopater. Being a hostage at Rome, when his father died, his uncle Antiochus Epiphanes, usurped the kingdom, and was succeeded by his son Antiochus Eupator. Demetrius at last procured his liberty on pretence of going to hunt, and fled to Syria, where the troops received him as their lawful sovereign. He put to death Eupator and Lysias, but endeavouring to establish himself on his throne by cruelty and oppression, Alexander Balas, the pretended son of Antiochus Epiphanes, claimed the crown, and defeated Demetrius in a battle, B. C. 150.

ALEXANDER BALAS, so called from Bala his mother, was the natural son of Antiochus Epiphanes, and upon medals is surnamed Theopator Euergetes. Some historians will not allow him to be even the natural son of Antiochus Epiphanes. Florus calls him an unknown person, and of uncertain extraction. Justin says, that the enemies of Demetrius, king of Syria, suborned a young man from among the meanest of the people, to declare himself son and heir of Antiochus; and that he, warring with success against the king of Syria, obtained his kingdom. Appian plainly affirms, that Alexander Balas pretended to be of the family of the Seleucidæ, without any title to that pretension; and Athenæus says, that he was the supposed son of Antiochus Epiphanes. However, the Roman senate, the Jews, the Egyptians, and the Syrians, acknowledged him as son and heir of that prince. Heraclides of Byzantium was the person who undertook to seat Alexander Balas on the throne of Syria, and to displace Demetrius his particular enemy. He carried Alexander to Rome, and by presents and intrigue prevailed on the senate not only to acknowledge Alexander as the son of Antiochus, but also to issue a decree permitting him to recover the kingdom of Syria from Demetrius, and promising him the assistance of the Ro-

man people. By virtue of this decree, Alexander Balas raised forces; and sailing to Ptolemais in Palestine, he possessed himself of that city, and assumed the title of king of Syria, B. C. 153. He then wrote to Jonathan Maccabæus, and sent him a purple robe, and a crown of gold. (1 Macc. x. 18, &c.) Jonathan therefore embraced the party of Alexander, notwithstanding the offers and solicitations of Demetrius. The two contending kings committed the determination of their cause to a decisive battle, in which Demetrius, after performing prodigies of valour, was defeated and slain.

Alexander Balas having thus obtained full possession of the kingdom of Syria, sent to demand the daughter of the king of Egypt in marriage. Ptolemy complied with the demand, and the marriage was performed at Ptolemais, where the two kings met. But Alexander did not long enjoy prosperity. He had not filled the throne above two years, when Demetrius Nicator, eldest son of the former Demetrius Soter, resolving to revenge the death of his father, procured from Crete an army of mercenaries, and passed into Cilicia. Alexander was then in Phœnicia, and as soon as he received the news, he returned with all speed to Antioch, that he might order affairs before the arrival of Demetrius.

In the mean time, Demetrius having given the command of his troops to Apollonius, that general was defeated by Jonathan Maccabæus, whom Alexander, for his services, advanced to new honours, and made an addition to his territories. (1 Macc. x. 69, &c.) Whilst these things were transacting, Ptolemy Philometor, father-in-law of Alexander Balas, devised how he might unite the kingdom of Syria with that of Egypt, and took private measures to destroy both Demetrius Nicator and Alexander Balas. Under the pretence of assisting his son-in-law, he entered Syria, and after possessing himself of many cities, which received him as a friend, he said that Balas had prepared for him several ambuscades in Ptolemais. (1 Macc. xi. 1, 2, &c.) He advanced to Antioch, without encountering any resistance, and, seating himself on the throne of Syria, put upon his head the two diadems of Egypt and Syria.

Balas, who had retreated into Cilicia, collected a numerous army, with which he marched against Ptolemy and Demetrius Nicator, who were now confederated against him. He gave them battle, but his army was routed, and himself obliged to flee into Arabia, and Jabdiel, a prince of the Arabians, cut off his head, and sent it to Ptolemy. (1 Macc. xi. 17.) This is the account given by the author of the first book of Maccabees. Other historians relate, that Alexander's generals, considering their own interests and security, treated privately with Demetrius, treacherously killed the master, and sent his head to Ptolemy at Antioch. This happened B. C. 145. Alexander

Balas left a son very young, who was called Antiochus Theus, and whom Tryphon raised to the throne.

AMMONIUS was general of Alexander Balas's troops, and accused by Ptolemy Philometor of a design to poison him. In his attempt to escape from Antioch, in the disguise of a female dress, he was apprehended and put to death B. C. 145.

NICOMEDES I., king of Bithynia, had no sooner taken possession of his father's throne, B. C. 270, than he caused two of his brothers to be put to death. The youngest, Zibæas, having saved himself by a timely flight, seized on the coast of Bithynia, then known by the names of Thracia Thyniccia, and Thracia Asiatica, and there maintained a long war with his brother. Nicomedes being informed that Antiochus Soter, king of Syria, was preparing to attack him at the same time, called in the Gauls to his assistance; and on this occasion the people first passed into Asia. Nicomedes, having with their assistance repulsed Antiochus, overcome his brother, and acquired the possession of all his father's dominions, bestowed upon them that part of Asia Minor, which from them was called Gallo Græcia, and Galatia. He enlarged and adorned the city of Astacus, which he called *Nicomedia*. He had two wives, and by one of them was persuaded to leave his kingdom to her son, in preference to his elder brothers.

PRUSIAS I., king of Bithynia, flourished about B. C. 221.

PRUSIAS II., sirnamed VENATOR, king of Bithynia, who made an alliance with the Romans when they waged war with Antiochus, king of Syria. He gave a kind reception to Hannibal, and by his advice he made war against Eumenes, king of Pergamus, and defeated him. Eumenes, who was an ally of Rome as well as Prusias, complained before the Romans of the hostilities of the king of Bithynia. Quintus Flaminius was sent from Rome to settle the disputes of the two monarchs, and he was no sooner arrived in Bithynia, than Prusias, to gain his favour, prepared to deliver to him, at his request, the celebrated Carthaginian, to whom he was indebted for all the advantages he had obtained over Eumenes; but Hannibal prevented it by a voluntary death. Prusias was obliged by the Roman ambassador to make a restitution of the provinces he had conquered, and by his meanness he continued to enjoy the favours of the Romans. When, some time after, he visited the capital of Italy, he appeared in the habit of a manumitted slave, calling himself the freed man of the Romans; and when he was introduced into the senate-house, he saluted the senators by the name of visible deities, of saviours and deliverers. Such abject behaviour rendered him contemptible not only in the eyes of the Romans, but of his subjects, and when he returned home the Bithynians revolted, and placed his son Nicomedes on the throne. The banished monarch fled to Nicomedia,

where he was assassinated near the altar of Jupiter, about B. C. 149. Some say that his son became his murderer. Prusias, according to Polybius, was the meanest of monarchs, without honesty, without morals, virtue, or principle; he was cruel and cowardly, intemperate and voluptuous, and an enemy to all learning. He was naturally deformed, and he often appeared in public in the habit of a woman to render his deformities less visible.

NICOMEDES II., king of Bithynia, grandson of Nicomedes I., began his reign, like him, by sacrificing his brothers to his jealousy, after having waded to the throne in the blood of Prusias his father. He assumed the name of Epiphanes, or the Illustrious, though he performed nothing worthy of this title, or even of notice, during the whole time of his long reign.

NICOMEDES III., son and successor of Nicomedes II., was dethroned by his brother Socrates, and afterwards by the ambitious Mithridates. The Romans re-established him on his throne, and encouraged him to make reprisals upon the king of Pontus. He followed their advice, and was, at last, expelled another time from his dominions, till Sylla came into Asia, who restored him to his former power and affluence.

EUMENES I., king of Pergamus, succeeded his uncle Philetærus about B. C. 263. He made war against Antiochus, the son of Seleucus, and enlarged his possessions by seizing upon many of the cities of the king of Syria. He lived in alliance with the Romans, and made war against Prusias, king of Bithynia. He was a great patron of learning, but was given much to wine, and died of an excess in drinking, after a reign of twenty-two years. He was succeeded by Attalus.

ATTALUS I., king of Pergamus, began his reign B. C. 241. He was a warlike prince, and an encourager of learned men. He made conquests in Ionia, and vigorously repelled Philip V. of Macedon. He died in the seventy-second year of his age, and the forty-third of his reign.

EUMENES II., king of Pergamus, succeeded his father Attalus on the throne of Asia and Pergamus. His kingdom was small and poor, but he rendered it powerful and opulent, and his alliance with the Romans contributed to the increase of his dominions after the victories obtained over Antiochus the Great. He carried his arms against Prusias and Antigonus, and died B. C. 160, after reigning forty years, leaving the kingdom to his son Attalus II. He has been admired for his benevolence and magnanimity; and his love of learning greatly enriched the famous library of Pergamus, which had been founded by his predecessors in imitation of the Alexandrian collection of the Ptolemies. His brothers were so attached to

him, that they enlisted among his body guards to show their fraternal fidelity.

ATTALUS II., king of Pergamus, son of Attalus I., succeeded his brother Eumenes, B. C. 159. His country was invaded in his time by Prusias, king of Bithynia, but was relieved by the Romans. Attalus passed the remainder of his days in peace, and died, aged eighty-two, after reigning twenty-one years.

CHING, or XI-HOAM-JU, emperor of China, about B. C. 240. He rendered his name illustrious by a number of victories; and disgraced it by causing all books to be burnt. He built the *great wall*, after having expelled the Tartars.

DEMETRIUS II., king of Macedonia, succeeded his father Antigonus Gonatus, B. C. 243. After reigning twelve years he died, and was succeeded by his brother Antigonus Doson, his son Philip being in his infancy.

ANTIGONUS II., surnamed DOSON, king of Macedonia, the son of Antigonus I., succeeded his brother Demetrius II. B. C. 231, and was soon after chosen commander-in-chief of the Achæan forces by sea and land. The league being greatly strengthened by the accession of the Epirotes, Bæotians, Phocians, Arcadians, and Thessalians, Cleomenes III., king of Sparta, raised a great army to oppose Antigonus, but being deserted by his allies, the Argives, he was obliged to retreat to defend his own kingdom, after destroying Megalopolis. Antigonus, after taking a number of cities, completely defeated Cleomenes, at Sellasia, who fled to Egypt, after the battle, leaving Lacedæmon open to the victorious army, B. C. 224. Antigonus, however, used his victory with great moderation, giving the Spartans a free republican government, and restoring their ancient laws, which their late sovereign had greatly altered. After this the barbarians having attacked Macedonia, Antigonus returned, and put them to flight, but did not long enjoy his good fortune, for he died the next year, and was succeeded by his nephew, Philip V., B. C. 220.

PHILIP V., king of Macedon, was the son of Demetrius. His infancy, at the death of his father, was protected by Antigonus, one of his friends, who ascended the throne, and reigned for twelve years, with the title of *Independent Monarch*. When Antigonus died, Philip recovered his father's throne, though only fifteen years of age, and he early distinguished himself by his boldness, and his ambitious views. He came to the throne in the year, B. C. 220; and the beginning of his reign was rendered glorious by the conquests of Aratus, a general who was as eminent for his love of justice as his skill in war. But so virtuous a character could hardly fail to be disagreeable to a prince who indulged himself in every species of

dissipation and vice; and his cruelty to him soon displayed his character in its true light; for, to the gratification of every vice, he had the meanness to sacrifice this faithful and virtuous Athenian. Not satisfied with Macedonia, Philip aspired to become the friend of Hannibal, to share with him the spoils which the distresses of the Romans seemed to promise. But his expectations were frustrated; the Romans discovered his intrigues, and though weakened by the valour of the Carthaginians, they were soon enabled to meet him in the field of battle. The consul Lævinus entered Macedonia, obtained a victory over him near Apollonia, reduced his fleet to ashes, and compelled him to sue for peace. This was not permanent; and when the Romans discovered that he had assisted their formidable enemy Hannibal, with men and money, they appointed Quintius Flaminius to punish his perfidy. The Roman consul, in a general engagement, fought near Cynocephale, totally defeated the monarch, who saved his life by flight, and was obliged to demand peace by his ambassadors, which was granted with difficulty. In the midst of these public calamities the peace of his family was disturbed, and Perseus, the eldest of his sons, by a concubine, raised the suspicions of his brother Demetrius, whose condescension and humanity had gained popularity among the Macedonians, and who, from his residence at Rome, as an hostage, had gained the good graces of the senate. Philip listened to the false accusations of Perseus, that Demetrius wished to rob him of his crown. But no sooner was Demetrius sacrificed to his credulity, than Philip became convinced of his rashness, and, to punish the perfidy of Perseus, he attempted to make Antigonus, another son, his successor. But he was prevented by death, in the forty-second year of his reign, B. C. 178.

DICEARCHUS, commander of the fleet which Philip, the last king of Macedon but one, fitted out to attack, contrary to all right and justice, the islands Cyclades. He began this unjust enterprize by a most abominable action; for, as if he would, at the same time, have terrified both gods and men, he was no sooner in a condition to sail, than he erected two altars, one to impiety, and the other to injustice, upon which he celebrated the very same divine service, and paid the same homage to those two crimes, as he would have done to the gods. Polybius, if we had him entire, would have informed us of the success of this war, and the sequel of Dicearchus's actions; the fragments we have remaining of that author only inform us that this impious wretch, engaging in a conspiracy, expired under the torture.

ARATUS, a famous general of the Achæans, who, at twenty years of age, commenced the great attempt to deliver Greece from its tyrants, and establish one general republic among the

different states. He began by expelling Nicocles, the tyrant of his native country, Sicyon, which he thereby joined to the Achæan league, B. C. 253. Two years afterwards he took the fort Acrocorinthus, and delivered Corinth from the Macedonian yoke. Being afterwards repeatedly elected prætor, or general of the league, he delivered Argos, and several other Grecian states from their tyrants. But in the midst of this successful career, while the league was flourishing throughout all Peloponnesus, it was deserted by the Lacedæmonians, whose king, Cleomenes III., joined the Ætolians, and defeated Aratus, B. C. 235. By the advice of Aratus, the Achæans called in the assistance of Antigonus II., king of Macedonia, who joined the league, and defeated Cleomenes, but Aratus was afterwards poisoned by his ungrateful successor, Philip VI., whom he had newly restored, in the second year of the 141st Olympiad, and sixty-second of his age. He was interred at Sicyon, and received the greatest honours from his countrymen. Polybius gives us so great a character of Aratus's Commentaries, or History, that the loss of so valuable a work is highly to be regretted.

ARISTIPPUS, a tyrant of Argos, whose life was one continued series of apprehension. He was killed by a Cretan, in a battle against Aratus, B. C. 242.

PHILOPŒMEN, a celebrated general of the Achæan league, born in Megalopolis, in Peloponnesus. He was no sooner able to bear arms, than he entered among the troops which Megalopolis sent against Laconia. When Cleomenes III., king of Sparta, attacked Megalopolis, Philopœmen displayed much courage, and he signalized himself no less in the battle of Sellasia, where Antigonus defeated Cleomenes. Antigonus made very advantageous offers to gain him over to his interest; but he rejected them. He went to Crete, then engaged in war, and served several years as a volunteer, till he acquired a complete knowledge of the military art. On his return home, he was appointed general of the horse; in which command he behaved so well, that the Achæan horse became famous all over Greece. He was soon after appointed general of all the Achæan forces, when he applied himself to re-establish military discipline among the troops of the republic, which he found in a very low condition. He made great improvements in the Achæan discipline; and had for eight months exercised his troops daily, when news was brought him, that Machanidas was advancing, at the head of a numerous army, to invade Achæa. He accordingly took the field, met the enemy in the territories of Mantinea, where a battle was fought, in which he completely routed the Lacedæmonians, and killed their leader with his own hand; this happened about B. C. 204. But what most of all raised the fame and reputation of Philo-

pœmen was his joining the powerful state of Lacedæmon to the Achæan commonwealth; by which means the Achæans came to eclipse all the other states of Greece. This memorable event happened in the year B. C. 191. The Lacedæmonians, overjoyed to see themselves delivered from the oppressions they had long groaned under, ordered the palace and furniture of their tyrant, Nabis, to be sold; and the sum accruing from thence, to the amount of one hundred and twenty talents, to be presented to Philopœmen, as a token of their gratitude. On this occasion, so great was the opinion which the Spartans had of his disinterestedness, that no one could be found who would take upon him to offer the present, until Timolaus was compelled by a decree. The money, however, he rejected, declaring he would always be their friend without expense. About two years after this, the city of Messene withdrew itself from the Achæan league. Philopœmen attacked them, but was wounded, fell from his horse, was taken prisoner, and poisoned by Dinocrates, the Messenian general, in his seventieth year, B. C. 183. Philopœmen drank the cup with pleasure when he heard from the jailor that his countrymen were victors. The Achæans, to revenge his murder, marched up to Messene, where Dinocrates, to avoid their vengeance, killed himself. The rest, concerned in his murder, were sacrificed on his tomb, and annual sacrifices were held to his memory by the Megalopolitans. To the valour and prudence of Philopœmen, Achæa owed her glory, which upon his death declined; whence Philopœmen was called *the last of the Greeks*, as Brutus was afterwards styled *the last of the Romans*.

PERSES, or PERSEUS, the last king of Macedon, was the son of Philip V. by a concubine. He had a younger brother, Demetrius, who was the offspring of a legitimate marriage, and who on these and other accounts, was regarded by Perses with jealousy and dislike. Demetrius having been by his father given as a hostage to the Romans, had received most of his education at Rome, and had acquired a predilection for that people. Perses made use of this to deprive him of his father's affection, in which he too well succeeded; Demetrius was put under an arrest, under the pretence of a conspiracy, and was, by the order of Philip, poisoned. The king discovered the fraud that had been practised on him; and, in a paroxysm of grief, determined to exclude Perses from the throne, and to appoint Antigonus in his stead; but death put an end to his projects. Perses succeeded to the crown in the year B. C. 178, and his first act was to cause his competitor, Antigonus, to be put to death. He, however, attempted to extinguish the odium of this exemption, by a mild and prudent government. He ingratiated himself with his own subjects, by administering justice with impartiality; and he gained the good

will of the Grecian states by relinquishing certain claims, made by his house, upon their cities. To the Romans he sent an embassy of friendship, which they returned by the mission of ambassadors, who took upon themselves to controul him as a dependent, rather than treat him as a sovereign prince. Misunderstandings, therefore, soon arose between them; and, in the prospect of a war, Perses cultivated the friendship of the Greek states, and the neighbouring princes. He also made ample provision of money and military stores, and kept on foot a numerous and well-disciplined army. With these laudable measures of policy, he did not scruple to join base and treacherous attempts against his enemies. Eumenes, king of Pergamus, his great enemy, and who had made complaints against him before the Roman senate, having paid a visit to the temple at Delphi, was attacked by assassins on his return, and left for dead. This villainous deed was traced to Perses, who was soon afterwards accused of a plot for poisoning the principal persons in Rome, who opposed the Macedonian interest. To the Roman ambassadors, who charged him with these crimes, he gave such an answer, that they left his kingdom, and every thing tended to immediate hostilities. Perses still negociated for peace, but was haughtily answered, that he might treat with the consul, who would shortly arrive in his kingdom with an army. When war was declared, he put himself at the head of a finer army than had been seen in Macedon, since the expedition of Alexander the Great, and marched into Thessaly. He insulted in his camp the Roman consul, who was much inferior in force, and gained considerable advantage in battle. Feeling, however, that he was not equal to cope with so formidable an enemy, he renewed his offers of peace upon very humiliating terms, which were not accepted. Perses was obliged to retreat, and at Pydna he was under the necessity of putting his fate to the hazard of a general engagement, in which he was totally defeated. This took place in the year B. C. 168; and it is affirmed by Polybius and Livy, that, during the battle, Perses was employed in sacrificing to Hercules in the city of Pydna. This has, it must be admitted, been contradicted by Posidonius, a Greek writer, who, being present, affirms, that Perses, notwithstanding he had been disabled by a kick from a horse, insisted upon being conveyed into the field, where he encouraged his men during the combat, till a wound from a dart compelled him to withdraw. He fled, slenderly accompanied, to Pella, where, being remonstrated with by his two chamberlains, he stabbed them both with his own hands. Thence he retreated to Amphipolis, where, having mounted the tribunal to address the people, his tears flowed so fast as to prevent his utterance. From Amphipolis he sailed to the isle of Samothrace, and took refuge in the temple of Castor and Pollux, which was regarded

as an inviolable sanctuary. Doubting his safety there, he hired a mariner of Crete, to carry him, with his family and treasures, to that island; but the man, having got the money on board, set sail, and left Perses to regain admission into the temple. At length he surrendered himself to Octavius, the Roman admiral, who conveyed him to the camp of Æmilius. The consul reproached him severely for his errors, but afterwards treated him with respect and kindness. He was, however, brought to Rome, thrown into prison, and reserved to decorate the triumph of the victor. To this disgraceful scene he came, clad in deep mourning, and followed by his two sons, his infant daughter, their attendants, and the principal Macedonian nobles. After this exhibition, he was thrown into a loathsome dungeon, and reduced to such wretchedness as to be obliged to beg a share of the small pittance allowed to his fellow prisoners. He died about two years after he had been led in triumph, but the manner of his death is not known; and in him ended the kingdom of Macedon, which had subsisted six hundred years from the time of Caranus, the first king. His son, Alexander, was at first placed with a mechanic, a worker in wood, and is said to have become a very ingenious workman; after which he was promoted to be a clerk to the Roman senate. In these inferior occupations, he probably enjoyed a greater share of happiness than he would have had in the superior rank of sovereign.

ANDRISCUS, a man of mean extraction, who pretending to be the son of Perseus, the last king of Macedonia, took the name of Philip, for which he was called *Pseudo-Philippus*, the false Philip. After a complete victory over Juventus, the Roman prætor, he assumed the kingly power; but exercised it with much cruelty. At last, the Romans obliged him to fly into Thrace, where he was betrayed, and delivered into the hands of Metellus, whose triumph he served to grace, walking in chains before him.

AMPHARES, one of the Lacedæmonian ephori, was the chief instrument in the tragical death of king Agis. After the re-establishment of his colleague, Leonidas, this prince took sanctuary in a temple. Amphares was one of those who familiarly visited him there, and accompanied him when he went from thence to the bath, and back again to the temple. As he was returning one day in this manner from the bath, Amphares seized on him, and obliged him to appear before the ephori, and give an account of his conduct; he carried him by force to a prison; the ephori, and their assistants, immediately repaired thither, to sit in judgment upon the king. He assured them, that he had no other intention than to settle affairs on the same basis as Lycurgus had left them, and that he should never repent of so good a design. Whereupon he was condemned to death, and the officers were commanded to conduct him to the

place of execution. The officers thought it so strange and unheard-of a thing to lay violent hands on the person of a king, that they expressed an abhorrence of their orders; and Demochares, a friend of Amphares, was obliged in person to perform the office. Agesistrata, the mother of Agis, and her mother, Archidamia, came immediately to the prison doors, and requested that this prince might be permitted to plead his cause before the people, which occasioned the execution to be hastened. As soon as Agis was strangled, Amphares came out, and assured Agesistrata that no injury should be offered to her son, and that, if she pleased, she might go in and see him; the same permission was offered to the grandmother; and both went into the prison. Amphares caused Archidamia immediately to be hanged; and then ordered Agesistrata to be brought to the place where the execution was performed. The first thing which presented itself to the view of this lady, was the dead corpse of her son, extended on the ground, and next, that of her mother, yet hanging. She assisted the executioners in taking her down, and laid her near the body of Agis; then, kissing her son, she cried out, that he had undone himself, and drawn them into these misfortunes, by his too great lenity. Amphares, hearing these words, told her, that since she approved the conduct of Agis, she should be treated like him. Agesistrata, without showing any surprize, held out her neck to the executioner to be hanged, saying only, that she wished all things might turn to the good and welfare of her country. The people were incensed at such an extraordinary piece of cruelty, and murmured at it; but it was attended with no farther consequences. Then was verified the truth of a maxim, which may be applied on several occasions, People clamour, and then are quiet. The strongest inducement to Amphares to perpetrate this crime, was the desire of not returning what Agesistrata had lent him.

CLEOMENES III., of Sparta, succeeded his father Leonidas. He was of an enterprising spirit, and resolved to restore the ancient discipline of Lycurgus in its full force. He killed the ephori, poisoned his royal colleague Eurydamidas, and made his own brother Elucidas king, contrary to the express laws of the state, which ordained one of each family to sit on the throne. He made war against, and attempted to destroy the Achæan league. Aratus, the general of the Achæans, who supposed himself inferior to his enemy, called Antigonus to his assistance; and Cleomenes, when he had fought the unfortunate battle of Sellasia, retired into Egypt to the court of Ptolemy Euergetes, where his wife and family had gone before him. Ptolemy received him with great cordiality but his successor, weak and suspicious, soon expressed his jealousy of this noble stranger, and imprisoned him. Cleomenes killed himself, and

his body was flayed and exposed on a cross, in the 140th Olympiad.

NABIS, a famous tyrant of Lacedæmon, who attained to the supreme power in that country very soon, after the death of Machanidas, and while the lawful king Agesipolis was living in exile. He is represented as one of the worst and most cruel of men, the enemy of all noble and virtuous persons, and intent only on filling his treasury, and aggrandizing himself by the most unjustifiable means. He, however, is said to have performed with regularity the functions of a chief magistrate, and he probably made his government acceptable, on the whole, to the body of the nation, since he was able to employ a large public force, and to extend his dominion into the neighbouring states. During the war between Philip king of Macedon and the Romans, that monarch not being able to retain Argos, which he had taken, delivered it to the keeping of Nabis, who began to practise every extortion to enrich himself with its spoils. He compelled the magistrates to pass two decrees, one for cancelling old debts, the other for an equal division of land, by which he hoped to ingratiate himself with the lower classes. He obliged, by force, the principal male inhabitants to surrender all their jewels and other valuables, while he disputed with his wife on a similar errand with respect to the females. After this he made an alliance with the Romans; but when the final defeat of the Macedonians had left Nabis in possession of Argos, which was considered as discreditable to the Romans, the senate decreed that their general Quintus Flaminius should carry on war upon him. As, however, the Roman general could make no impression upon that city, he led his forces to Sparta itself. Nabis prepared for a vigorous resistance; and to secure himself from internal treachery, he infamously massacred eighty young men of the principal families of his state. The Roman army laid waste the country around, and reduced several places on the sea coast, especially Gythium, the station of Lacedæmonian maritime force. Nabis sued for peace, but the terms proposed by the Roman general were so severe, that he preferred to risque the consequences rather than submit to them. He was, however, a coward as well as tyrant, and was obliged to supplicate for peace on any terms. Scarcely had the Romans withdrawn themselves, when Nabis began to plan the recovery of his power, but in the event he was slain, which happened in the year B. C. 193, after he had, during fourteen years, acted a considerable part in the affairs of Greece.

HIERONYMUS, a tyrant of Sicily, who succeeded his father or grandfather Hiero, when only fifteen years old. He rendered himself odious by his cruelty, oppression, and debauchery. He abjured the alliance of Rome, which Hiero had observed with so much honour and advantage. He was assas-

sinated, and all his family were overwhelmed in his fall, and totally extirpated, B. C. 214.

HAMILCAR BARCA, father to the celebrated Hannibal, a Carthaginian general, was in Sicily during the first Punic war, and after a peace had been made with the Romans, he quelled one rebellion of slaves, who had taken many African towns, and had laid siege to Carthage itself. This internal war was concluded by the almost total destruction of the enemy; and the towns which had espoused their cause, or which had submitted to their power, were obliged to surrender to the arms of Hamilcar. He now meditated something more important for his country, and extended the dominion of the republic beyond its former limits in Africa, and brought the whole country to a tranquil condition. After this he passed into Spain with his son Hannibal, whom he caused to swear at the altar eternal and irreconcileable enmity against the Romans, a passion by which he himself had ever been animated. In Spain he carried on a war for nine years with great success, subduing many nations, and enriching his army and country with abundance of plunder. In this expedition he laid the foundation of the city of Barcelona.

SPENDIUS, a Campadian deserter, who rebelled against the Romans, raised tumults, and joined the Carthaginians, and carried on war for some time against Hamilcar in that desperate warfare, called, from its horrors, the inexpiable war. He was at last crucified by Hamilcar, with nine of the other ringleaders.

HANNIBAL, son of Hamilcar, a famous Carthaginian general, was educated in his father's camp, and inured from early life to all the labours of the field. When he was only nine years old, he attended his father in Spain, and, though so young, fervently took a solemn oath never to be at peace with the Romans. After the death of Hamilcar he was appointed to the command of the cavalry in Spain; and upon the death of Asdrubal, he was entrusted with the sole command of all the armies of Carthage, though at that time not twenty-five years of age. During the next three years his success was so great that he subdued all the nations in Spain which opposed the Carthaginian power, and took Saguntum after a siege of eight months. This city was in alliance with the Romans, and its fall was the cause of the second punic war, which Hannibal prepared to support with all the courage and prudence of the consummate general. He levied three large armies, one of which he sent to Africa, a second he left in Spain, and he marched at the head of the third towards Italy. He came to the Alps, which had till this moment been regarded as inaccessible, and had never been passed, as it was believed, but by Hercules. After much trouble, however, and almost incessant exertion, he gained the summit in about nine days, and had made the path so clear that

his elephants and heavy baggage were easily transported across these immense mountains; but it was with the amazing loss of thirty thousand men. Conquerors are not apt to calculate, or even regard the costs of an expedition; it is sufficient for them that they succeed; and the destruction of their men gives them little or no concern. As Hannibal advanced into the country, he was met by Scipio; an engagement ensued, the Romans were defeated, and the consul wounded. The Carthaginians next crossed the Po, when the Roman army, being reinforced by the arrival of a large body of men under the consul Sempronius, a general engagement was brought on, which terminated in the complete victory of the Carthaginians. This success, and the deep policy of Hannibal, drew over to his party many of the Cisalpine nations, from whom he obtained vast assistance in numerous bodies of well disciplined men. He is said, however, to have placed so little confidence in their attachment, that he rarely appeared twice in the same dress, in order that he might avoid any attempt that might be made on his life. He now crossed the Apennines, invaded Etruria, and having defeated the consul Flaminius, he met the two consuls Ferentius and Emilius at Cannæ; when that engagement ensued, which has been so long celebrated in the page of history. In this contest the slaughter was so great that no less than forty thousand Romans were killed; and, as an evidence of the greatness of the victory, Hannibal sent to Carthage three bushels of gold rings that had been taken from nearly six thousand Roman knights slain in battle. It seemed now that nothing remained for him to prevent him from putting an end to the republic. He was urged with the most pressing entreaties to march immediately to the gates of Rome; and he has been reproached with not knowing how to make use of the victory which he had so gloriously achieved. This censure, perhaps, did not apply to Hannibal, inasmuch as it is scarcely possible to conceive, that after so hard a fought battle his own army was in a condition to march to another attack, and against troops that had not been in action, but were waiting as a reserve against any emergency. The immediate consequence of this victory was the defection of most of the Roman allies in that part of Italy, and the surrender of the opulent city of Capua, to which the Carthaginian army advanced; and here the conquerors soon forgot their warlike habits in the pleasures and riot of a luxurious city. From this circumstance it has, with much propriety, been said that Capua was a Cannæ to Hannibal. After the battle the Romans became more cautious; and when the dictator, Fabius Maximus, had defied the artifice as well as the valour of Hannibal, they began to anticipate better times. Marcellus, who succeeded Fabius in the field, first taught his countrymen that Hannibal was not invincible. At the suggestion of Scipio it was deter-

mined that war should be carried into Africa, in order to withdraw Hannibal from Rome. When Carthage saw the enemy on her coasts, she recalled her general from Italy, who is said to have obeyed the summons with most poignant regret. With tears in his eyes he left a country which, for sixteen years, he had kept in continual alarm, and which he began to consider almost as his own property. He and Scipio met near Carthage. A general engagement ensued; the field of contest and of carnage was near Zama. Victory declared in favour of the Romans, and it was reported that twenty thousand Carthaginians were killed on the spot, and an equal number made prisoners. Hannibal, unused to defeat, fled to Adrumentum; and now the Romans in their turn granted peace only on very hard terms. His credit was not destroyed among his countrymen by the calamitous issue of this battle. He was employed in some other military expeditions, till the Roman senate, refusing to restore their hostages while Hannibal was suffered to be at the head of an army, he was necessarily deprived of his command. The office of prætor was now conferred upon him; and in executing it he displayed talents that rendered him as great a statesman as he had been illustrious as a general. He regulated the finances, rectified abuses in the administration of justice, and exposed various frauds and corruptions in the public officers. He was too honest for the purlieus of a court, and was obliged to withdraw from his country. At Tyre he was received with all the distinction due to his character. From thence he passed by Antioch to Ephesus, where Antiochus then was, with whom he had many conferences concerning his meditated war with the Romans. He advised that Italy should be made the seat of war; and he offered, if placed at the head of a sufficient body of troops, to make a descent on that country, and keep the enemy engaged till Antiochus should arrive with the main force. The Carthaginians became jealous of the talents and exertions of him, whom, on account of his integrity, they had driven from their country. They apprized their inveterate enemies, the Romans, of what was going on, in order that they might counteract his influence. Through the artifices of the Romans, Antiochus began to be suspicious of the fidelity of the veteran commander; and though there was no reason for the jealousy, the monarch was base enough to meditate a design of delivering him up into the hands of his enemies. Hannibal was apprised of the fact in time to prevent the treachery; and he fled to Prusias, king of Bithynia. Him he endeavoured to excite against the Romans, thus, in every instance, proving that he was not regardless of the oath he had taken in his childish years. Roman vengeance followed him to Bithynia, and an embassy was sent to demand of Prusias instantly to give up Hannibal. When he found there were no means of escape, and

that Prusias had actually surrounded his house with a troop of soldiers, he swallowed a poison which he had always ready against such an emergency, and died in the year B. C. 183, at the age of sixty-three.

PHILINUS, a native of Agrigentum, who fought along with Hannibal against the Romans. He wrote the history of the punic wars.

ASDRUBAL BARCA, the brother of Hannibal, commanded in Spain, where he was several times defeated by the Romans; he afterwards entered Italy with a numerous army to assist his brother, but at the river Metanus he was attacked by the Romans, and after a bloody battle his army was routed, himself slain, and fifty-six thousand of his men shared his fate; five thousand four hundred men were taken prisoners, and about eight thousand Romans were killed. The head of Asdrubal was cut off, and some days after thrown into the camp of Hannibal, who, in the moment that he was in the greatest expectations from a promised supply, exclaimed at the sight, "In losing Asdrubal, I lose all my happiness, and Carthage all her hopes."

ASDRUBAL, a Carthaginian commander, was brother-in-law of Hannibal, and succeeded Hamilcar in Spain, where he built a city called New Carthage, now Carthagena, and reduced the whole country into subjection to the Carthaginians. He was assassinated by a Gaul, in revenge for having put his master to death.

ASDRUBAL, son of Giscon, appointed general of the Carthaginian forces in Spain, in the time of the great Hannibal. He made head against the Romans in Africa, with the assistance of Syphax, but he was soon after defeated by Scipio. He died B. C. 206.

ASDRUBAL, a general whose camp Scipio destroyed, and whose army of twenty-thousand men he routed. When all was lost, Asdrubal fled to the enemy, and begged his life. Scipio showed him to the Carthaginians, upon which his wife, with a thousand imprecations, threw herself and her two children into the flames of the temple of Æsculapius, which she, and others, had set on fire. He was not of the same family as Hannibal.

SOPHONISBA, the daughter of Asdrubal, the celebrated Carthaginian general, a lady of uncommon beauty, and other accomplishments. She was married to Syphax, a Numidian prince, who was at first very successful against his rival, Masinissa, but was afterwards totally defeated, and his kingdom reduced, by the combined forces of Masinissa and the Romans. On this occasion, Sophonisba fell into the hands of Masinissa, and, by her beauty, soon captivated her conqueror. Her husband, Syphax, dying soon after at Rome, Masinissa married her. But this act displeased the Romans, because she was a Carthaginian princess; and the king, though the firm ally at

Rome, had not, forsooth, asked the consent of these proud republicans. Scipio Africanus, senior, in other respects a great and virtuous character, shamefully disgraced his name on this occasion, by ordering the timid Numidian monarch to dismiss Sophonisba. The mean-spirited monster, instead of resenting such an imperious insult, as he ought to have done, by breaking with the Romans, and joining the Carthaginians, in which case, probably, Carthage might have vied with Rome for ages, went to his wife, and advised her to die like the daughter of Asdrubal. She accordingly drank the cup of poison sent her by her husband, with uncommon resolution and serenity, about B. C. 203; and, upon this melancholy scene, our countryman, Thomson, composed his admired tragedy of Sophonisba.

SYPHAX, a king of the Masæsyllii, in Libya, who married Sophonisba, the daughter of Asdrubal, and forsook the alliance of the Romans to join himself to the interest of his father-in-law, and of Carthage. He was conquered in a battle by Masinissa, the ally of Rome, and given to Scipio, the Roman general. The conqueror carried him to Rome, where he adorned his triumph. Syphax died in prison 201 years before Christ; and his possessions were given to Masinissa. According to some, the descendants of Syphax reigned for some time over a part of Numidia, and continued to oppose the Romans.

MASINISSA, the king of a small country in Africa, who took part with the Carthaginians against Rome; but his nephew being taken prisoner by Scipio, he sent him back to his uncle with presents; which so affected Masinissa, that he became the ally of the Romans, who were indebted to him for many victories. At his death he made Scipio Æmilianus guardian of his kingdom. He died B. C. 149.

MICIPSA, king of Numidia, in Africa, was son to Masinissa, who preferred him to his other two sons. He left two sons, Adherbal and Hiempsal.

ABRENTIUS, was made governor of Tarentum by Hannibal. He betrayed his trust to the enemy, to gain the favours of a beautiful woman, whose brother was in the Roman army.

Now follow the Romans of this period.

L. CALPURNIUS PISO, sirnamed FRUGI, a Roman of a distinguished patrician family, called the Calpurnian, according to Cicero; though in another passage he represents him as the son of a tribune. The epithet Frugi is said to have been given him on the following occasion. When consul, in the year B. C. 183, he went into Sicily, in order to suppress a mutiny among the slaves; and after the business was effected, bestowing commendations from the tribunal on those who had chiefly contributed to the success; he awarded to his own son the

prize of a golden crown of three pounds weight, saying at the same time, that he meant to leave him the gold as a legacy, so that he should receive the honour from his generals, and the reward from his father. For this instance of frugality of the public money, the appellation of Frugi was bestowed upon him. In proof of the exactness of the principles of justice by which he was governed, we have the following anecdote. He had always opposed the law of the gratuitous distribution of corn; but when it had been carried by C. Gracchus, he came to demand his portion. Gracchus perceiving him standing in the crowd, asked him how he could be so inconsistent as to receive corn by virtue of the law which he opposed. To this he replied, "It was against my will that you should have the distribution of my property; but, if it must be so, I will claim my share of it." Piso was afterwards censor with Metellus Balearius. He pleaded causes, and was a promoter, or opposer, of several laws. He left behind him various orations, and was the author of "Historical Annals," which, though written in the meagre simplicity of the times, were reckoned of good authority.

QUINTUS MAXIMUS FABIUS, a celebrated Roman, who, from a dull and inactive childhood, was raised to the highest offices of the state. In his first consulship he obtained a victory over Liguria; and the fatal battle of Thrasymenes occasioned his election to the dictatorship. In this important office he began to oppose Hannibal, not by fighting him in the open field, like his predecessors, but by continually harassing his army by counter-marches and ambuscades, from which he received the surname of Cunctator, or the Delayer. Hannibal sent him word, that "if he was as great a captain as he would be thought, he ought to come into the plain and give him battle." But Fabius coolly replied, "that if he was as great a captain as he would be thought, he would do well to force him to fight." Such operations for the commander of the Roman armies, gave offence to some; and Fabius was even accused of cowardice. He, however, continued firm in his resolution; and patiently bore to see his master of horse raised to share the dictatorial dignity with himself, by his enemies at home. When he had laid down his office of dictator, his successors, for a time, followed his plan; but the rashness of Varro, and his contempt for the operations of Fabius, occasioned the fatal battle of Cannæ. Tarentum was obliged to surrender to him after the battle of Cannæ; and on that occasion the Carthaginians observed, that Fabius was the Hannibal of Rome. When he had made an agreement with Hannibal for the ransom of the captives, which was totally disapproved by the Roman senate, he sold all his estates to pay the money, rather than forfeit his word to the enemy. The bold proposal of young Scipio

to carry the war from Italy to Africa, was rejected by Fabius as chimerical and dangerous. He did not, however, live to see the success of the Roman arms under Scipio, and the conquest of Carthage by measures which he treated with contempt, and heard with indignation. He died in the hundredth year of his age, after he had been five times consul, and twice honoured with a triumph. The Romans were so sensible of his great merit and services, that the expences of his funeral were defrayed from the public treasury.

QUINTUS MAXIMUS FABIUS, son of Quintus Maximus Fabius, showed himself worthy of his father's virtues. During his consulship he received a visit from his father, on horseback, in the camp. The son ordered his father to dismount, and the old man cheerfully obeyed, embracing his son, and saying, "I wished to know whether you knew what it is to be consul." He died before his father, who, with the moderation of a philosopher, delivered a funeral oration over his son's body.

GABRIO MARCUS ACILIUS, a consul of Rome, who distinguished himself by his military skill and bravery on several occasions, and particularly in the victory which he gained over Antiochus the Great, king of Syria, at the straits of Thermopylæ.

ACILIUS, son of Gabrio Acilius, he erected a temple to Piety, which his father had vowed to this goddess when fighting against Antiochus. He raised a golden statue to his father, the first that appeared in Italy. The temple of Piety was built on the spot where once a woman had fed with her milk her aged father, whom the senate had imprisoned, and excluded from all aliments.

POPILIUS LÆNUS, a Roman ambassador to Antiochus, king of Syria. He was commissioned to order the monarch to abstain from hostilities against Ptolemy, king of Egypt, who was the ally of Rome. Popilius put many questions to the monarch, who wished to evade any direct answers; but Popilius, with a stick in his hand, made a circle in the sand on which Antiochus stood, and bade him, in the name of the Roman senate and people, not to go beyond it before he had given decisive answers. This had the desired effect; Antiochus withdrew his garrisons from Egypt, and no longer thought of making war upon Ptolemy.

PAULUS ÆMILIUS, a Roman, son of the Æmilius who fell at Cannæ, was celebrated for his victories, and received the sirname of *Macedonicus*, from his conquest of Macedonia. In the early part of his life he distinguished himself by his uncommon application, and by his fondness for military discipline. His first appearance in the field was attended with great success, and the barbarians that had revolted in Spain were re-

duced with the greatest facility under the power of the Romans. In his first consulship his arms were directed against the Ligurians, whom he totally subjected. His application for a second consulship proved abortive, but when Perseus the king of Macedonia, had declared war against Rome, the abilities of Paulus were remembered, and he was honoured with the consulship about the sixtieth year of his age. After this appointment, he behaved with uncommon vigour, and soon a general engagement was fought near Lydna. The Romans obtained the victory, and Perseus saw himself deserted by all his subjects. In two days the conqueror made himself master of all Macedonia, and soon after the fugitive monarch was brought into his presence. Paulus did not exult over his fallen enemy, but when he had gently rebuked him for his temerity in attacking the Romans, he addressed himself in a pathetic speech to the officers of his army who surrounded him, and feelingly enlarged on the instability of fortune, and the vicissitude of all human affairs. When he had finally settled the government of Macedonia with ten commissioners from Rome, and after he had sacked seventy cities of Epirus, and divided the booty amongst his soldiers, Paulus returned to Italy. He was received with the usual acclamations, and though some of the seditious soldiers attempted to prevent his triumphal entry into the Capitol, yet three days were appointed to exhibit the fruits of his victories. Perseus with his wretched family adorned the triumph of the conqueror, and as they were dragged through the streets before the chariot of Paulus, they drew tears of compassion from the people. The riches which the Romans derived from this conquest were immense, and the people were freed from all taxes till the consulship of Hirtius and Pausa; but while every one of the citizens received some benefit from the victories of Paulus, the conqueror himself was poor, and appropriated for his own use nothing of the Macedonian treasures except the library of Perseus. In the office of censor, to which he was afterwards elected, Paulus behaved with the greatest moderation, and at his death, which happened about 168 years before the Christian era, not only the Romans, but their very enemies confessed, by their lamentations, the loss which they had sustained. He had married Papiria, by whom he had two sons, one of whom was adopted by the family of Maximus, and the other by that of Scipio Africanus. He had also two daughters, one of whom married a son of Cato, and the other Ælius Tubero. He afterwards divorced Papiria, and when his friends wished to reprobate his conduct in doing so, by observing that she was young and handsome, and that she had made him a father of a fine family, Paulus replied, that the shoe which he then wore was new and well made, but that he was obliged to leave it off, though no one but himself, as he said, knew where

it pinched him. He married a second wife by whom he had two sons, whose sudden death exhibited to the Romans, in the most engaging view, their father's philosophy and stoicism. The elder of these sons died five days before Paulus triumphed over Perseus, and the other three days after the procession. This domestic calamity did not shake the firmness of the conqueror; yet before he retired to a private station, he harangued the people, and in mentioning the severity of fortune upon his family, he expressed his wish that every evil might be averted from the republic by the sacrifice of the domestic prosperity of an individual.

Q. ÆLIUS TUBERO, a Roman consul, son-in-law of Paulus the conqueror of Perseus. He is celebrated for his poverty, in which he seemed to glory, as well as the rest of his family. Sixteen of the Tuberos, with their wives and children, lived in a small house, and maintained themselves with the produce of a little field, which they cultivated with their own hands. The first piece of silver plate that entered the house of Tubero, was a small cup, which his father-in-law presented to him, after he had conquered the king of Macedonia.

SEMPRONIUS, a legionary tribune, who led away from Cannæ the remaining part of the soldiers who had not been killed by the Carthaginians. He was afterwards consul, and fought in the field against Hannibal with great success. He was killed in Spain.

L. BANTIUS, a gallant youth of Nola, whom Hannibal found, after the battle of Cannæ, almost dead among the slain. He was sent home with great humanity, upon which he resolved to betray his country to so generous an enemy. Marcellus, the Roman general, heard of it, and rebuked Bantius, who continued firm and faithful to the interest of Rome.

L. CÆCILIUS METELLUS, who saved from the flames the palladium, when Vesta's temple was on fire. He was then high priest. He lost his sight and one of his arms in doing it, and the senate, to reward his zeal and piety, permitted him always to be drawn to the senate house in a chariot, an honour which no one had ever before enjoyed. He also gained a great victory over the Carthaginians in the first Punic war, and took from them elephants, &c. He was honoured with the dictatorship, and the office of master of horse, &c.

MARCUS CLAUDIUS MARCELLUS, a celebrated Roman general, descended from a plebeian, but an ancient and consular family, entered early into the military service of his country, and obtained many honorary rewards for his valour and heroism. He was elected consul with Caius Cornelius Scipio in the year B. C. 222. They were, immediately after their election, obliged to take the field against the enemies of the republic, and Marcellus was singled out by Viridomarus,

king of the Gesatæ, for single combat. The consul soon destroyed his enemy, and consecrated his spoils to Jupiter Feretrius, which being reckoned propitious to his designs, he attacked the enemy, and gained a complete victory. On account of this success, a triumph was decreed to Marcellus, of which the noblest ornaments were the *opime* spoils, that is, those taken from a slain king.

In the second Carthaginian war, Marcellus was appointed prætor of Sicily, and had made ready a fleet for that service, when the event of the fatal battle of Cannæ induced the senate to send him to take the command of those who survived the disaster. He threw himself into Nola, which was threatened by Hannibal with a siege, and gave that commander a considerable check, which revived the courage of the Romans, and saved the place. In the year B. C. 215, Marcellus was again unanimously chosen consul, but a thunder storm happening at the time of the assembly, it was thought the election was displeasing to the gods, and he refused to accept the office, though pressed to it by the people. Fabius Maximus, was elected in his stead, and Marcellus was continued in a pro-consular command over the troops at Nola. After this he was chosen consul in connexion with Fabius Maximus, and thus it was said, Rome was defended at the same time by her *sword* and her *shield*, which were the epithets applied to these two great commanders. Marcellus was now called to active exertions in Sicily, in which island the Carthaginian interest was very prevalent; he invested Syracuse, the capital, then one of the richest and strongest cities in this part of the world. He first proposed terms of accommodation, which being rejected, he laid siege to the city by land and by sea, taking command of the Roman fleet upon himself, while the prætor Appius commanded the land forces. This siege was rendered very remarkable by the various mechanical contrivances of the great Archimedes for its defence. By their means the first attempts of the Romans were defeated with great loss, and Marcellus, converting the siege into a blockade, led the greater part of his troops against the revolted cities of Sicily, many of which he reduced to obedience. After his consulship was expired, he was continued as pro-consul in the chief command in Sicily, and bent every effort to the finishing a siege, upon which the eyes of all parties were attentively fixed. Marcellus determined on making an assault upon Syracuse, and fixed on the ensuing festival of Diana for this purpose, in which it was imagined the garrison would probably be buried in wine and sleep. At the appointed time a choice band of troops scaled the walls without discovery, and certain quarters of the city were taken without resistance. Marcellus, surveying from an eminence the vast and opulent city, which was about to suffer

all the miseries of a capture, is said to have shed tears, because he could not persuade the inhabitants to save themselves from plunder by a timely surrender. They were deaf to remonstrances, and Marcellus had to sustain a furious attack from the Carthaginians without, and the Syracusans within, which he repulsed with a loss to the assailants. A plague which broke out in Syracuse added to the calamities of that unfortunate city. It ravaged likewise the Carthaginian camp to such a degree as to break it up after carrying off the commander. It was not, however, till the end of three years, that Syracuse was taken by assault, when it was impossible to save the inhabitants from the effects of a sack; the houses were pillaged, and many citizens were put to the sword, among whom was Archimedes, whose fate was particularly afflicting to Marcellus, and who was slain while he was calmly working a mathematical problem. The Roman commander, as soon as he was able, put an end to the atrocities of his soldiers, and displayed much personal clemency and humanity to the vanquished, but he carried away all the public monuments of art which decorated Syracuse for the ornament of Rome. Marcellus continued some time longer in Sicily, but his last action ended in a considerable victory obtained over the combined forces of Hanno and Epicydes, after which he returned to Rome with great glory. In the year B. C. 210 he was again chosen consul, when he was accused by the Syracusans with cruelty and a violation of treaty. He was, however, after due enquiries, acquitted of the charges, and his subsequent behaviour would have done honour to any man. He raised up the Syracusan deputies, who had been his accusers, and had fallen at his feet to implore forgiveness, assured them not only of his pardon, but of his future protection, and obtained of the senate that the people of Syracuse should be reinstated in their liberties, and considered as the allies of Rome. They, unwilling to be behind in respect for his manly virtues, expressed their gratitude to him by a decree, that when he or any one of his family should visit Sicily, the people should walk in procession before him, crowned with garlands, and celebrate the day with public sacrifices, and that thenceforth the whole island should be under the peculiar patronage of the Marcelli. After this Marcellus was a second time called upon to oppose Hannibal. He displayed as usual his great military talents in his operations against this general, but was not sufficiently vigilant against the snares of his adversary. He imprudently separated himself from his camp, and was killed in an ambuscade in the sixtieth year of his age, and in his fifth consulship, being the year B. C. 200. When the body of this great commander was brought to Hannibal, he surveyed it a considerable time in thoughtful silence; and caused it to be buried, or, as others say, to be burned on a fune-

ral pile, and then sent the ashes, enclosed in a silver urn and crowned with laurel, to his son.

CAIUS DUELLIUS, consul in the four hundred and ninety third year of Rome, B. C. 256, vanquished the Carthaginian fleet, and was the first Roman to whom a naval triumph was granted. A column was erected in honour of him with a fine inscription. It was one of the columns which were called *Rostratæ*, on account of the prows of the ships, with which they were adorned. A fragment of this column was dug up at Rome about the end of the sixteenth century, and still subsists.

SCIPIO, is the name of a celebrated family in ancient Rome, who were a branch of the Cornelian family, and by their bravery and other virtues rose to the highest honours in the republic. This sirname was derived from Scipio, a staff, because one of their ancestors had led his father, when blind, and had been to him as a walking staff.

CNEAS CORNELIUS ASINA SCIPIO, and consul B. C. 257 and B. C. 251. During his first consularship, he was defeated in a naval battle, and lost seventeen ships; but in B. C. 256, he took Aleria, in Corsica, and defeated the Carthaginians under Hanno, in Sardinia; took two hundred of their ships, and the city of Panormum in Sicily.

CNÆUS and PUBLIUS SCIPIO, sons of Asina. In the beginning of the second Punic war Publius was sent with an army into Spain to oppose Hannibal, but hearing that Hannibal had gone to Italy, he endeavoured by quick marches to stop him. Hannibal, however, defeated him near the Ticinus, where he would have lost his life had not his son, afterwards the famed Africanus, bravely defended him. He again went into Spain, where he gained several victories over the Carthaginians and other inhabitants. His brother Cnæus shared the command with him; though at first successful, their confidence proved their ruin. They divided their army, and soon after Publius was furiously assailed by the Carthaginians under Mago and the two Asdrubals. Publius was killed, and his army cut to pieces. The victors immediately fell upon Cnæus, from whom thirty thousand Celtiberians had just revolted. He retired to a hill, and defended himself bravely, but was overpowered with his troops by numbers.

LUCIUS CORNELIUS SCIPIO, sirnamed ASIATICUS, was the brother of Africanus, and accompanied him in his expeditions into Spain and Africa. He was rewarded with the consulship for his services, B. C. 187, and was sent against Antiochus, king of Syria, whom with the assistance and advice of his brother Africanus, he completely defeated in a battle at Magnesia, near Sardis, wherein Antiochus lost fifty thousand infantry and four thousand cavalry, and soon after submitted. On his return to Rome, Scipio was decreed a

triumph and the sirname of Asiaticus. But, notwithstanding his victories and disinterested conduct, Cato the censor accused him of having received money from Antiochus, which he had not accounted for. This produced an inquiry, and the judge, being prejudiced, decided against Scipio and his two lieutenants. But upon confiscating his property, the whole effects of Scipio did not amount to near the sum he was charged with, which afforded a decisive evidence of his innocence. His friends and tenants, in this distress made him liberal offers, which he generously declined. He was soon sent to settle the disputes between Eumenes and Seleucus, which he accomplished; and on his return, the Romans ashamed of their former injustice, rewarded his merits with such uncommon liberality, that Asiaticus was enabled to celebrate games in honour of his victory, for ten successive days. He died about B. C. 170.

PUBLIUS CORNELIUS SCIPIO sirnamed AFRICANUS, one of the most illustrious characters of the Roman republic, was the son of Publius Cornelius, Scipio, whose life he saved at the battle on the Ticinus, B. C. 218, being then but a youth of seventeen. This young man fulfilled the promise of his early years by his conduct after the battle of Cannæ, when, being informed that certain persons of high consequence in the state had adopted the design of abandoning their country, he repaired, with some followers, to the place where they were assembled, and compelled them, by the threat of instant death, to take an oath of never abandoning the republic. He was appointed to the edileship, through the favour of the people, at the age of twenty-one, which was some years before the usual age for that high office. In his twenty-fourth year he was appointed proconsul, for the sake of endeavouring to retrieve the affairs that were in an unprosperous state in Spain. The high character which he had already obtained, he is said to have rendered still more the subject of admiration by practices, the result partly of enthusiasm, and partly of artifice. He insinuated to the multitude, that he acted frequently from divine inspiration, or, by the admonitions communicated to him by dreams; and he never undertook public business without repairing to the temple in the capital, as if he were consulting the gods. Soon after his appointment, he embarked a considerable reinforcement of troops, and, having on his arrival, surprised and captured the Capitol of the Carthaginian dominions in Spain, he became master of a great number of prisoners, and immense treasuries. It was upon this occasion he gave an example of continence, for which he has been celebrated by every historian who has written on the subject. A female captive of singular beauty was brought to him as a part of his spoil; he was not insensible to her charms; but, finding that she was betrothed to a Celtiberian prince, instead of using the

supposed rights of a conqueror, he sent for her parents and lover, and surrendered her pure into their hands, at the same time bestowing the ransom which they pressed upon him as an addition to her marriage portion. This noble act, which deserved all the applause that had been bestowed upon it, filled the Spaniards with admiration, and not only the bridegroom joined Scipio's troops at the head of a body of cavalry, but the whole province of Celtiberia came over to the Roman party. In the next campaign, Scipio marched against Asdrubal, the brother of Hannibal, with whom was Masinissa, the Numidian prince. He entirely routed them, and took possession of their camp, with a number of captives. Among these, was a youth of very prepossessing aspect, who was the nephew of Masinissa. Scipio treated him with great kindness, and thus laid the foundation of Masinissa's attachment to the Roman cause. He vigorously pursued his advantages over the Carthaginians, and, after almost entirely destroying Asdrubal's army, obliged him to fly to Africa, leaving Spain entirely in the power of the Romans. In the end, the success of Scipio was complete, and the Roman senate being informed of the event, recalled him to Italy, sending two proconsuls to take the command in Spain. He arrived at Rome near the time of the consular election, and though he was yet under the age prescribed for attaining that dignity, the splendour of his exploits caused him to be unanimously chosen by the people to the office of consul. This was in the year B. C. 205. It was his wish to be sent to command in Africa, but, through the influence of Fabius, he was appointed to a command in Sicily, with a conditional power of passing over to Africa with thirty ships. Being, in his own mind, determined to make that country the theatre of war, he assiduously employed himself in preparations for the purpose. The year of his consulship being ended, he was continued in the command as proconsul, with the permission of carrying with him to Africa such of the Roman troops in Sicily as he should think proper. He at length embarked at Lilybæum, amidst a vast concourse of spectators, and with all the circumstances of solemnity that might impress his soldiers with a sense of the magnitude of the undertaking and the hope of victory. Almost immediately after his landing, he was joined by Masinissa, and, having attained some successors, he proceeded to lay siege to Utica. This, however, he was obliged to abandon, and he chose a place for his winter quarters, where he could readily receive supplies from Italy. In the mean time, his proconsular command having expired, it was continued to him by the voice of the people as long as the war should last. Syphax having married the daughter of Asdrubal, was now fixed in the Carthaginian interest, and lay with his army encamped near the general. Scipio opened the campaign with surprising by

night, and burning the Numidian and Carthaginian camps, and with a great slaughter of their forces. After this, he defeated Asdrubal and Syphax, and captured Tunis, and several of their other towns. The Carthaginians now sent deputies to Rome to treat for a peace, and Scipio agreed to a suspension of hostilities, till their return. They had, however, in the mean time recalled Hannibal from Italy, as the only antagonist fitted to oppose their successful invader. On his arrival, active hostilities recommenced; and the two great commanders met at the head of their collected forces, near Zama, where a decisive battle was fought. This action, which happened in the year B. C. 202, ended in a complete victory over the Carthaginians. Peace was now restored, but the conditions of Carthage were extremely severe; her territories were restricted to Africa; her naval power was annihilated; and a vast sum was exacted from her by way of indemnification. With the ratification of this treaty terminated the second Punic war. Scipio returned to Rome, crowned with glory, and was met at his entrance by the whole body of citizens. A triumph was decreed him by the united votes of the senate and people, together with the sirname of Africanus, by which he has been distinguished from all the other branches of his illustrious family. In the year B. C. 199, he was nominated one of the censors, and in 194 he was elected consul a second time; but, nothing occurred during the year of his office, that gave him an opportunity of distinguishing himself. In B. C. 190, his brother Lucius was chosen consul, and Scipio proposed to accompany him as lieutenant, should he be sent to command in Asia against Antiochus the Great, in whose service his old antagonist Hannibal was engaged. The offer was accepted, and the two brothers, with their troops, marched from the Hellespont. He crossed the strait without opposition. Africanus staying some days after his brother, on account of his being occupied as a priest of the Salii, in religious ceremonies, of which he was always very observant. The son of Africanus had been taken prisoner at sea, and brought to Antiochus, who treated him in the most honourable way, and offered to restore him without ransom, provided he might thereby receive the good offices of their father. Scipio rejected the offer, and obliged the monarch to accept of peace upon any terms. Shortly after this, Scipio, while lying upon a sick bed at Elæa, was gratified with the sight of his son, restored to him by Antiochus. The decisive battle of Magnesia, soon after this, obliged Antiochus to submit to the conditions which the Roman senate imposed on him. Upon the return of Scipio to Rome, he appears to have retired to the repose of private life, which, however, he was not permitted to enjoy very long unmolested. He was accused of various misdemeanors while in office, and a

day appointed for a hearing. After some preliminary inquiries, a second day was appointed; on this, when silence was proclaimed, he rose and said, "On this day, tribunes, and Romans, I gained a decisive victory over Hannibal and the Carthaginians. Since, therefore, such a day should be exempt from strife and contention, I mean to go and pay my devotion to Jove and the other gods who preside over the Capitol, and return them thanks, that, as well as on this day as many others, they have granted me the desire and ability of doing great service to the republic. You my fellow-citizens, to whom it is convenient, go along with me, and pray that you may always possess leaders like myself; for, as from the age of seventeen, to advanced life, you have outgone my years by your honours, so I have anticipated your honours by my actions." He then proceeded to the Capitol, followed by the whole assembly, not excepting the scribes and apparitors, so that the tribunes were left with no other attendants than their slaves, and the public crier. A more splendid mode of defeating an impeachment was never practised, and Livy prefers the glory conferred upon Scipio by his conduct on this day, to his triumph over Syphax and the Carthaginians. It was, however, but a temporary success, for his enemies returning to the charge, cited him a third time, but he refused to submit to what he felt an indignity, and retired to his country seat, his brother appearing in his stead, and pleading the excuse of ill health, which not being considered as satisfactory, the business was adjourned to another day. Tiberius Gracchus, father of the celebrated Gracchi, was one of the tribunes at this time, and as he was known to be an enemy to the Scipios, his refusal to put his name to this decree was thought a prelude to something still more severe; but it arose from the most honourable feelings; he declared that he would not suffer Scipio to be accused till he should return to Rome, and would then even protect him from the necessity of pleading his cause; adding some strong and severe reflections on the public prosecution of a man so venerable, from the high services which he had performed for his country. This interposition was successful, and the generosity of Gracchus was rewarded by the hand of Cornelia, the illustrious daughter of Africanus; henceforth no mention is made of this great man; he probably died very soon after, at or about the age of forty-eight. He desired to be buried at Linturnum, a town on the coast of Campania, to which he had withdrawn; and he manifested his displeasure against his countrymen, by the epitaph which he ordered to be engraved on his tomb: "Ungrateful countrymen who shall not possess my bones." Livy speaks of him as a person more illustrious in his concerns in war, than for his conduct in peace; and he remarks, that little was added to his renown after the second Punic war, the glorious termina-

tion of which was justly ascribed to him. That the retirement of Africanus from public life was owing to inclination rather than necessity, may be inferred from a saying of his recorded by Cicero, that "he was never less employed than when at leisure, nor less solitary than when alone." To this great general, Hannibal, when in exile, paid the following compliment. Being asked his opinion as to the greatest commanders of his time, and the order in which they should stand, "The first," said the Carthaginian, "is Alexander, the second Pyrrhus, and the third myself." "And," said Scipio, "if you had conquered me, in what rank would you have placed yourself?" "In the first," said Hannibal.

C. CORNELIUS NASICA, was the son of Cnæus Scipio and cousin-german to Scipio Africanus, senior. He was at first refused the consulship, though supported by the interest of Africanus, but afterwards obtained it; when he was sent against the Boii, whom he conquered, and was decreed a triumph. He was also successful in an expedition into Spain. It is recorded to his honour, that when the image of the goddess Cybele was brought from Phrygia, the senate decreed, that one of their body, who was most eminent for purity of morals, should be delegated to meet the goddess of Ostia, and Nasica was appointed, as best suiting that character. Nasica also distinguished himself as an orator, and the friend of persecuted virtue, by his zeal in confuting the invidious calumnies invented against his relations Africanus and Asiaticus. He was also a man of genius, and the first inventor of the Clepsydra, or instrument for measuring time by water, about B. C. 159.

CAIUS LÆLIUS, a noble Roman, the particular friend of the first Scipio Africanus, accompanied that commander to Spain, and was instrumental in the capture of New Carthage. When Spain was reduced under the Roman power, Lælius was sent by Scipio to treat with Syphax, and after this he was employed to ravage the coast of Africa. In conjunction with Masinissa, he defeated Syphax, and brought him prisoner to Rome. He commanded the Italian horse at the battle of Zama, and had a considerable share in the success of the day. He was made consul in the year B. C. 190.

T. SEMPRONIUS GRACCHUS, father of Tiberius and Caius Gracchus, twice consul, and once censor, was distinguished by his integrity as well as his prudence and superior ability either in the senate or at the head of the armies. He made war in Gaul, and met with much success in Spain. He married Cornelia, of the family of the Scipios, a woman of great virtue, piety, and learning.

CORNELIA, a daughter of Scipio Africanus, who was the mother of Tiberius and Caius Gracchus. She was courted by a king, but she preferred being the wife of a Roman citizen to

that of a monarch. Her virtues have been deservedly commended, as well as the wholesome principles in which she instructed her two sons. When a Campanian lady made once a show of her jewels at Cornelia's house, and entreated her to favour her with a sight of her own, Cornelia produced her two sons, saying, these are the only jewels of which I can boast. In her life-time a statue was raised to her, with this inscription, *Cornelia mater Gracchorum.* Some of her epistles are preserved.

MARCUS PORCIUS CATO, Major, the Censor, one of the greatest men among the ancients, was born at Tusculum, B. C. 232. He began to bear arms at seventeen; and, on all occasions, showed extraordinary courage; he was a man of great sobriety, and reckoned no bodily exercise unworthy of him. He had but one horse for himself and his baggage, and he dressed it himself; at his return from the campaign, he ploughed his own ground, though he had slaves to do it; he dressed also like his slaves, sat down at the same table with them, and partook of the same fare; he employed his rhetorical talents, in generously pleading causes in the neighbouring cities, without fee or reward. Valerius Flaccus, who had a country seat near Cato, conceiving an esteem for him, persuaded him to come to Rome; where Cato, by his own merit, and the influence of so powerful a patron, was soon taken notice of. He was first elected tribune of the soldiers for Sicily. He was next made quæstor in Africa under Scipio, whom he reproved for his profuseness to his soldiers; being afterwards made prætor, he fulfilled the duties of that office, with the strictest justice. He conquered Sardinia, governed it with admirable moderation, and was elected consul. Being tribune in the Syrian war, he gave distinguished proofs of his valour against Antiochus the Great, and at his return stood candidate for the Censorship. But the nobles, who not only envied him as a new man, but dreaded his severity, set up against him seven powerful competitors. Valerius Flaccus, who had been his colleague in the consulship, was a ninth candidate, and these two united their interests. On this occasion, Cato, far from flattering the people, or giving hopes of gentleness in the execution of his office, declared from the rostra, with a threatening look and voice, "That the times required firm and vigorous magistrates, to put a stop to that growing luxury which menaced the republic with ruin; censors who would cut up the evil by the roots, and restore the rigour of ancient discipline." To the honour of the Romans, notwithstanding these terrible intimations, they preferred him to all his competitors, who courted them by promise of a mild administration. The comitia also appointed his friend Valerius to be his colleague, without whom he had declared, that he could not hope to compass the reformations he had in view. Cato's merit was indeed superior to that of

any of the great men who stood against him. He was frugal of the public money, and not to be corrupted; he was a great soldier, an able statesman, an eloquent orator, a learned historian, and very knowing in rural affairs. Yet, with all these accomplishments, he had very great faults. His ambition being poisoned with envy, disturbed both his own peace and that of the whole city, as long as he lived. Though he would not take bribes, he amassed wealth, by all such means as the law did not punish. The first act of Cato in his new office, was naming his colleague to be prince of the senate; after which, the censors struck out of the list of the senators the names of seven persons, among whom was Lucius, the brother to T. Flaminius. Lucius, when consul, and commanding in Gaul, had with his own hand murdered a Boian of distinction, who had deserted to the Romans, merely to gratify his passion for a young Carthaginian, who longed to see somebody die a violent death. Titus Flaminius brought the affair before the people, who highly approved of Cato's conduct; but what most offended the nobles and their ladies, was the taxes he laid upon luxury in all its branches; dress, household furniture, women's toilets, chariots, slaves, and equipage. These articles were all taxed at three per cent. of their value. The people, however, were so pleased with his regulations, that they ordered a statue to be erected to his honour in the Temple of Health, with an inscription, importing, that by his wise ordinances in his censorship, he had reformed the manners of the republic. Plutarch relates, that before this, upon some of Cato's friends expressing their surprize, that while many persons without merit or reputation had statues, he had none; he answered, "I had much rather it should be asked, why the people have not erected a statue to Cato, than why they have." Cato was the occasion of the third Punic war, and the total destruction of Carthage. Being despatched to Africa to terminate a difference between the Carthaginians and the king of Numidia, on his return to Rome, he reported, that Carthage was grown excessively rich and populous, and he warmly exhorted the senate to destroy a city and republic, during the existence of which, Rome could never be safe. From this time he never spoke in the senate upon any subject, without concluding with these words, "I am also of opinion, that Carthage ought to be destroyed." He judged, that, for a people debauched by prosperity, nothing was more to be feared than a rival state, always powerful, and now from its misfortunes grown wise and circumspect. He held it necessary to remove all dangers from without, when the republic had within so many distempers threatening her destruction. But he did not foresee, that when the rival republic was destroyed, the Romans themselves would avenge the cause of Carthage, by their intestine dissensions; and that their liberty would perish

in the conflict. The only apology that can be made for Cato's inhumanity, in recommending the destruction of a whole people, is, that universal philanthropy was not then understood. Philanthropy and patriotism were then merely local virtues, which the wisest philosophers of Greece and Rome never thought of extending to the *whole human race*. This great duty, which exalts modern ethics so far above the ancient, and which makes no distinction of mankind from country or complexion, was reserved to be promulgated by an unlearned native of a barbarous country, who first taught his narrow-minded countrymen, to consider even the *Samaritans* as their brethren and neighbours. Cato, however severe as a public magistrate, was, in private life, often sociable and good humoured. With his friends at table he intermixed the conversation with lively discourses and witty sayings. Of these Plutarch has collected a pretty large number; of which we shall relate but one. He had married a very handsome wife, who being extremely afraid of thunder, always threw herself into her husband's arms at the least noise she heard in the sky. Cato, who was very willing to be caressed, told his friends, that "his wife had found out a way to make him love bad weather; and that he never was so happy as when Jupiter was angry." This was during his censorship, when he degraded the senator Manlius, who would probably have been consul the year after, only for giving his wife a kiss in the day time, and in the presence of his daughter. Cato died, B. C. 145, aged eighty-five. He wrote several works: viz. 1. A Roman History. 2. Concerning the Art of War. 3. Of Rhetoric. 4. A Treatise of Husbandry. Of these, the last only is extant.

TITUS QUINCTIUS FLAMINIUS, or FLAMININUS, an eminent Roman, was born about the year B. C. 228. He was brought up to the practice of arms, and acquitted himself so well in several things which he undertook, that he was in early life appointed to the conduct of important expeditions. At the age of thirty he was candidate for the consulship, and was chosen, though he had not served any of the inferior and preparatory offices in the state. He obtained, by lot, the conduct of the war in Macedon; and performed, in various parts of Greece, many exploits recorded in history, till at length he treated with Philip, and made a peace on condition that the king should withdraw all the troops from the Grecian towns. Commissioners were sent from Rome to assist Flaminius in disposing of his conquests; these wished Roman garrisons to be kept at Corinth and other places, regarding them as the keys of the country: but the conqueror persuaded them to consent to the full and complete liberation of Greece from foreign dominion. The decree was proclaimed during the Isthmian games. A vast multitude assembled from all parts, uncertain of their

future fate, and filled with the utmost anxiety for themselves and their country. Silence was proclaimed by the sound of a trumpet, and a herald advanced into the middle of the arena, where, in the name of the Roman people and of the pro-consul Flaminius, he declared by name all those cities and states of Greece free which had been possessed by Philip. The proclamation was repeated, and the people, as with one voice, rent the skies with their shouts; so tremendous was the noise, that the birds were said to have been struck to the ground by the concussion of the air, and Flaminius himself was in danger of suffocation from the people who rushed upon him to kiss his hand in gratitude for his kindness. To him it was a glorious day; but the Romans refused to ratify the decree, and in a short time they dictated what terms they chose to the Grecian republics, which now were declared free by Flaminius. The consul left Greece with many tokens of gratitude from the people, but with none which he so highly prized as a present of one thousand two hundred Romans made captive in the war with Hannibal, who had been sold for slaves in the Grecian states, and whom the Achæans had carefully collected and redeemed, in order to send back with him. In the habits of slaves, those men followed the chariot of their benefactor at the splendid triumph granted him on his return. Flaminius was afterwards long kept as a resident in Greece; the attachment of the nation to him, and his accurate knowledge of the views and interests of the several states, rendering him very useful as a negociator. About the year B. C. 190, he was created censor at Rome; after which he was employed as an ambassador to Prusias, king of Bithynia, whom he persuaded to violate the laws of hospitality in delivering up Hannibal, who had taken refuge in his court; but the veteran soldier prevented the treachery by taking poison.

CHIOMARA, the heroic wife of Ortiagon, a Gaulish prince, a lady equally admirable for beauty and chastity. During the war between the Romans and the Gauls, B. C. 186, the latter were totally defeated on Mount Olympus. Chiomara, among many other ladies, was taken prisoner, and committed to the care of a centurion, no less passionate for money than women. He at first endeavoured to gain her consent to his infamous desires; but not being able to subvert her constancy, he employed force. To make her amends, he offered her liberty, but not without ransom. He agreed with her for an Attic talent; and to conceal his design from the Romans, he permitted her to send any of the prisoners she chose to her relations, and assigned a place near the river where she could be exchanged for the gold. She fixed upon a slave of her own who was among the prisoners; and the centurion soon after carried her beyond the advanced posts, under cover of a dark night. The next

evening two of the relations of the princess came to the place appointed, whither the centurion also carried his captive. When they had delivered him the sum agreed on, the lady, in her own language, ordered those who came to receive her to draw their swords and kill the centurion, who was then weighing the gold. Having thus revenged the injury done her chastity, she took the centurion's head, which she cut off with her own hands, and hiding it under her robe, went to her husband Ortiagon, who had returned home after the defeat of his troops. As soon as she came into his presence, she threw the head at his feet. Surprised at such a sight, he asked whose head it was, and what had induced her to do an action so uncommon to her sex. With a face covered with a sudden blush, but at the same time expressing her fierce indignation, she declared the outrage that had been done her, and the revenge she had taken for it. During the rest of her life, she stedfastly retained the same attachment to that purity of manners which constitutes the principal glory of the fair sex.

PHILOSOPHY.

ARISTO, of Chios, a stoic philosopher, who lived about B.C. 260. He endeavoured to form a sect of his own, and treated logic and physics as useless. He taught that all actions are indifferent in themselves, though he maintained that virtue is the supreme good. He died in consequence of the scorching rays of the sun striking upon his bald head. There is a saying of his recorded, which might render the doctrine of Aristippus less odious than it ordinarily is; that a philosopher might do those of his hearers a prejudice, who put a wrong interpretation upon good meanings; for example, that the school of Aristippus might send out debauchees, and that of Zeno, cynics; which seems to imply, that the doctrine of this philosopher never produced this effect, but when it was misunderstood.

ZADOK, ZADOC, or SADOC, a Jewish sceptical philosopher, who flourished about B.C. 260, and founded the sect of the Sadducees. He taught that virtue is to be practised for its own sake, without respect to punishments or rewards hereafter. His followers were numerous.

BAITHOUSE, a Jew, who, with Zadoc his fellow disciple, founded the sect of the Sadducees. From Baithouse, they were for some time called Baithosæi as well as Sadducees, but are now only known by the latter denomination.

BION, the philosopher, was a native of Scythia, and the disciple of Crates, afterwards turned cynic, then atheist, and at last he became a follower of Theophrastus. He appears to

have been an ostentatious character, possessed of more wit than wisdom. He flourished B. C. 246.

SPHERUS, a Greek philosopher, a disciple of Zeno the stoic, who flourished about B. C. 243. He came to Sparta in the reign of Agis III. and Cleomenes III., and opened a school for philosophy.

CLEANTHES, a stoic philosopher, a disciple of Zeno, flourished B. C. 240. He maintained himself in the day by working in the night. Being questioned by the magistrates how he subsisted, he brought a woman for whom he kneaded bread, and a gardener for whom he drew water; and refused a present from them. He composed several works, of which there are now only a few fragments remaining. His Hymn to Jupiter was first published in 1568. It has been often printed, and was translated into English by Mr. West.

CHRYSIPPUS, a stoic philosopher, born at Idas in Cilicia, was disciple to Cleanthes, Zeno's disciple. He wrote many books, several of which related to logic. None of the philosophers spoke in stronger terms of the fatal necessity of every thing, nor more pompously of man, than this stoic. It became a proverb, that if it had not been for Chrysippus, the porch had never been; yet the stoics complained, as Cicero relates, that he had collected so many arguments in favour of the sceptical hypothesis, that he could not answer them himself; and thus had furnished Carneades, their antagonist, with weapons against them. There is an apophthegm of this philosopher preserved, which does him honour. Being told that some persons spoke ill of him, "It is no matter," said he, "I will live so that they shall not be believed."

LACYDES, a Greek philosopher, and native of Cyrene, was a disciple of Arcesilaus, whom he succeeded in the academic chair. He was brought up in very humble circumstances, but acquired great reputation by intense application to his studies, and a graceful elocution. He was highly esteemed by king Attalus, who gave him a garden where he might devote himself to study, and the instruction of others. This was afterwards known by the name of the Lacydean garden. Attalus wished Lacydes to come and reside at his court; to which he respectfully replied, that the portraits of kings should be viewed at a distance. He taught his disciples never to be hasty in their judgments, and never to speak positively. Having taught philosophy twenty-six years, he resigned the employment to his scholars Telecles and Evander, B. C. 214. In old age he disgraced himself by giving a favourite goose a most magnificent funeral, and he fell a victim to excessive drinking.

CARNEADES, a celebrated Greek philosopher, born at Cyrene, in Africa, and founder of the third academy. He was so fond of study, that he not only avoided all entertainments,

but forgot even to eat at his own table; his maid servant Melessa was obliged to put the victuals into his hand. He was an antagonist of the stoics, and applied himself with great eagerness to refute the works of Chrysippus, one of the most celebrated philosophers of their sect. The power of his eloquence was dreaded, even by the Roman senate. The Athenians being condemned by the Romans to pay a fine of five hundred talents for plundering the city of Oropus, sent Carneades, Diogenes, and Critolaus, to Rome, as ambassadors, who got it mitigated to one hundred talents. Before they had an audience of the senate, they harangued great multitudes in different parts of the city. Carneades's eloquence was distinguished by its strength and rapidity. Cato the elder moved, that these ambassadors should be immediately sent back, as it was very difficult to discern the truth through the arguments of Carneades. The youth at Rome were so charmed by his orations, that they forsook their diversions, and were carried with a kind of madness to philosophy, which spread like enthusiasm. This grieved Cato, who was particularly afraid of that subtlety of wit with which Carneades maintained either side of a question. He harangued in favour of justice one day, and the next day against it, to the admiration of all who heard him, among whom were Galba and Cato, the greatest orators of Rome. This was his element; he delighted in demolishing his own work, because it seemed to confirm his grand principle, that there are only resemblances of truth in the mind of man; so that of two things directly opposite, either may be chosen indifferently. Quintilian remarks, that though Carneades argued in favour of injustice, yet he himself acted according to the strictest rules of justice. The following was a maxim of Carneades: "If a man privately knew that his enemy, or any other person, whose death might be an advantage to him, would come to sit down on grass, in which there lurked an asp, he ought to give him notice of it, though it were in the power of no person whatever to blame him for being silent." Carneades lived to be about ninety years old; his death is placed B. C. 128.

PHORMIO, a peripatetic philosopher, who taught with reputation at Ephesus. Hannibal being of that city, and going to his academy, Phormio had the folly to make a discourse to him on the military art, which only served to render him ridiculous in the eyes of the warrior.

DIOGENES, sirnamed the BABYLONIAN, a stoic philosopher, who flourished about B. C. 200. He was a disciple of Chrysippus, and succeeded Zeno as teacher of philosophy, He accompanied Carneades and Critolaus on the embassy from Athens to Rome. His works are lost.

POETRY.

BION, of Smyrna, a Greek poet, who flourished B. C. 280. His Idylls are very delicate and tender. They are generally published with those of Moschus. His best editions are the Paris of 1686; the Venice of 1746; Heskin's, at Oxford, 1748; Scheirs, at Leipsic, of 1752; Wakefield's, London, 1795.

POSIDIPPUS, a Greek poet, who flourished B. C. 280. He wrote several dramatic pieces, which are lost. There was another poet of the same name who wrote epigrams, which are cited by Athenæus and Stobæus.

CRANTOR, a Greek poet and philosopher, born at Solos in Cilicia. He left his native country, where he was admired; went to Athens, and there studied with Polemon under Xenocrates. He was considered as one of the chief supporters of the Platonic sect, and was the first who wrote commentaries upon Plato's works. He flourished about B. C. 270.

EUPHORION, a poet and historian, born at Chalcis, B. C. 272. Suetonius says that Tiberius composed verses in imitation of Euphorion, Rianian, and Parthenius; with whom he was charmed to such a degree, that he ordered their writings and their pictures to be kept in all the public libraries, among the ancient and celebrated authors.

PHILEMON the younger, son of Philemon the Greek poet mentioned in the last period, was also a poet. He was the author of fifty-four comedies, of which there are still extant considerable fragments collected by Grotius, some of which have been translated by Cumberland. These prove that he was not a poet of the first rank. He flourished about B. C. 272.

QUINTUS ENNIUS, an ancient poet, was born at Rudiæ, a city of Calabria, near Tarentum, B. C. 237. According to Silius Italicus, he served as a centurion in Sardinia, when that island was subdued by T. Manlius, and distinguished himself by his valour. After the war, he probably remained in Sardinia; for Cornelius Nepos informs us, that Cato, the censor, when prætor, brought back with him from his government of Sardinia, the poet Ennius, who must at this time have been in his thirty-fifth year. Another of his patrons was Scipio Africanus the elder, who made him his companion in most of his campaigns. This fact, we learn from Claudian. He was also intimate with Scipio Nasica; the notice taken of him by these eminent persons affords a favourable testimony to his general character and manners; although, Horace represents him as warming his heroic vein by liberal potations. The gout, with which he was afflicted, and his depressed circumstances, were probably owing to his intemperance. These evils, however, he bore with great equanimity; and his life was prolonged to the

age of seventy. He is said to have been the father of epic or heroic poetry among the Latins, though the Greek was his mother-tongue. He was distinguished by that rustic vigour, which is the usual characteristic of genius in an unpolished age. His fragments were printed at Naples in 1590, 4to. and at Amsterdam, in 1707, 4to.

CECILIUS STATIUS, a comic poet, who flourished in the age of Ennius. He was a native of Gaul, and originally a slave. Of course, his latinity was bad, yet he required great reputation by his comedies. He died about B. C. 160, a few years after Ennius.

ANDRONICUS LIVIUS, is regarded as one of the most ancient of the Roman poets. He was the first who attempted to compose a drama in verse, which he himself sung and acted, with a player on the flute to keep him in tune. He was encored and obliged to repeat his pieces so often, that he lost his voice; and being unable to sing or declaim any longer, he was allowed to have a slave to sing, while he only acted the part behind him. Hence came the custom of dividing the declamation or melody of the piece, with which the Roman people were extremely delighted. This poet flourished B. C. 240.

APOLLONIUS, author of the Argonautic, sirnamed the Rhodian, from the place of his residence, is supposed to have been a native of Alexandria, where he is said to have recited some portion of his poem while he was yet a youth. Finding it received by his countrymen, he retired to Rhodes; where he is conjectured to have polished and completed his work, supporting himself by the profession of rhetoric, and receiving from the Rhodians the freedom of their city. He at length returned, with considerable honour, to the place of his birth; and succeeded Eratosthenes in the care of the Alexandrian library, in the reign of Ptolemy Euergetes, about B. C. 246. That prince had been educated by the famous Aristarchus, and rivalled the preceding sovereigns of his liberal family in the munificent encouragement of learning. Apollonius was a disciple of the poet Callimachus, but their connection ended in the most violent enmity; which was probably owing to some degree of contempt expressed by Apollonius for the light compositions of his master. The only work of Apollonius which has descended to modern times, is his poem above-mentioned, in four books, on the Argonautic expedition. Both Longinus and Quintilian, have assigned to this work the mortifying character of mediocrity: "But," says Mr. Hayley "there lies an appeal from the sentence of the most candid and enlightened critics to the voice of nature; and the merit of Apollonius has little to apprehend from the decision of this ultimate judge. His poems abound in animated description, and in passages of the most tender and pathetic beauty. How finely painted is

the first setting forth of the Argo; and how beautifully is the wife of Chiron introduced, holding up the little Achilles in her arms, and showing him to his father Peleus as he sailed along the shore! But the chief excellence in our poet, is the spirit and delicacy with which he delineated the passion of love in his Medea That Virgil thought very highly of his merit, in this particular, is sufficiently evident from the minute exactness with which he has copied many tender touches of the Grecian poet. Those who compare the third book of Apollonius with the fourth of Virgil, may, I think, perceive not only that Didot has some features of Medea, but the bards, however different in their reputation, resembled each other in their genius; and they both excel in delicacy and pathos." The ancient scholia upon his Argonautics, still extant, are extremely useful, and full of learning -The best editions of his poems are those of Oxford, 2 vols. 4to. 1777, and of Brunk, in 8vo. Henry Stephens published an edition in 1574, 4to. it has been translated into English verse by Dr. Ekins, late Dean of Carlisle.

CNEIUS NÆVIUS, an ancient Roman poet and historian was a native of Campania, and served in the first Punic war. Of this war, he wrote a history in Saturnian verse, and he was the second Roman who brought dramatic compositions on the stage. His first comedy was acted about the year 235, or B. C. 228. It gave offence to some of the leading men at Rome, and on account of it he was thrown into prison. He was finally obliged to quit Rome, and died at Utica in the year B. C. 203. Only some fragments of his works have come down to modern times.

ANTAGORAS, a Rhodian poet, in the service of Antigonus, king of Macedon. None of his works are extant.

TEGULA LICINIUS, a comic Latin poet, flourished about 200 years before the Christian era. His fragments have been published by H. Stephens, and Mattaire.

MARCUS ACCIUS PLAUTUS, a comic poet of ancient Rome, born at Umbria, in Italy. He is said to have acquired the cognomen of *Plautus* from having splay feet. His parentage appears to have been mean; some say he was the son of a slave. Aulus Gellius says from Varro, that Plautus was so well paid for his plays, as to double his stock in trading, in which he lost all he gained by the Muses. He was reduced to work at a mill for his subsistence; but Varro adds, that his wit was his best support, as he composed three of his plays during this drudgery. He died in the first year of the elder Cato's censorship, about B.C. 184. There are twenty of his plays extant, though not all entire. Five of his comedies have been elegantly translated into English by Mr. B. Thornton, and published in 2 vols. 8vo. 1767.

LITERATURE.

ZOILUS, a rhetorician, sophist, and grammarian of Amphipolis in Thrace, who flourished about B. C. 260, or 270. He criticised the Iliad of Homer, and the works of Isocrates with such severity, that he was called Homeromastix, or the chastiser of Homer, and the dog; and his name has been ever since applied to all snarling critics. He presented his criticisms to Ptolemy Philadelphus, who rejected them with contempt, and some say put him to death; but this seems not agreeable to Ptolemy's liberal character.

ERATOSTHENES, a Cyrenean philosopher, historian, and poet; styled for his learning Pluto Minor. He was keeper of the famous library at Alexandria: and was greatly in favour with Ptolemy Euergetes, by whose order he wrote a history of the Theban kings of Egypt, which succession had been entirely omitted by Manetho. He thus fixed the Egyptian chronology, and his authority is by many preferred to that of Manetho. He wrote many other things, but his only piece now remaining entire is a fabulous account of the stars. He is supposed the inventor of the armillary sphere. With the instruments with which the munificence of the Ptolemies supplied the library of Alexandria, he was enabled to measure the obliquity of the ecliptic, which he called $23\frac{1}{2}$ degrees. He also measured a degree of the meridian, and determined the extent and circumference of the earth with great exactness, by means adopted by the moderns. He starved himself after he had lived to his eighty second year, B. C. 194, through grief on account of the dimness of his sight.

ARATUS of Sicyon, son of Clinas, was born B. C. 273. He was only seven years old when his father was murdered by Abandidas, and narrowly missed the same fate. Escaping into a house which was that of the tyrant's sister, she took pity on him, and sent him privately to Argos, where he received a liberal education. As soon as he had attained maturity, he determined to restore the liberty of his country, which he did without bloodshed. By his activity he brought about the Achæan league, and recovered Corinth from Antigonus of Macedon. It is supposed that he died of poison, administered by order of Philip of Macedon, B. C. 216. He wrote Commentaries of his own transactions.

SOSIBUS, a grammarian of Laconia, B. C. 255. He was a great favourite of Ptolemy Philopator, and advised him to murder his brother, and his queen Arsinoe. He lived to a great age, and was on that account called Polychron; he was afterwards permitted to retire from the court, and spend the rest of his days in peace and tranquillity, after he had disgraced

the name of minister by the most abominable crimes, and the murder of many of the royal family.

ZENODOTUS, a grammarian in the age of Ptolemy Soter, by whom he was appointed to take care of the celebrated library of Alexandria, he died B. C. 245.

JESUS, the son of Sirach, and author of the book entitled Ecclesiasticus, was a native of Jerusalem. He lived about B. C. 200. His grandson, Jesus, translated this book into Greek, which is the version now extant in the Apocrypha. It is full of excellent moral reflections and lively sentiments.

HISTORY AND ANTIQUITIES.

TIMÆUS, the son of Andromachus, an ancient historian of Sicily, born at Taurominium, who flourished about B. C. 262, in the time of Agathocles. He wrote a history of Sicily, and of the wars of Pyrrhus, and other works which were much esteemed, but they are lost. He was banished by Agathocles; and died aged ninety-six.

HIERONYMUS, an historian of Rhodes, who wrote an account of the actions of Demetrius Poliorcetes, by whom he was appointed over Bœotia, B. C. 254.

NEANTHES, an orator and historian of Cyzicum, who flourished B. C. 257.

PHILOCHORUS, an ancient Greek historian, who wrote a history of Athens, in seventeen books, which has not come down to us. He died B. C. 222.

RHIANUS, an ancient Greek historian and poet of Thrace, originally a slave; who flourished about B. C. 200. He wrote an account of the war between Sparta and Messenia, which lasted twenty years; and a history of the principal events and revolutions in Thessaly. Of his work, only a few verses are extant.

LUCIUS CINCIUS ALIMENTUS, an early Roman historian and antiquary, flourished during the second Punic war, B. C. 200, while he was prætor of Sicily, and had under his command two legions of those who had fought at Cannæ. He was, probably afterwards, taken prisoner by Hannibal, who seems to have treated him well, since he has mentioned some circumstances of the war as derived from Hannibal's own mouth. Cincius is several times quoted by Livy as a writer of great authority. It appears from Dionysius Halicarnassus, that he wrote his history of the wars of Hannibal in the Greek language. His history of Gorgias Leontinus, however, seems to have been composed in Latin; as likewise his work on military offices, from which there are quotations in A. Gellius, (l. 16. c. 4.) Macrobius refers to a work which he wrote on the

Fasti; and Festus speaks of several books of his, on subjects of Roman antiquities. These are all the notices remaining of an author, whose learning and opportunities for information appear to have rendered him valuable, and the loss of whose works is to be regretted.

SOSILUS, a Lacedæmonian in the age of Hannibal. He lived in great intimacy with the Carthaginian, taught him Greek, and wrote the history of his life in Latin.

POLYBIUS, a famous Greek historian, born at Megalopolis, in Arcadia, B. C. 205. He was the son of Lycortes, chief of the republic of the Achæans. He was trained to arms under the celebrated Philopœmen, and carried the urn of that great general in his funeral procession. He rose to considerable honours in his own country, but was compelled to visit Rome with other principal Achæans, who were detained there as hostages for the submission of their state. Hence he became intimate with Scipio Africanus Æmilianus, and was present with him at the demolition of Carthage. He saw Corinth also plundered by Mummius, and thence passing through the cities of Achaia reconciled them to Rome. He extended his travels into Egypt, France, and Spain, that he might avoid such geographical errors, as he has censured in others. It was in Rome that he composed his excellent history, for the sake of which his travels were undertaken. This history was divided into forty books; but there only remain the five first, with extracts of some parts of the others. It has had several editions in Greek and Latin; and there is an English translation by Mr. Hampton. He lived to the age of eighty-two.

ABYDENUS, a celebrated historian, author of the history of the Chaldeans and Assyrians, of which only some fragments have been transmitted to us by Eusebius, in his Præparatio Evangelica, Cyrillus and Syncellus, which have been illustrated with several notes by Scaliger in his book De Emendatione Temporum. He flourished under the first Ptolemy.

FABIUS PICTOR, a Roman general and historian. He first introduced painting at Rome; and having caused the walls of the temple of health to be painted, some authors have erroneously reckoned him a painter. He died about B. C. 216.

MATHEMATICS, ASTRONOMY, &c.

POSIDONIUS, an astronomer and mathematician of Alexandria, was the disciple of Zeno, of Citticus, and was a contemporary with, or lived soon after, Eratosthenes. He probably flourished about B. C. 260. He is particularly celebrated on account of his having employed himself in endeavouring to ascertain the measure of the periphery of the earth, by means

of the altitude of a fixed star. He, according to Cleomenes, concluded that it was two hundred and forty thousand stadia; but, according to Strabo, he made it one hundred and eighty thousand stadia only. He is a reputed author of a treatise on military tactics, which is mentioned by Ælian in the first chapter of his work on the same subject. No fragments of his writings are extant.

CONON, a mathematician of considerable celebrity at Samos. He was a contemporary and friend of Archimedes, to whom he communicated his writings, and sent some problems, which Archimedes received with approbation, wishing them to be published during the life time of their author, in order that from him they might receive a just demonstration. Conon made many observations on the eclipses of the sun and moon, and gave the name to the constellation called Coma Berenices. His death happened during the period when Archimedes flourished, whose eulogium for his friend has come down to the present times; speaking of his great genius, he asks, "How many theorems in geometry, which to others seemed impossible, would, had Conon lived, have been brought to perfection?" Conon invented a spiral, the properties of which having been demonstrated by Archimedes, it has obtained the name of Archimedes's spiral.

ARCHIMEDES, one of the most celebrated mathematicians among the ancients, who flourished about B. C. 250, being about fifty years later than Euclid. He was born at Syracuse in Sicily, and was related to Hiero, who was then king of that city. The mathematical genius of Archimedes set him with such distinguished excellence in the view of the world, as rendered him both the honour of his own age, and the admiration of posterity. He was indeed the prince of the ancient mathematicians, being to them what Newton is to the moderns, to whom in his genius and character he bears a very near resemblance. He was frequently lost in a kind of reverie, so as to appear hardly sensible; he would study for days and nights together, neglecting his food; and Plutarch tells us that he used to be carried to the baths by force. Many particulars of his life, and works, mathematical and mechanical, are recorded by several of the ancients, as Polybius, Livy, Plutarch, Pappus, &c. He was equally skilled in all the sciences, astronomy, geometry, mechanics, hydrostatics, optics, &c. in all of which he excelled, and made many and great inventions. Archimedes, it is said, made a sphere of glass, of a most surprising contrivance and workmanship, exhibiting the motions of the heavenly bodies in a very pleasing manner. Claudian thus speaks of this contrivance:—

> When in a glass's narrow sphere confin'd,
> Jove saw the fabric of th' Almighty mind,

He smil'd and said, " Can mortals art alone
Our heavenly labours mimic with their own?
The Syracusan's brittle work contains
Th' eternal law, that through all nature reigns.
Fram'd by his art, see stars unnumber'd burn,
And in their courses rolling orbs return;
His sun through various signs describe the year,
And every month his mimic moons appear.
Our rival's law his little planets bind,
And rule their motions by a human mind.
Salmoneus could our thunder imitate;
But Archimedes can a world create."

Many wonderful stories are on record of the discoveries of this extraordinary mechanical genius, and of his very powerful and curious machines, &c. Hiero once admiring them, Archimedes replied, " these effects are nothing, but give me," said he, " some other place to fix a machine on, and I will move the earth." He fell upon a curious device for discovering the deceit which had been practised by a workman employed by the said king Hiero to make a golden crown. Hiero, having a mind to make an offering to the gods of a golden crown, agreed for one of great value, and weighed out the gold to the artificer. After some time he brought the crown home of the full weight; but it was afterwards discovered or suspected that a part of the gold had been stolen, and the like weight of silver substituted in its stead. Hiero, being angry at this imposition, desired Archimedes to take it into consideration, how such a fraud might be certainly discovered. While engaged in the solution of this difficulty, he happened to go into the bath; where observing that a quantity of water overflowed, equal to the bulk of his body, it presently occurred to him, that Hiero's question might be answered by a like method; upon which he leaped out, and ran homeward, crying out " I have found it out, I have found it out." He then made two masses, each of the same weight as the crown, one of gold and the other of silver; this being done, he filled a vessel to the brim with water, and put the silver mass into it, upon which a quantity of water overflowed equal to the bulk of the mass; then taking the mass of silver out, he filled up the vessel again, measuring the water exactly, which he put in; this shewed him what measure of water answered to a certain quantity of silver. Then he tried the gold in like manner, and found that it caused a less quantity of water to overflow the gold, being less in bulk than the silver, though of the same weight. He then filled the vessel a third time, and putting in the crown itself, he found that it caused more water to overflow than the golden mass of the same weight, but less than the silver one, so that finding its bulk

between the two masses of gold and silver, and that in certain known proportions, he was able to compute the real quantities of gold and silver in the crown, and so manifestly discovered the fraud.

Archimedes also contrived many machines for useful and beneficial purposes; among these, engines for launching large ships; screw pumps for exhausting the water out of ships, marshes or overflowed lands, as Egypt, &c. which they would do from any depth.

But he became most famous by his curious contrivances, by which the city of Syracuse was so long defended, when besieged by the Roman consul Marcellus, showering upon the enemy sometimes long darts and stones of vast weight, and in great quantities; at other times lifting their ships up into the air, that had come near the walls, and dashing them to pieces by letting them fall down again; nor could they find their safety in removing out of the reach of his cranes and levers, for there he contrived to set fire to them from the rays of the sun reflected from burning glasses.

However, notwithstanding all his art, Syracuse was at length taken by storm, and Archimedes was so very intent upon some geometrical problem, that he neither heard the noise, nor regarded any thing else, till a soldier that found him tracing lines, asked his name, and upon his request to be gone, and not disorder his figures, slew him. "What gave Marcellus the greatest concern," says Plutarch, "was the unhappy fate of Archimedes, who was at that time in his museum; and his mind, as well as his eyes, so fixed and intent upon some geometrical figures, that he neither heard the noise and hurry of the Romans, nor perceived the city to be taken. In this depth of study and contemplation, a soldier came suddenly upon him, and commanded him to follow him to Marcellus, which he refusing to do, till he had finished his problem, the soldier, in a rage, drew his sword, and ran him through." Livy says he was slain by a soldier, not knowing who he was, while he was drawing schemes in the dust; that Marcellus was grieved at his death, and took care of his funeral, and made his name a protection and honour to those who could claim a relationship to him. His death it seems happened about the 142nd or 143rd Olympiad, B. C. 210.

When Cicero was quæstor for Sicily, he discovered the tomb of Archimedes all overgrown with bushes and brambles, which he caused to be cleared, and the place set in order. There were a sphere and cylinder cut upon it, with an inscription, but the latter part of the verses were quite worn out.

Many of the works of this great man are still extant, though the greatest parts of them are lost. The pieces remaining are as follows: 1. Two books on the sphere and cylinder; 2. The

dimension of the circle, or proportion between the diameter and the circumference; 3. Of spiral lines; 4. Of conoids and spheroids; 5. Of equiponderants, or centres of gravity; 6. The quadrature of the parabolus; 7. Of bodies floating on fluids; 8. Semmata; 9. Of the number of the sand.

Among the works of Archimedes which are lost, may be reckoned the descriptions of the following inventions, which may be gathered from himself and other ancient authors. 1. His account of the method which he employed to discover the mixture of gold and silver in the crown, mentioned by Vitruvius; 2. His description of the cochleon, or engine to draw water out of places where it is stagnated, still in use under the name of Archimedes' screw. Athenæus, speaking of the prodigious ship built by the order of Hiero says, that Archimedes invented the cochleon, by means of which the hold, notwithstanding its depth, could be drained by one man. And Diodorus Siculus says, that he contrived this machine to drain Egypt, and that by a wonderful mechanism it would exhaust the water from any depth: 3. The helix, by means of which Athenæus informs us he launched Hiero's great ship; 4. The trispaston, which according to Tzetzes and Œribosius, could draw the most stupendous weight; 5. The machines, which, according to Polybius, Livy, and Plutarch, he used in the defence of Syracuse against Marcellus, consisting of tormenta, balistæ, catapults, sagittarii, scorpions, cranes, &c.; 6. His burning glasses, with which he set fire to the Roman gallies; 7. His pneumatic and hydrostatic engines, concerning which subjects he wrote some books, according to Tzetzes, Pappus, and Tertullian; 8. His sphere, which exhibited the celestial motions, and probably many others. A considerable volume might be written upon the curious methods and inventions of Archimedes, that appear in his mathematical writings now extant only. He was the first who squared a curvilineal space, unless Hippocrates be excepted on account of his lines. In his time the conic sections were admitted into geometry, and he applied himself closely to the measuring of them, as well as other figures. Accordingly he determined the relations of spheres, spheroids, and conoids to cylinders and cones; and the relations of parabolas to rectilineal planes, whose quadratures had long before been determined by Euclid. He has left us also his attempts upon the circle; he proved that a circle is equal to a right angled triangle, whose base is equal to the circumference, and its altitude equal to the radius; and consequently, that its area is equal to the rectangle of half the diameter, and half the circumference; thus reducing the quadrature of the circle to the determination of the ratio between the diameter and circumference, which determination however has never yet been done. Being disappointed of the exact

quadrature of the circle, for want of the rectification of its circumference, which all his methods would not effect, he proceeded to assign an useful approximation to it: this he effected by the numeral calculation of the perimeters of the inscribed and circumscribed regular polygons; from which calculation it appears that the perimeter of the circumscribed regular polygon of one hundred and ninety-two sides is to the diameter in a less ratio than that of $3\frac{1}{7}$ or $\frac{10}{70}$ to 1; and that the perimeter of the inscribed polygon of ninety-six sides is to the diameter in a greater ratio than that of $3\frac{10}{71}$ to 1; and consequently that the ratio of the circumference to the diameter lies between these two ratios. Now the first ratio of $3\frac{1}{7}$ to 1, reduced to whole numbers, gives that of 22 to 7, for $3\frac{1}{7} : 1 :: 22 : 7$, which therefore is nearly the ratio of the circumference to the diameter. From this ratio between the circumference and the diameter, Archimedes computed the approximate area of the circle, and he found that it is to the square of the diameter, as eleven is to fourteen. He determined also the relation between the circle and ellipse, with that of their similar parts. And it is probable that he likewise attempted the hyperbolea; but it is not to be expected that he met with any success, since approximations to its area are all that can be given by the various methods that have since been invented.

Besides these figures he determined the measures of the spiral described by a point moving uniformly along a right line, the line at the same time revolving with a uniform angular motion, determining the proportion of its area to that of the circumscribed circle, as also the proportion of their sectors. Throughout the whole works of this great man, we every where perceive the deepest design, and the finest invention. He seems to have been, with Euclid, exceedingly careful of admitting into his demonstrations nothing but principles perfectly geometrical and unexceptionable; and although his most general method of demonstrating the relations, of curved figures to straight ones, be by inscribing polygons in them; yet to determine those relations, he does not increase the number, and diminish the magnitude, of the sides of the polygon *ad infinitum;* but from this plain fundamental principle allowed in Euclid's Elements, viz. that any quantity may be so often multiplied, or added to itself, as that the result shall exceed any proposed finite quantity of the same kind, he proves that to deny his figures to have the proposed relations would involve an absurdity. And when he demonstrated many geometrical properties, particularly in the parabola, by means of certain progressions of numbers, whose terms are similar to the inscribed figures; this was still done without considering such series as continued *ad infinitum,* and then collecting or summing up the terms of such infinite series. There have been various

editions of the existing writings of Archimedes; but the most complete of any is the magnificent edition, in folio, lately printed at the Clarendon press, Oxford, 1792. This edition was prepared ready for the press by the learned Joseph Torelli, of Verona, and in that state presented to the university of Oxford. The Latin translation is a new one. Torelli also wrote a preface, a commentary on some of the pieces, and notes on the whole. An account of the life and writings of Torelli is prefixed by Clement Sibiliati. And at the end a large appendix is added, in two parts; the first being a commentary on Archimedes's paper upon bodies that float on fluids, by the Rev. Adam Robertson, of Christ Church college; and the latter is a large collection of various readings in the manuscript works of Archimedes, found in the library of the late King of France, and of another at Florence, as collected with the Basil edition above-mentioned.

APOLLONIUS, of Perga, a city in Pamphylia, was a celebrated geometrician, who flourished in the reign of Ptolemy Euergetes, about B. C. 240, being about sixty years after Euclid, and thirty years later than Archimedes. He studied a long time in Alexandria, under the disciples of Euclid; and afterwards he composed several curious and ingenious geometrical works, of which only his books of conic sections are now extant, and even those not perfect. For it appears from the author's dedicatory epistle to Eudemus, a geometrician in Pergamus, that this work consisted of eight books, only seven of which however have come down to us.

From the collections of Pappus, and the commentaries of Eutocius, it appears that Apollonius was the author of various pieces in geometry, on account of which he acquired the title of the great geometrician. His work on conics was the principle of them. Some have thought that Apollonius appropriated the writings and discoveries of Archimedes; Heraclius, who wrote the life of Archimedes, affirms it, though Eutocius endeavours to refute him. Although it should be allowed a groundless supposition, that Archimedes was the first who wrote upon conics, notwithstanding his treatise on conics was greatly esteemed; yet it is highly probable that Apollonius would avail himself of the writings of that author as well as others who had gone before him; and, upon the whole, he is allowed the honour of explaining a difficult subject better than had been done before, having made several improvements both in Archimedes's problems, and in Euclid. His work upon conics was doubtless the most perfect of the kind among the ancients, and in some respects among the moderns also. Before Apollonius, it had been customary, as we are informed by Eutocius, for the writers on conics to require three different sorts of cones to cut the three different sections from; viz. the para-

bola from a right angled cone, the ellipse from an acute, and the hyperbola from an obtuse cone, because they always supposed the sections made by a plane cutting the cones to be perpendicular to the side of them; but Apollonius cut his sections all from any one cone, by only varying the inclination or position of the cutting plane; an improvement that has been followed by all other authors since his time. But that Archimedes was acquainted with the same manner of cutting any cone, is sufficiently proved against Eutocius, Pappus, and others, by Guido Ubaldrus, in the beginning of his commentary on the second book of Archimedes's Equiponderantus, published at Pisa in 1588.

The first four books of Apollonius's conics only have come down to us in their original Greek language; but the next three, the fifth, sixth, and seventh, in an Arabic version; and the eighth not at all. These have been commented upon, translated, and published by various authors. Pappus, in his mathematical collections, has left some account of his various works, with notes and comments upon them, and particularly on the conics. And Eutocius wrote a regular elaborate commentary on the propositions of several of the books of the conics.

A neat edition of the first four books in Latin was published by Dr. Barrow, in 4to. at London, in 1675. A magnificent edition of all the books was published in folio, by Dr. Halley, at Oxford, in 1710; together with the Lemmas of Pappus, and the commentaries of Eutocius. The first four in Greek and Latin, but the latter four in Latin only, the eighth book being restored by himself.

ATHENÆUS, an ancient mathematician, who lived about B. C. 200. A tract of his on warlike machines was printed at Paris in 1693.

PAINTING.

CLESIDES, a Greek painter, who lived about B. C. 276, under Antiochus I. He revenged the injury he had received from queen Stratonice, by representing her in the arms of a fisherman. However indecent the painter might represent the queen, she was drawn with such personal beauty, that she preserved the piece, and liberally rewarded the artist.

METRODORUS, a famous painter and philosopher, flourished B. C. 171. He was sent by the Athenians to Paulus Æmilius, who, after the defeat of Perseus, had demanded a painter and philosopher; the former to paint his temples, and the latter to instruct his children. Metrodorus gave him satisfaction in both capacities.

ARCHITECTURE.

SOSTRATUS, the most eminent architect of his time, was a native of Guidos, in Lesser Asia, and flourished in the third century before the Christian era. The patronage which he met with, caused him to be denominated the friend of kings; and he was particularly in favour with Ptolemy Philadelphus, sovereign of Egypt. He is celebrated in history likewise for the terraces, supported on arcades, which adorned his native city, and the famous Pharos, the light-house of Alexandria, which was reckoned one of the wonders of the world. He transmitted his name to posterity by an inscription on this light-house, in the Greek language, of which the translation is, "Sostratus, the son of Dexiphanes, dedicates this to the gods, the protectors of navigators."

MEDICINE.

SERAPION, of Alexandria, lived about the year B. C. 280, and is affirmed by Celsus to have been the founder of the empyric sect of physicians, and accused by Galen of vaunting himself, and of mal-treating the character of Hippocrates.

AREAGATHUS, a Greek physician, who flourished B. C. 269. He practised with repute at Rome, till, for making use of caustics and the knife, he was banished.

PERIOD XIV.

FROM PTOLEMY PHILOMETOR TO SPARTACUS.

[B. C. 200.]

REMARKABLE FACTS, EVENTS, AND DISCOVERIES.

B.C.
194 Sparta and Hither Spain subdued by the Romans.
192 A census at Rome. The number of citizens, 243,704.
191 Antiochus defeated by the Romans at Thermopylæ.
190 The first Roman army enters Asia, and from the spoils of Antiochus brings the Asiatic luxury first to Rome.
188 The Spartans obliged to renounce the institutions of Lycurgus.
179 A census at Rome: 273,244 citizens.
173 The Jewish high-priesthood sold by Antiochus Epiphanes.
170 The Temple of Jerusalem plundered by Antiochus.
169 A census at Rome: 212,805 citizens.
168 Macedon reduced to the form of a Roman province. The first library erected at Rome.
165 The Temple of Jerusalem purified by Judas Maccabæus.
164 A census at Rome: 327,032 citizens.
162 Hipparchus began his astronomical observations at Rhodes.
161 Philosophers and rhetoricians banished from Rome.
149 The third Punic war commenced.
146 Corinth destroyed. Carthage razed to the ground by the Romans.
143 Hipparchus began his new cycle of the moon, consisting of 111,035 days.
141 The Numantine war commenced.
135 The history of the Apocrypha ends.
133 Numantia destroyed by Scipio.
124 A census at Rome: 390,736 citizens.
105 The Cimbri and Teutones defeated the Romans.
102 The Teutones and Ambrones defeated by Marius.

This period presents us with a view of the ruins of the Greek empire in the declining states of Syria and Egypt.

The general state of the world B. C. 146 was as follows:—

In Asia were the empires of India, Parthia, and Syria, with the lesser states of Armenia, Pontus, &c., in which we must add that of Arabia, which during the sixth period had become of some consequence, and had maintained its independence from the days of Ishmael, the son of Abraham. In Africa were the kingdoms of Egypt and Ethiopia; The Carthaginian territories, now subject to the Ro-

mans, and the kingdoms of Numidia, Mauritania, and Getulia, ready to be swallowed up by the same ambitious and insatiable power, now that Carthage was destroyed, which had served as a barrier against it. To the south lay some unknown and barbarous nations, secure by their situation and insignificance, rather than their strength, or distance from Rome. In Europe we find none to oppose the progress of the Roman arms, except the Gauls, Germans, and some nations in Spain. These were brave indeed; but, through want of military skill, incapable of contending with such masters in the art of war as the Romans then were.

The Spaniards had, indeed, been subdued by Scipio Africanus, during the second Punic war, but in B. C. 155 they revolted; and, under the conduct of one Viriathus, formerly a robber, held out for a long time against all the armies the Romans could send into Spain. Him the consul Cæpio caused to be murdered, about B. C. 138, because he found it impossible to reduce him by force. Numantia defied the whole Roman power for six years longer; till at last, by dint of numbers, perseverance, and treachery, the inhabitants, reduced to extremity by famine, set fire to their houses, and perished in the flames, or killed one another; so that not one remained to grace the triumph of the conqueror; and this for a time quieted the rest of the Spaniards.

About this time, Attalus, king of Pergamus, left by will the Roman people heirs to all his goods, upon which they immediately seized on his kingdom, as part of those goods, and reduced it to a Roman province, under the name of Asia Proper. Thus they continued to enlarge their dominions on every side, without the least regard to justice, to the means they employed, or the miseries they brought upon the conquered people. In B. C. 122 the Balearic islands, now called Majorca, Minorca, and Ivica, were subdued, and the inhabitants exterminated; and soon after, several of the nations beyond the Alps were obliged to submit.

In Africa the crimes of Jugurtha soon gave these ambitious republicans an opportunity of conquering the kingdoms of Numidia and Mauritania; and indeed this is almost the only war in which we find the Romans engaged, where their pretensions had the least colour of justice, though in no case whatever could a nation show more degeneracy than the Romans did on this occasion. The event of it was the total reduction of Numidia, about the year B. C. 105; but Mauritania and Getulia preserved their liberty for some time longer. In the east, the empire of Syria continued daily to decline, by which means the Jews had not only an opportunity of recovering their liberty, but even of becoming almost as powerful, or at least of extending their dominions as far as in the days of David and Solomon. The Syrian empire was still further reduced by the civil dissentions between the two brothers, Antiochus Gryphus and Antiochus Cyzicenus, during which the cities of Tyre, Sidon, Ptolemais, and Gaza, declared themselves independent; and in other cities tyrants started up, who refused allegiance to any foreign power. This happened about B. C. 100; and seventeen years after, the whole was reduced by Tigranes, king of Armenia. On his defeat by the Romans, the latter

reduced Syria to a province of their empire. The kingdom of Armenia itself, with those of Pontus, Cappadocia, and Bithynia, soon shared the same fate.

GOVERNMENT.

PTOLEMY PHILOMETOR and PTOLEMY PHYSCON, both minors at their father's decease. Philometor, at the age of six, was declared successor to the crown of Egypt, under the guardianship of his mother, Cleopatra. She had the conduct of the regency during eight years; but after her death the young king was dethroned, and his brother Physcon was declared sovereign. Physcon, who assumed the name of Euergetes II., was expelled by Antiochus, who placed Philometor on the throne. The two brothers were then persuaded to reign in conjunction. They did not, however, live in concord, and Physcon dethroned his brother. The latter proceeded to Rome in a mean garb, and with a few attendants, in order to excite compassion; and representing his wrongs before the senate, they deputed two of their body to conduct him back and restore him. They accommodated the difference by decreeing the possession of Egypt to Philometor, and that of Lybia and Cyrene to Physcon. The latter, afterwards, by a journey to Rome, obtained a decree for the addition of Cyprus to his share, which island had before been common to the brothers. Philometor, not choosing to acquiesce in the decree which deprived him of his share of Cyprus, opposed his brother with an armed force in the island, and took him prisoner. In this case he displayed a truly fraternal spirit, and not only pardoned the hostility, but restored to him Lybia and Cyrene, which he had lost, and added some territories in lieu of Cyprus. After this, Philometor was engaged in a contest with Alexander Balas, in which he lost his life, in the year B. C. 145. Philometor is highly extolled by historians, both for his benevolence and clemency. By his wife and sister, Cleopatra, he left a son and two daughters.

Upon the death of Philometor, Physcon prepared to assert his claim to the succession. By the mediation of the Roman ambassador, an accommodation was effected, on condition that Physcon should marry Cleopatra, and reign jointly with her, while her son should be considered as heir to the throne. Physcon, however, murdered the son on the very day of the nuptials; and the remainder of the reign is represented by historians as one of the most sanguinary that ever afflicted the human race. He so depopulated Alexandria by his bloody executions that he was obliged to invite strangers from all parts to repeople it. It would disgust the reader to mention but a small portion of the cruel acts

which he perpetrated. He lived the scourge of the human race, and the curse of his own people, till the year B. C. 117. Tyrant as he was, he had the reputation of being a great patron and promoter of learning, and even such a proficient in letters as to have obtained the title of Ptolemy the Philologist. He enriched the Alexandrian library with a great number of books, collected at a vast expense; and himself composed an historical work, regarded as a commentary on Homer.

PTOLEMY, sirnamed LATHYRUS, from an excrescence on his nose, succeeded his father, Physcon, as king of Egypt. He had no sooner ascended the throne, than his mother, Cleopatra, who reigned conjointly with him, expelled him from Cyprus, and placed the crown on the head of his brother, Ptolemy Alexander, her favourite son. Lathyrus, banished from Egypt, became king of Cyprus; and soon after he appeared at the head of a large army, to make war against Alexander Jannæus, king of Judea, through whose assistance and intrigue he had been expelled by Cleopatra. The Jewish monarch was conquered, and fifty thousand of his men were left on the field of battle. Lathyrus, after he had exercised the greatest cruelty upon the Jews, and made vain attempts to recover the kingdom of Egypt, retired to Cyprus till the death of his brother Alexander restored him to his native dominions. Some of the cities of Egypt refused to acknowledge him as their sovereign; and Thebes, for its obstinacy, was closely besieged for three successive years, and from a powerful and populous city, it was reduced to ruins. In the latter part of his reign Lathyrus was called upon to assist the Romans with a navy, for the conquest of Athens; but Lucullus, who had been sent to obtain the desired supply, though received with kingly honours, was dismissed with evasive and unsatisfactory answers, and the monarch refused to part with troops which he deemed necessary to preserve the peace of his kingdom. Lathyrus died 81 years before the Christian era, after a reign of thirty-five years since the death of his father, Physcon, eleven of which he had passed with his mother, Cleopatra, on the Egyptian throne, eighteen in Cyprus, and seven after his mother's death. He was succeeded by his only daughter, Cleopatra, whom Alexander, the son of Ptolemy Alexander, by means of the dictator Sylla, soon after married and murdered.

ALEXANDER I., king of Egypt, the son of Ptolemy Physcon, reigned conjointly with his mother, Cleopatra, for eighteen years, till finding, or pretending, that she was conspiring against him, he put her to death B. C. 106, whereupon the people expelled the parricide, and he was slain that same year at Cyprus.

PTOLEMY APION, a natural son of Ptolemy Physcon, who was made king of Cyrene, where he reigned twenty years,

and at his death left his dominions to the Romans, who with more than usual generosity declared the people free.

ALEXANDER II., king of Egypt, son of Alexander I. was placed on the throne, upon the death of his uncle Ptolemy Lathyrus by Sylla. He began his reign by the murder of his wife and cousin Berenice. After a reign of fifteen years he was expelled, B. C. 65, and died soon after at Tyre.

ANTIOCHUS VI., king of Syria, was sirnamed Enthens, or noble. His father Alexander Balas, entrusted him to the care of Malcus, an Arabian; and he received the crown from Tryphon, in opposition to his brother Demetrius, whom the people hated. Before he had been a year on the throne, Tryphon murdered him B. C. 143, and reigned in his place for three years.

DEMETRIUS, sirnamed NICATOR, or conqueror, was the son of Soter and succeeded Alexander Balas, whom he expelled by the assistance of Ptolemy Philometor. He married Cleopatra, the daughter of Ptolemy, and the wife of Balas. Demetrius gave himself up to voluptuousness, and suffered his kingdom to be governed by his favourites. At that time a pretended son of Balas, called Antiochus Tryphon, seized a part of Syria, and Demetrius, to oppose his antagonist, made an alliance with the Jews, and marched into the east, where he was taken by the Parthians. Phraates, king of Parthia, gave him his daughter Rhodogyne in marriage; and Cleopatra was so incensed at this new connection that she gave herself up to Antiochus Sidetes, her brother-in-law, and married him. Sidetes was killed in a battle against the Parthians, and Demetrius regained the possession of his kingdom. His pride and oppressions rendered him odious; his subjects asked a king of the house of Seleucus from Ptolemy Physcon, king of Egypt; and Demetrius, unable to resist his enemies, fled to Ptolemais, which was then in the hands of his wife Cleopatra. The gates were shut, on his approach, by Cleopatra; and he was killed by the governor of Tyre, whither he fled for protection B. C. 123. He was succeeded by Alexander Zebina, another pretended son of Balas, whom Ptolemy raised to the throne.

ALEXANDER ZEBINA, king of Syria, an impostor, who founding upon a former imposture, claimed right to the monarchy of Syria, by pretending to be the son of Alexander Balas; and being assisted by Physcon, the tyrant of Egypt, defeated and put to flight Demetrius Nicator, and reigned in his stead for two years, but was slain by that monarch's son Antiochus Gryphus B. C. 123.

PTOLEMY, an illegitimate son of Ptolemy Lathyrus, who was made king of Cyprus, but was unjustly deprived of it by the Romans, on which he poisoned himself. Cato was at the head of the forces in this villainous transaction. The treasures of

which they plundered the island amounted to the enormous sum of 1,356,250*l.* sterling.

PTOLEMY AULETES, an illegitimate son of Lathyrus. This musical prince derived his cognomen of Auletes, the flute player, from his excessive attachment to that instrument. He had such an opinion of his own abilities as to institute musical contests at his palaces, and had there the courage to dispute the prize publicly, with the first musicians of his time; and as the dress of players on the flute among the ancients was peculiar to that profession, this prince submitted to wear the robe, the buskins, the crown, and even the bandage and veil. His violent passion for music, and for the company of musicians, gained him the name of *the new bacchus.*

A melancholy truth forces itself upon the mind in reading the history of this prince, and that of the emperor Nero, whom he very much resembled, which is, that if the heart is depraved, music has not the power to correct it. And though these musical princes obtained prizes in the public games, they acquired no honour to themselves, nor did they reflect any upon the profession of music. As his predecessor by his will had left the kingdom of Egypt to the Romans, Auletes knew that he could not be firmly established on his throne, without the approbation of the Roman senate. He was successful in his applications, and Cæsar, who was then consul, and in want of money, established his succession, and granted him the alliance of the Romans after he had received the enormous sum of about 162,500*l.* sterling. But these measures rendered him unpopular at home, and when he had suffered the Romans quietly to take possession of Cyprus, the Egyptians revolted, and Auletes was obliged to fly from his kingdom, and seek protection among the most powerful of his allies. His complaints were heard at Rome at first with indifference, and the murder of one hundred noblemen of Alexandria, whom the Egyptians had sent to justify their proceedings before the Roman senate, rendered him unpopular and suspected. Pompey, however, supported his cause, and the senate decreed to reestablish Auletes on his throne; but as they proceeded slowly in the execution of their plans, the monarch retired from Rome to Ephesus, where he lay concealed for some time in the temple of Diana. During his absence from Alexandria, his daughter Berenice had made herself absolute, and established herself on the throne by a marriage with Archelaus, a priest of Bellona's temple at Comana, but she was soon driven from Egypt, when Gabinius, at the head of a Roman army, approached to replace Auletes on his throne. Auletes was no sooner restored to power than he sacrificed to his ambition his daughter Berenice, and behaved with the greatest ingratitude and perfidy to Rabiricis, a Roman who had supplied him with

money when expelled from his kingdom. Auletes died four years after his restoration, about five years before the Christian era. He left two sons and two daughters, and by his will ordered the eldest of his sons to marry the eldest of his sisters, and to ascend with her the vacant throne. As these children were young, the dying monarch recommended them to the protection and paternal care of the Romans, and accordingly Pompey the Great was appointed by the senate to be their patron and their guardian. Their reign was as turbulent as that of their predecessors, and it is remarkable for no uncommon event, only we may observe that the young queen was the Cleopatra who soon after became so celebrated as being the mistress of Julius Cæsar, the wife of Mark Antony, and the last of the Egyptian monarchs of the family of Langus.

BERENICE, daughter of Ptolemy Auletes, king of Egypt, succeeded her father before his death. This banished prince implored the assistance of the Romans, and Pompey restored him. Berenice, to support herself on the throne, allured a prince, whose name was Seleucus, descended from the kings of Syria, and admitted him to her nuptial bed, and to her sceptre. She was soon weary of him, and put him to death. She next cast her eye on Archelaus, who married her, and put himself at the head of her troops to repulse the Romans. He was killed in battle. Ptolemy returned to Alexandria, and put his rebellious daughter Berenice to death.

PTOLEMY DIONYSIUS or BACCHUS, king of Egypt, son of Auletes, ascended the throne with his sister Cleopatra, whom he married, according to the will of his father. Pompey the Great, who had been his guardian, fled into Egypt after his defeat at Pharsalia, and was murdered by him. Ptolemy, who was no more faithful to Cæsar, than he had been to his rival, was drowned in the Nile, after being defeated by the Romans, B. C. 46.

ARCHELAUS, who married Berenice, and made himself king of Egypt; a dignity he enjoyed only six months, as he was killed by the soldiers of Gabinius, B. C. 56. He had been made priest of Comana by Pompey.

We shall now take notice of the Jews of this period; after which we return to the Syrians, &c.

SIMON MACCABÆUS, surnamed Thassi, the son of Mattathias, and brother of Judas and Jonathan, was chief prince and pontiff of the Jews. He gave proofs of his valour in the battle between Judas Maccabæus and Nicator, (2 Macc. viii. 22, 23.) and on another occasion. (2 Macc. xiv. 17.) In consequence of his judgment and valour, which were signalized in a variety of ways, he was made governor of the whole coast

of the Mediterranean sea, from Tyre to the frontiers of Egypt. His administration was singularly prudent, and it was his great object to render his nation prosperous and secure. With this view, he made a harbour at Jaffa, for the improvement of the trade of the Jews, and he extended the limits of his country; he also renewed the alliance of the Jews with the Romans and the Lacedæmonians; and the whole Jewish nation acknowledged their obligations to him by various tokens of respect, and particularly by recompensing him and his children as perpetual prince and pontiff of their nation. When Demetrius Nicator was taken by the Parthians, Antiochus, king of Syria, and brother of Demetrius, applied to him for succour against Tryphon, and not only confirmed the grants of his brother, but allowed him the privilege of coining money, remitted to him all debts owing to the kings of Syria, and declared Jerusalem to be a free and an holy city. Simon sent him men and money to assist him in the reduction of Dorea, in which Tryphon had shut himself up. But Antiochus would not receive him, nor would he confirm the articles of his treaty with Simon. He also demanded the surrender of several places, and a thousand talents of silver, threatening, in case of refusal, to enter Judea with troops, and to treat him as an enemy. Simon disregarded his threats; nevertheless he offered a hundred talents for the cities of Joppa and Gazara, of which he had made himself master, because they occasioned great calamities to his country. The army of Antiochus, which he had sent to the coast of the Mediterranean, was defeated by John Hyrcan, the son of Simon; and three years afterwards, Simon visited the cities of Judea, and came to the castle of Docus or Dagon, where his son-in-law Ptolemy, son of Ambubus, resided. But Ptolemy, though he entertained him magnificently, caused him, in the midst of the entertainment, to be massacred, together with his two sons, Mattathias and Judas, hoping thus to become master of Jerusalem, and of the whole country. But John Hyrcan arrived at Jerusalem to prevent it.

JOHN HYRCAN I., high-priest and prince of the Jews, was the son of Simon Maccabæus. On the invasion of Judea by the Syrian governor, in the year B. C. 139, he and his brother Judas led a body of troops, who entirely defeated the invaders. After his father's murder, by his son-in-law, Ptolemy, he went to Jerusalem, where he was declared Simon's successor in the priesthood and sovereignty. This was in the year B. C. 135. Antiochus Sidetes laid siege to Jerusalem, but was induced to grant a peace to the Jews, upon condition of their dismantling the city, and the payment of a large sum of money. Hyrcan afterwards made an alliance of friendship with Antiochus, and accompanied him in his war against Phraates, king of Parthia, in which he did much service, and after the death

of Antiochus, he took advantage of the civil dissensions prevailing in Syria, and made himself master of several neighbouring towns, and entirely shook off all dependance on that crown. He afterwards became the aggressor, and made considerable conquests for his country, till at length he extended his dominion not only over Palestine, but also over the provinces of Samaria and Galilee, and the Jewish state appeared with greater lustre than under any of his predecessors since the captivity. He was zealous for his religion, and attached to the sect of Pharisees, but a quarrel with that haughty and powerful body embittered the latter part of his life. He died in the year B. C. 107, and was succeeded by his son Aristobulus.

ARISTOBULUS I., the son of John Hyrcan, was the first king of the Jews after their return from the captivity. He was also the first who united the royal and pontifical dignities. He reigned little more than a year, and died B. C. 105.

ALEXANDER JANNÆUS, king and high priest of the Jews; a bloody tyrant, who, after a complete victory obtained over his subjects, had the barbarity, not only to crucify 800 of them in one day, at Jerusalem, but to increase their dying agonies in that state, by murdering their wives and children in their sight, while he, with his wives and concubines, at their banquet, beheld the horrid scene; notwithstanding which, he was suffered to die in peace, B. C. 79.

ALEXANDRA, queen of Judea, the widow and successor of Alexander Jannæus; a wise and virtuous princess, who, contrary to the example of her husband, studied to please her subjects, and preserved peace and prosperity during her reign, which lasted only seven years. She died in the seventy-third of her age, B. C. 70.

HYRCAN II., high-priest and king of the Jews, was eldest son of Alexander Jannæus; but at the death of his father, his mother, Alexandra, took the reins of government, and allotted to him the succession of the priesthood. On her decease, Hyrcan was declared king, but being of a quiet and unenterprising disposition, he was quickly dispossessed of his dignities, and reduced to a private station. He was afterwards persuaded by Antipater to accompany him to Arabia, in the vain hope of obtaining the assistance of king Aretas to restore him. The Romans, gained over by Aristobulus, the brother of Hyrcan, defeated Aretas, and the two brothers at length pleaded their cause in person before Pompey. In the year B. C. 63, Hyrcan was restored to his pontifical office, with the title of prince, but he was divested of royalty, and made tributary to Pompey. He lived several years under the protection of the Romans; and was very much favoured by Cæsar, but at length he fell into the hands of his nephew, Antigonus, who cut off his ears, in order to incapacitate him for the priesthood. He was then

carried into Parthia, where he was well treated, till he complied with an invitation from Herod to return to Jerusalem, and resume the pontificate. His honours were of short duration, being beheaded by the tyrant when he was in the eightieth year of his age.

ARISTOBULUS II., the son of Alexander Jannæus, king of the Jews, succeeded his brother Hyrcan, B. C. 68, and reigned five years, when he was dethroned and Hyrcan restored.

ANTIPATER, an Idumæan of illustrious birth, and possessed of great riches and abilities. Taking advantage of the confusion into which the two brothers Hyrcan and Aristobulus had plunged Judea, by their contest for the office of high-priest, he took such measures as to gain Hyrcan that office, and under his government to obtain the absolute direction of all affairs, while his great abilities and application to business, made him so considerable, that he was honoured as much as if he had been invested with the royal authority in form, but he was at last poisoned by a Jew named Malachus, forty-three years before the Christian era. He left, among his other children, the famous Herod, king of the Jews.

ALEXANDER II., was the son of Aristobulus the second, king of the Jews. He was sent prisoner to Rome by Pompey, with his father, his brother Antigonus, and two sisters. On being delivered from prison, and going into Judea, he raised an army, and opposed Hyrcan, the brother of Aristobulus, but was defeated by Gabinius, the Roman general, and sent a prisoner to Rome. Cæsar afterwards restored him to liberty, in hope that he would be serviceable to him in Syria; but he again turned against the Romans; and with the same bad success. Scipio put him to death at Antioch, by order of Pompey, B. C. 49.

ANTIGONUS, king of Judea, the son of Aristobulus; he entered into an alliance with the king of the Parthians, and besieged Jerusalem; he cut off his uncle Hyrcan's ears, to incapacitate him for the high-priesthood, and put Joseph, Herod's brother, to death. At length, Herod took him and sent him to Mark Antony; who, to gratify Herod, cut off his head, and thereby extinguished the Asmonean race, who had reigned 126 years. This happened B. C. 36.

ANTIOCHUS VII., king of Syria, called Sidetes, was the son of Demetrius Soter, reigned nine years. He married Cleopatra, the wife of Demetrius his brother. In the beginning of his reign, he was afraid of Tryphon, and concealed himself, but he soon obtained the means of destroying his enemy. He made war against Phraates, king of Parthia, and he fell in the battle which was soon after fought about 130 years before the Christian era. He was a prince of many good qualities, a lover

of justice, and inclined to clemency, but too much addicted to intemperance and amusement. Phraates is said, on viewing his dead body, to have exclaimed, "Your wine, Antiochus, and your too great confidence, have brought you to this untimely end. You thought you could have swallowed the kingdom of Arsaces in your cups!"

ANTIOCHUS VIII., sirnamed Gryphus, from his aquiline nose, son of Antiochus VII., by Cleopatra. His brother Seleucus was destroyed by Cleopatra, and he himself would have shared the same fate, had not he discovered his mother's artifice, and compelled her to drink the poison which was prepared for himself. He killed Alexander Zebina, whom Ptolemy had set to oppose him on the throne of Syria, and was at last assassinated, B. C. 112, after a reign of eleven years.

ANTIOCHUS IX., sirnamed Cyzenicus, from the Cyzicus, where he received his education, was son of Antiochus Sidetes, by Cleopatra. He disputed the kingdom with his brother Gryphus, who ceded to him Cœlo-syria, part of his patrimony. He was at last conquered by his nephew, Seleucus, near Antioch, and rather than continue prisoner in his hands, he killed himself, B. C. 93. While a private man, he seemed worthy to reign, but when on the throne, he was dissolute and tyrannical. He was fond of mechanics, and invented some useful military engines.

ANTIOCHUS X., was ironically sirnamed Pius, because he married Selena, the wife of his father and of his uncle. He was the son of Antiochus the Ninth, and he expelled Seleucus, the son of Gryphus, from Syria, and was killed in a battle he fought against the Parthians, in the cause of the Galatians. After his death, the kingdom of Syria was torn to pieces by the factions of the royal family or usurpers, who, under a good or a false title, under the name of Antiochus or his relations, established themselves for a little time either as sovereigns of Syria, or Damascus, or other dependant provinces. At last, Antiochus, surnamed Asiaticus, the son of Antiochus the Ninth, was restored to his paternal throne by the influence of Lucullus, the Roman general, on the expulsion of Tigranes, king of Armenia, from the Syrian dominions; but four years after, Pompey deposed him, and observed, that he who himself while a usurper sat on his throne, ought not to be a king. From that time, B. C. 65, Syria became a Roman province, and the race of Antiochus was extinguished.

SELENA, the wife of Antiochus, king of Syria, put to death by Tigranes, king of Armenia. She was daughter of Physcon, king of Egypt, and had first married her brother Lathyrus, according to the custom of her country, and afterwards, by desire of her mother, her other brother, Gryphus. At the death of Gryphus, she married Antiochus, the son of

Antiochus Cyzenicus, by whom she had two sons. According to Appian, she first married the father, and after his death, his son Eusebes.

PHRAATES I., king of Parthia, who succeeded Arsaces the Third, called also Phriapatius. He made war against Antiochus, king of Syria, and was defeated in three successive battles. He left many children behind him, but as they were all too young, and unable to succeed to the throne, he appointed his brother, Mithridates, king, of whose abilities and military prudence, he had often been a spectator.

PHRAATES II., made war against the Scythians, whom he called to his assistance against Antiochus, king of Syria, and whom he refused to pay, on the pretence that they came too late. He was murdered by some Greek mercenaries who had been once his captives, and who had enlisted in his army, B. C. 129.

ARTABANUS I., a king of Parthia, after the death of his nephew Phraates the Second. He undertook a war against a nation of Scythia, in which he perished.

PHRAATES III., succeeded his father Pacorus on the throne of Parthia, and gave one of his daughters in marriage to Tigranes, the son of Tigranes, king of Armenia. Soon after, he invaded the kingdom of Armenia, to make his son-in-law sit on the throne of his father. His expedition was attended with ill success. He renewed a treaty of alliance which his father had made to the Romans. At his return into Parthia, he was assassinated by his sons Orodes and Mithridates.

MITHRIDATES VI., was the first of the kings of Pontus who made alliance with the Romans. He furnished them with a fleet in the third Punic war, and assisted them against Aristonicus, who had laid claim to the kingdom of Pergamus. This fidelity was rewarded; he was called Euergetes, and received from the Roman people the province of Phrygia Major, and was called the friend and ally of Rome. He was murdered B. C. 123.

MITHRIDATES, king of Pontus, sirnamed "Eupator," and "the Great," was the son of Mithridates VI., the king of that country, who entered into an alliance with the Romans. At the death of his father, B. C. 123, he succeeded to the crown when he was only about twelve years of age. He was, from a very early period of life, accustomed to martial exercises and the sports of the chace, by which he was inured to fatigues. In his mind were imprinted the characters of turbulence, ferocity, and suspicion, by which, particularly the latter, his life was preserved from several attempts made on him by those appointed to be his guardians. His mother had been appointed joint heir of the crown, but he very soon deprived her of all power, and kept her in close confinement, in which she

ended her days. When arrived at the age of manhood, he took his own sister, Laodice, for a wife, which was the common practice of the eastern monarchs of that period. After the birth of a son, he made a progress through all the neighbouring Asiatic states, with the view of observing their strength and policy. In this journey he spent three years, during which his queen attached herself to one of her lords of the court; and, on his return, she made an attempt to poison her husband. He drank the potion, but his constitution was proof against its baneful contents, and the discovery of her infidelity and wicked intentions, was the occasion of her death, with that of all her accomplices.

Mithridates now entered upon his career of ambition; he overran the neighbouring kingdom of Paphlagonia, which he at length divided with his ally, Nicomedes, the king of Bithynia, totally regardless of the remonstrances of the Romans, who had declared it a free state. He next reduced Galatia, though under the protection of Rome. After this, he anxiously wished to make himself master of Cappadocia, then possessed by his brother-in-law and friend, Ariarathes, whom he caused to be privately assassinated, upon which the kingdom was seized by Nicomedes, who married the widow. Mithridates, however, under the pretence of securing the crown for his nephew, drove out Nicomedes, and seated the young prince upon the throne, whom he afterwards stabbed by the most scandalous treachery. The Cappadocian army, who were witnesses of the abominable deed, threw down their weapons, and suffered Mithridates to take possession of all the fortresses in the kingdom. He now placed on the throne a minor son of his own, under the guardianship of Gordius, who had been his wicked instrument in assassinating his brother-in-law. The jealousy of Nicomedes induced him to bring forward a pretended son of Ariarathes, who was sent to Rome to lay his complaints before the senate, and implore its assistance to seat him on the throne of his fathers. Mithridates, apprized of the fact, sent deputies to state to the senate the imposture, and in conclusion, both kings were commanded to relinquish their claims, and the crown of Cappadocia was conferred upon Ariobarzanes. This was but the commencement of the dispute, and the Roman commanders, according to their usual practice, endeavoured to excite hostilities among the Asiatic kings, that they might have a pretence to interfere in their contests. From the year B. C. 90, open war may be considered as prevailing between the Roman republic and Mithridates, which was extinguished only by the death of the latter. The early successes of Mithridates led him to aspire to the honour of being the instrument of freeing all Asia from the Roman yoke, and at first he seemed to overrun, in an uninterrupted career, all the

countries in their alliance and possession, being every where received by the people as their deliverer. His great object now was to ingratiate himself with people of all classes and countries by several popular acts; such as restoring, without ransom, all the Asiatic prisoners who had fallen into his hands. The free cities of Asia, won over by these specious acts of generosity, opened their gates to him, and took pleasure in demolishing all the monuments erected by the Romans. Mithridates, determined upon irreconcileable enmity to that people, and wishing to involve the Asiatics in the same principles, sent to the magistrates throughout the cities in which any Roman citizens had established themselves, directing, that on a certain day, a general massacre should be perpetrated on all of Italian birth or origin, not excepting women and the youngest children. In this horrid massacre, it was imagined that at least 80,000 Roman citizens lost their lives; some accounts have indeed reckoned them at nearly double that number. By this masterstroke of bloody policy, for which his name must for ever be transmitted with infamy, Mithridates made himself master of the whole of Lesser Asia, and proceeded, without remorse or delay, to the conquest of the neighbouring islands, several of which he quickly reduced. At Cos he took possession of a large sum of money, which had been deposited there by the Asiatic Jews, and intended for the temple of Jerusalem. He next made an attempt upon Rhodes, but was defeated, and incurred so much personal risk, that he ever afterwards felt an abhorrence of the sea. Archelaus, one of his generals, crossing over to Greece, made himself master of Athens, while his own son, Ariarathes, conquered Macedonia and Thrace. He was now at the summit of power, and is said to have received the homage of twenty-five different nations. His memory, and talent for the acquisition of languages were so great, that he could converse with the natives of all those nations without the aid of an interpreter. From this period, we may date his decline; Sylla procured of his countrymen the chief command against Mithridates, and sailing to Greece, recovered Athens, in the year, B. C. 86. He afterwards defeated with great slaughter, the troops of Archelaus, at Chæronea, and by two other decisive victories, he put an end to the war in Greece. Mithridates was pursued from place to place, till at length, he was obliged to submit to conditions, at which the greatness of his mind revolted; these conditions were, that he should resign all his conquests, and confine himself within his paternal dominions of Pontus; that he should release all his captives without ransom; pay down a large sum of money; deliver up the greater part of his fleet; and practise no hostilities against those who had revolted from him, and taken part with the Romans. Although the king had acquiesced in these terms,

yet it was with the secret determination to break them, as soon as he should be sufficiently powerful for the purpose. A new war was kindled about the year B. C. 74, in which the success of Mithridates was so great, that he recovered the best part of Pontus, which had, in the early part of the contest, been wrested from him, Bithynia, Cappadocia, and Armenia Minor. At length, Pompey, invested with great power, was sent by the Romans to put an end to this long-continued war, which he accomplished by destroying, or dispersing all the king's troops, except a body of cavalry, through which he forced a passage. Mithridates fled into Armenia, whence he withdrew to Colchis, and thence to Scythia, between the Euxine and Caspian seas. Here he was so completely concealed that it was supposed he was dead, till he emerged from his retreat at the head of a considerable army, and made himself master of several important places. His success was but short-lived, and those even, who were willing to submit to his power, had no confidence in his cause, but chose rather to join what they thought was the strongest party. He now adopted the design of marching into Europe, and exciting the Gauls in his cause, which created such discontents in the army, as to lead them to choose Pharnaces, the favourite son of Mithridates, as their king. Having in vain attempted to recal his son to the principles of duty, he attempted to destroy himself first by poison, and then by his sword, but in both he failed, and was at last despatched, at his own request, by a Gallic mercenary. This was in the year B. C. 64, when the king had attained to the 71st year of his age. He was one of the most formidable enemies of the Roman republic, and the news of his death was received with the greatest joy and exultation. His body was delivered to Pompey, who, with the magnanimity of a generous enemy, bestowed upon it a most magnificent funeral. Mithridates was learned, and a patron of learning, he was particularly attached to medicine, and an electuary still bears his name.

MONIMA, the wife of Mithridates, touched the heart of that monarch the first time he saw her. It was in the city of Stratonice, soon after he had gained great advantages over the Roman generals Oppius, Manlius, &c. He in vain attempted to seduce her, she would not yield to him, but in the honourable terms of marriage, which conduct spread her praises throughout all Greece. She often regretted her native country, and came to a tragical end; for Mithridates, being vanquished by Lucullus, and fearing lest his wives should fall into the hands of his enemy, caused them to be put to death. After his death, their amorous letters were found among his papers. He had given the government of Ephesus to Philopœmen, Monima's father.

BERENICE, of Chios, one of the wives of Mithridates

Eupator, who were put to death by his command, lest they should fall into the hands of his conqueror, Lucullus. He gave this mandate to prevent their virtue from being stained.

PHARNACES, the favourite son of Mithridates the Great, who ungratefully rebelled against him, and caused him to commit suicide. He was defeated by Cæsar, in the expeditious battle, of which he wrote home to Rome, *Veni, vidi, vici.* Pharnaces was afterwards killed in another battle with the Romans.

METRODORUS, a friend of Mithridates, sent as ambassador to the king of Armenia. He was remarkable for his learning, moderation, humanity, and justice. He was, however, put to death by his royal master, B. C. 72.

ARIARATHES VII., was proclaimed king of Cappadocia, and soon after married Laodice, the sister of Mithridates Eupator, by whom he had two sons. He was murdered by an illegitimate brother, upon which, his widow, Laodice, gave herself and kingdom to Nicomedes, king of Bithynia. Mithridates made war against the new king, and raised his nephew to the throne. The young king, who was the eighth of the name of Ariarathes, made war against the tyrannical Mithridates, by whom he was assassinated in the presence of both armies, and the murderer's son, a child eight years old, was placed on the vacant throne. The Cappadocians revolted, and made the late monarch's brother, Ariarathes the Ninth, king, but Mithridates expelled him, and restored his own son. The exiled prince died of a broken heart; and Nicomedes of Bithynia, dreading the power of the tyrant, interested the Romans in the affairs of Cappadocia. The arbiters wished to make the country free; but the Cappadocians demanded a king, and received Ariobarzanes.

ARIOBARZANES I., king of Cappadocia, was chosen by the people of that country, B. C. 91; but in a short time after, Tigranes, king of Armenia, expelled him. He, however, having gone to Rome, obtained such assistance as enabled him to recover the crown, which he afterwards resigned in favour of his son, who ascended the throne under the name of Ariarathes the Tenth; but his title was disputed by Sisenna, the eldest son of Glaphyra, by Archelaus, priest of Comana. M. Antony, who was umpire between the contending parties, decided in favour of Sisenna; but Ariarathes recovered it for a time, though he was soon after obliged to yield in favour of Archelaus, the second son of Glaphyra, B. C. 36.

TIGRANES, a king of Armenia, who made himself master of Assyria and Cappadocia. He married Cleopatra, the daughter of Mithridates, and, by the advice of his father-in-law, he declared war against the Romans. He despised these distant enemies, and even ordered the head of the messenger to be cut off, who first told him that the Roman general was boldly

advancing towards his capital. His pride, however, was soon abated, and though he ordered the Roman consul, Lucullus, to be brought alive into his presence, he fled with precipitation from his capital, and was soon after defeated near mount Taurus. This totally disheartened him; he refused to receive Mithridates into his palace, and even set a price upon his head. His mean submissions to Pompey, the successor of Lucullus in Asia, and a bribe of 60,000 talents, insured him on his throne, and he received a garrison in his capital, and continued at peace with the Romans.

TROSINE, wife of Tigranes, king of Armenia, who, upon her husband being conquered by Pompey, was compelled to grace his entrance into Rome.

TIGRANES, son of the preceding, revolted against his father, and attempted to dethrone him with the assistance of the king of Parthia, whose daughter he had married. This did not succeed, and the son had recourse to the Romans, by whom he was put in possession of Sophene, while the father remained quiet on the throne of Armenia. The son was afterwards sent in chains to Rome, for his insolence to Pompey.

ATTALUS III., king of Pergamus, nephew of Attalus II. He put to death most of his own family, and a great number of other persons, of whom he was suspicious. He died in the fifth year of his reign, and having left his goods to the Romans, they seized the whole of his dominions, and thus put an end to the kingdom of Pergamus.

ARISTONICUS, son of Eumenes, by a concubine of Ephesus, B. C. 126, invaded Asia, and the kingdom of Pergamus, which Attalus had left by his will to the Roman people. He was conquered by the consul Perpenna, and strangled in prison.

NICOMEDES IV., of Bithynia, performed nothing worth transmitting to posterity. As he died without male issue, he left his kingdom by his last will to the Romans. His daughter Musa, however, claimed the kingdom of Bithynia for her son, as the next male heir to the crown, but without success; no motives of justice being of such weight with the ambitious Romans as to make them part with a kingdom, B. C. 75.

ARETAPHILA, of Cyrene, the wife of Phædimus, a nobleman of that place. Nicocrates murdered the husband for the sake of the wife. Yet the tyrant, suspecting that she designed a poison for him, put her to the rack to extort a confession, and afterwards begged her forgiveness. She, however, managed so as to get Nicocrates slain; and his brother ascended the throne, whom she delivered to Anabus, king of Lybia, by which she freed her country from oppression.

EUNUS, a Syrian slave, who inflamed the minds of the servile multitude by pretended inspirations. He filled a nut

with sulphur in his mouth, and by artfully conveying fire to it, he breathed out flames to the astonishment of the people, who believed him to be a god, or something more than human. Oppression and misery compelled two thousand slaves to join his cause, and he soon saw himself at the head of fifty thousand men. With this he defeated the Roman armies, till Perpenna obliged him to surrender by famine, and exposed on a cross the greater part of his followers.

JUGURTHA, king of Numidia, was the natural son of Manastabal, one of the three sons of Masinissa, who, after the death of that prince, possessed the kingdom jointly. Micipsa, the survivor, and who inherited his father's kingdom, educated his nephew Jugurtha, with his two sons Adherbal and Hiempsal; but as he was of an aspiring disposition, he sent him with a body of troops to the assistance of Scipio, who was besieging Numantia, hoping to lose a youth, whose ambition seemed to threaten the tranquillity of his children. His hopes were frustrated, and Jugurtha returned with great glory, having also acquired the friendship of his general Scipio Africanus. Micipsa appointed him successor to his kingdom with his two sons, but the kindness of the father proved fatal to his children. Jugurtha caused Hiempsal to be assassinated, and stripped Adherbal of his possessions, and obliged him to fly to Rome for safety. The Roman people listened to the well-grounded complaints of Adherbal, but Jugurtha's influence prevailed among the senators; and the suppliant monarch, forsaken in his distress, perished by the snares of the enemy, and with every circumstance of cruelty. These atrocities excited such a flame at Rome, that the senate, in effect, declared war against Jugurtha. Cæcilius Metellus was sent against him, and, by his firmness and success, the Numidian was forced to seek support for his savage neighbours. A variety of actions ensued, in which the Roman arms were mostly successful, though Jugurtha, skilfully pursuing the Numidian mode of warfare, did not cease to harass his enemies, and oppose obstacles to their attempts. Marius and Sylla succeeded Metellus, and fought with equal success; at length they persuaded Bocchus, a Mauritanian king, who was in alliance with Jugurtha, and his near relation, to enter into negociations of peace. By tempting offers he agreed to betray Jugurtha, and put him into the hands of his enemy; he was accordingly delivered up to Sylla, after a war of five years. Sylla carried him in chains to Rome in the year B. C. 106, and the joy testified on beholding him there in the condition of a captive, was a proof of the dread which he had excited as an enemy. He was exposed to the view of the Roman people, and dragged in chains with his sons to adorn the triumph of Marius, after which he was insulted by the populace, and remanded to his dungeon, where

he was either strangled or suffered to perish with hunger. He left two sons, who spent their days in captivity, and his dominions were divided between Bocchus, the remaining heirs of Masinissa, and the Roman republic.

BOCCHUS, king of Mauritania, who leagued with Jugurtha, his father-in-law, against the Romans, but being defeated by Marius, he sought the favour of his conquerors by delivering Jugurtha into their hands. The traitor then obtained part of the kingdom, about B. C. 100.

PIUS METELLUS, a general in Spain, against Sertorius, on whose head he set a price of one hundred talents, and twenty thousand acres of land. He distinguished himself also in the Marsian war, and was high priest. He obtained the name of *Pius* from the sorrow he showed during the banishment of his father Metellus *Numidicus*, whom he caused to be recalled.

Romans of this period.

TIBERIUS SEMPRONIUS GRACCHUS, a person very memorable in the history of Rome, was the son of a father of the same name, a distinguished commander, and excellent citizen, who, from the Plebeian ranks, arrived at distinguished honours, and the highest offices in the state; and at length, to complete his glory, he was slain while fighting for his country. Tiberius received every advantage of education that the pious affection of a wise parent could bestow, and his natural disposition seconded the efforts of his instructors. He was modest, and remarkably mild in his temper; and became, at a very early age, distinguished for eloquence, sobriety, and political knowledge; and his reputation was sealed by an admission into the venerable college of augurs. It is mentioned, as a proof of the high character which he sustained, that Claudius Appius, one of the most illustrious persons in Rome, and president of the senate, offered him, spontaneously, his daughter in marriage, which he thankfully accepted. When Appius informed his wife what he had done, she replied, "Why so suddenly, you might have taken time, even if Tiberius Gracchus were the man!" In conformity with the Roman custom, Tiberius passed his youth in military service; first in Africa, under his brother-in-law, the younger Scipio, where he obtained great credit in the army, being equally beloved by those above and those below him. He was made quæstor in the Numantian war, to the consul C. Hostilius Maniurus. This was in the year B. C. 137. the campaign was unfortunate, and the Roman general was under the necessity of negociating a treaty of peace with the enemy. The Numantines, who had been betrayed in a former treaty by the Romans, refused to negociate, unless it were with

Tiberius Gracchus, with whose character for probity and strict honour they were well acquainted. This being admitted, a peace was immediately concluded. The treaty, though as favourable as, from circumstances, would be expected, was received by the Romans with great indignation; they determined to annul it, and to deliver those, who had been instrumental in making it, into the hands of the Numantines. The consul was accordingly given up to them, naked and in chains, and it is probable, that Tiberius Gracchus would have shared the same fate, had not a powerful interest been exerted in his favour. A sense of the injustice of the senate on this occasion, and resentment of the dishonour they had thrown upon his treaty, was supposed to be a principal cause of the subsequent hostilities in which he engaged against that body. The condition of the Romans, at this period, afforded a good opportunity for the exertions of patriotism; for the great mass of the lower classes of citizens were in a state of abject poverty. Lælius, the Wise, the friend of Scipio, had attempted to introduce some remedy for this evil, but the serious opposition of men in power had deterred him from the execution of his plan. Tiberius Gracchus resolved to take up the cause. He was accordingly elected a tribune of the people, and proposed a revival of the Licinian law, with certain modifications, which greatly softened its operations. It offered a full compensation out of the treasury for all the land above the five hundred acres allowed, which any one might be obliged to resign to the public, and permitted a child of a family to hold two hundred and fifty acres above the five hundred held in the father's name. This proposal was received, as it might be expected, by the superior orders, whose rights and properties were to be affected by it; they were determined to stand by one another in resisting the innovation. On the other hand, Gracchus lost no time in rousing the people to a knowledge and assertion of their claims, as men and members of society. His speeches were addressed to their interests and their feelings; his arguments were specious, and highly dangerous to the peace of those whose wealth was become the object of popular discussion; in one of his harangues, he exclaimed, "The wild beasts have their caves and dens, but the brave men who shed their blood in the cause of their country, have nothing free but the air and the light. It is a mere mockery, when their generals exhort them to fight for their sepulchres and household gods, when, perhaps, not a man among them is possessed of a domestic altar, or sepulchre, of his ancestors. The private men bleed and die to secure the luxuries of the great, and they are denominated the masters of the world, while they are not owners of a foot of ground." At length, after much tumult in the state, the Agrarian law was passed, and Appius Claudius, Tiberius Gracchus, and his younger bro-

ther, Caius, were appointed commissioners, to carry its provisions into execution. In his progress in the business, he was embarrassed with many obstacles, and, on his part, he took measures effectually to thwart the purposes of the great; and by new laws which he got enacted, he rendered the property of all the old families insecure. The difficulties which occurred in carrying the new law into effect, were suspended by the death of Attalus, king of Pergamus, who made the Roman people his heirs. Gracchus procured a law for the distribution of his treasures among the poorer citizens, and for the disposal of the revenues of Pergamus, not by the senate, but by the assembly of the people. These measures gave him a great degree of influence among the citizens, and he conceived the design of securing the powers of which he felt himself possessed, by raising his father-in-law to the consulate, his brother to the tribuneship, and continuing to himself the same office another year. He also planned other regulations for abridging the authority of the patricians, and throwing more weight into the popular scale. The day of election was approaching, and the senators resolved to make a stand against the innovations which he proposed, and a conspiracy was openly formed to take away the life of Tiberius Gracchus. Of this he was informed by a friendly senator, as he was proceeding to the Capitol. He, nevertheless, advanced, and his party prepared to repel force by force. In the uproar, he attempted to speak, but his voice could not be heard. He made signs to his friends, by raising his hand to his head, to show that his life was in danger. This signal was instantly interpreted by his enemies as a demand of the regal crown, and Scipio Nasica, the inveterate enemy of Gracchus, cried out, "Since we are betrayed by our consul, let those who love the republic follow me." A general contest now commenced. The adherents of Gracchus were quickly dispersed, and himself was despatched with a thousand blows; not less than three hundred persons were slain in this commotion, and the bodies of the dead, even that of Gracchus himself, were ignominiously thrown into the Tiber. Several of his friends were afterwards banished, and not a few put to death, without the form even of trial, and the senate passed an act of indemnity for all those who were concerned in the massacre. The people, however, indignant against his enemies, drove Nasica from Italy, and would never permit him to return. With respect to Tiberius Gracchus, his character has been celebrated, either as that of a martyr to liberty, or as a victim to lawless ambition, according to the different principles of those who have commented on his actions. Many have thrown on his memory reflections, as unmanly as they are severe. It seems to be acknowledged, on all hands, that he possessed great talents, and that he was esteemed for his private worth. That he was a man of ambition none will

deny, and it may be, that a love of popularity suggested the great measures which he proposed; nevertheless, the historian may be safely followed, who says, that he was actuated by the best intentions, but that he prosecuted his design with two much violence.

CAIUS GRACCHUS, brother to Tiberius, but his junior by nine years, enjoyed the same advantages of education with his brother, which he so well improved, as to become one of the ablest orators of his time. Cicero says of him, that he knows not if he had his equal in eloquence, and recommends his compositions, though unfinished, to the study of youth. After the tragical end of his brother, Caius passed some time in retirement, cultivating his rhetorical talents, and secretly preparing to act his part in the theatre of the public. In the year B. C. 124 he accompanied the consul Aurelius Ærestes to Sardinia, as his quæstor, and obtained great applause, as well for his humanity and temperance, as for a strict attention to the duties of his office. The senate shewed evident signs of jealousy on account of the popularity which he acquired, and retained him as prequæstor in Sardinia, in order to keep him at a distance from the Roman forum. Perceiving their intentions, he ventured, in defiance of their orders, to quit the island without leave of his commander, and suddenly made his appearance at Rome. He was called to account for this breach of military discipline, but was readily acquitted. Soon after, he became a candidate for the tribuneship; and such was the zeal of the people in his favour, that the Campus Martius was not able to contain the multitude who flocked from the Italian towns to support his election, and many gave their votes from the tops of the adjacent houses. Caius had not forgotten the enemies of Tiberius, and would have pursued them to their destruction, but was probably dissuaded from it by his mother. His speeches were calculated to revive the indignation of the people against the senators for their conduct towards Tiberius; and he proposed and carried motions for confirming his brother's laws, and the passing of others still more objectionable to the patricians. He was appointed commissioner for the division of lands among the poor citizens and allies; and in his progress through Italy, he employed his talents and wealth in repairing roads, building bridges, and in other works equally useful and important. He established public granaries in Rome, from which the citizens were to have their monthly distributions of corn at a low price, the expenses of which were to be defrayed by duties laid on goods imported into the dominions of the late king Attalus. By these, and other acts of a like kind, he so ingratiated himself with the people, that he was chosen a second time tribune. Triumphing in his success, he proposed a law for transferring from the senators to the knights the cognizance of all private causes. When

he had obtained his purpose, he exclaimed, "At length I have humbled the senate." He now left himself the arbiter of the republic, and treated the patricians with contempt. This behaviour hastened his ruin. There is a point beyond which the most successful man, whatever be his pretensions, cannot go with safety. Caius had transgressed this boundary, and his enemies were perpetually on the watch for opportunities to check his power, and to introduce rivals who might, by the appearance of more liberality, depreciate his reputation and influence in the state. During his absence in Africa, his enemies were ever on the alert to injure his fair fame, and to ascribe unworthy and base motives to all that he did or proposed to do; and in the tumult which accompanied the discussion of some of his laws after his return, he fled to the temple of Diana, and, unwilling to sacrifice either himself or his adherents to popular fury, he proposed terms of accommodation. These were rejected by the arts of Opimius the consul, and a price was instantly set upon the heads of Gracchus and his friend Fulvius. A formal battle ensued, in which multitudes were slain on both sides, and the populace without hesitation deserted their friends. Fulvius concealed himself, but, being discovered, was instantly killed. Gracchus, having solemnly imprecated upon the heads of the Roman people perpetual slavery for the base desertion of the cause, left the city and crossed the bridge named Publicius. His retreat was favoured by two faithful friends, who defended the bridge till they fell covered with wounds. In the mean time Gracchus reached a grove sacred to the furies, where it is said a slave, by his order, first dispatched him, and then put an end to his own life. Others have, however, given a different account of the matter; they say that he was overtaken by his enemies, and by them slain. His head was cut off and sold to the consul for its weight in gold. The body was thrown into the Tiber, but afterwards being taken from the water, it was delivered to his afflicted mother for burial. This catastrophe, in which three thousand persons perished, happened in the year B. C. 121; and the senate immediately proceeded to abolish all the laws of the Gracchi. Their names, however, were still fondly cherished by the people; statues were erected to their memory, and the places in which they were killed were consecrated, by religious rites, to their names. Caius had been generally considered as less pure in his intentions, and less moderate in his plans, than Tiberius. From the evidence of history it should seem, that the disturbance of the public tranquillity was rather owing to his opposers than to him; "so that," says the historian, "instead of calling the tumults of that period the 'sedition of the senate against the Gracchi,' since the efforts of the latter were made in vindication of a law, to which the senate had assented, and as the de-

signs of the former were supported by an armed power from the country, that had never before interfered in the business of legislation; and the introduction of which gave a most irrecoverable blow to the constitution." Caius in his person was graceful, his action was strong and impressive, his voice of great compass, and melodious when the vehemence of his pleading did not raise it to too high a key; to correct this defect, he was accustomed to place a judicious person behind him with a pitch-pipe, by which he was enabled to regulate his tone. In temper he was warmer than Tiberius, nor was he distinguished by sobriety of manners, though in this respect he might be advantageously compared to the Roman youth in general.

M. ÆMILIUS SCAURUS, a Roman consul, who distinguished himself by his eloquence at the bar, as well as by his victories in Spain as a general. He was sent against Jugurtha, but was suspected of having been bribed by that monarch. He however conquered the Ligurians, and during his censorship, built the Milvian bridge at Rome, and paved the Æmilian road. He wrote several books, particularly his own life, but none of them are extant.

M. ÆMILIUS SCAURUS, son of M. Æmilius Scaurus, is famous for having erected a large and grand theatre at Rome, while he was ædile. It was so capacious, that it could contain thirty thousand spectators. It was supported by three hundred and sixty columns of marble, and adorned with three thousand brazen statues.

LUCIUS CASSIUS LONGINUS, a celebrated Roman lawyer, who flourished B. C. 113. He was so inflexible a judge, that his tribunal was called the rock of the impeached. From him very severe judges have been called Cassiani.

ÆLIUS SEXTUS POETUS CATUS, a celebrated lawyer of Rome. While ædile, he gained access to the depositories of the law, then called Novella, which he published with his name. He also wrote a work called "Tripartite," which is the oldest treatise known on jurisprudence. He served the office of consul, and was praised for his abstemious habits and inflexible integrity.

QUINTUS CŒCILIUS METELLUS, the son of L. Cœcilius Metellus Calvus, was raised to the consulate during the Jugurthine war, with M. Junius Silanus, in the year B. C. 109. On casting lots for the consulate provinces, that of Numidia fell to Metellus, who made immediate preparations for returning the honour of the Roman arms, which had lately fallen into disgrace through the successes of Jugurtha. He was extremely careful in the selection of the officers to serve under him. He selected the famous Marius, who, for want of interest, had for some time remained unemployed at Rome. Having restored order and discipline in his army, he marched nto the centre of Numidia, where he defeated and dispersed

the whole force commanded by Jugurtha in person. When the consular year was ended, the command was continued to Metellus as proconsul, and he pursued the plan of ruining the country of Jugurtha, and cutting off his resources. At length the circumstances of the Numidian obliged him to enter into a treaty with Metellus, by which he delivered up all his elephants, a number of horses and arms, and all the deserters from the Roman army. The latter, to the disgrace of the conqueror, were put to death, with great cruelty. Jugurtha took the first opportunity of appearing again in arms, and the people rose upon a Roman garrison, and massacred the whole, excepting the commander Turpilius. Metellus soon recovered the place, brought Turpilius to a court-martial, and caused him to be put to death, on account of which he underwent the keenest remorse, having been influenced in his decision rather by popular clamour than by the strict rules of justice. Marius had been a leading actor in the condemnation of Turpilius, and triumphed in the consequences which it had upon the mind of Metellus, whose character with the people he endeavoured to injure. The third year of his command was going on, and nothing decisive had been effected. Of this his rival, Marius, took advantage, and by his representations to the people was able, not only to procure his own election to the consulate, but to obtain a decree for his superseding Metellus in the conduct of the Numidian war. Metellus deplored his hard fate with tears. He refused to see his rival; delivered up his army by a lieutenant, and immediately embarked for Rome. He was received with great honour by his friends and partizans, who procured for him the honour of a triumph. Being charged with peculation by a tribune, he would have produced his books in his own justification; but the Roman knights, who sat as his judges, refused to examine his accounts, declaring that they considered the whole tenor of his life as a sufficient testimonial of his innocence. Having passed with honour through his military career, there remained a trial of his heroic virtue and firmness, in which he obtained equal credit. In the year B. C. 100, the most violent measures were carried on by the popular leaders; and the tribune Apuleius Saturninus having prepared an Agrarian law, procured a clause to be previously passed, that the senate would swear to confirm whatever the people would enact. Metellus opposed the proposition; the senate, to a man, joined in a similar opposition. Marius, who had led them to this determination, by pretending to entertain the same sentiments, soon retracted, and took the oath; all the senators, excepting Metellus, followed his example. Metellus, persisting in his resolution, was condemned to banishment. His friends offered to oppose this act of injustice, but he declared that not a drop of blood should be spilt on his account. He said,

" either the state of public affairs will change, and I shall be recalled; or, if they remain as they are, I shall be better off any where than at Rome." He then went to Rhodes, or Smyrna, where he passed his time in the study of philosophy. In the following year, a decree was passed by a great majority for his return. The news was brought to him while he was assisting at some public games, and though he was informed that the packet contained pleasing intelligence, he would not open it till the spectacle, perhaps a religious ceremony, was over. On his return to Rome, he was met at the gates by all the persons of distinction in the city, and was accompanied to the house by great crowds of people, and at the next consular election the public esteem for him was shown by accepting his recommendation of one of his own name and family. After this, we hear no more of this worthy man.

CAIUS FANNIUS STRABO, a Roman consul in the year of Rome 592, B. C. 157. That consulship is remarkable for two things; for the regulations made by the senate concerning the expense of feasts; and for a decree of the senate, authorizing the prætor to expel the rhetoricians and philosophers from Rome. They were not satisfied with the regulations which the senate made to restrain the profuseness of feasts; there was also a law made about it, which from the consul Fannius was called Fannia. There is nothing worth mentioning concerning Marcus Fannius, brother to him who is the subject of this article.

CAIUS FANNIUS, son to Marcus, and cousin-german to Caius Fannius, was questor in the year of Rome 614, B. C. 135, and prætor two years after. He bore arms in Africa under Scipio Africanus the younger, and in Spain under Fabius Maximus Servilianus. He was a disciple of Panætius, a great philosopher of the sect of the Stoics, and married the younger daughter of Lælius. He composed annals which were in esteem. He resented his father-in-law Lælius's bestowing the office of augur upon Quintus Mutius Scævola, his other son-in-law, nor would he admit of Lælius's excuses.

CAIUS FANNIUS, son of Caius Fannius Strabo, distinguished himself by his eloquence. He was consul with Cn. Domitius Ænobardus, in the year of Rome 632, B. C. 117, and opposed the factious attempts of Caius Gracchus, though he was indebted to him for the consulship. He published an oration against him, which Cicero has commended.

CAIUS MARIUS, a famous Roman general, and seven times consul, who sullied his great military reputation by savage barbarities. He was born at Arpinum, of obscure parents. He signalized himself under Scipio at the siege of Numantia. The Roman general saw his courage and intrepidity, and foretold his future greatness. By his intrigues at Rome, while he exer-

cised the inferior offices of the state, he rendered himself known; and his marriage with Julia, who was of the family of the Cæsars, contributed to raise him to consequence. He went to Africa as lieutenant to the consul Metellus against Jugurtha, and there ingratiated himself with the soldiers; and having raised enemies to his benefactor, he returned to Rome and canvassed for the consulship. By his extravagant promises to the people, and his malevolent insinuations against Metellus, he proved successful. He was appointed to finish the war against Jugurtha, and showed his military talents by defeating him. The Roman provinces being suddenly invaded by an army of three hundred thousand barbarians, Marius was elected consul and sent against the Teutones. The war being prolonged, Marius was a third and fourth time invested with the consulship. At last two engagements were fought, and not less than two hundred thousand of the forces of the Ambrones and Teutones were slain in the field of battle, and ninety thousand made prisoners in B. C. 99. In B. C. 98, the Cimbri, another horde of barbarians, were defeated; one hundred and forty thousand of them were slaughtered by the Romans, and sixty thousand taken prisoners. After these victories, Marius, with his colleague Catullus, entered Rome in triumph; and Marius received the appellation of the third founder of Rome. He was elected consul a sixth time; but his restless ambition began to raise seditions, and to oppose the power of Sylla. This was the foundation of a civil war. Sylla refused to deliver up the command of his forces, with which he was empowered to prosecute the Mithridatic war; and considered the demand as arbitrary and improper. He advanced to Rome, and Marius was obliged to fly. Adverse winds prevented him from seeking a retreat in Africa, and he was left on the coast of Campania, where Sylla's emissaries discovered him in a marsh into which he had plunged himself, leaving only his mouth above the surface for respiration. He was dragged to the neighbouring town of Minturnæ; and the magistrates being in the interest of Sylla, passed sentence of death on their illustrious prisoner. A Gaul was commanded to cut off his head in the dungeon; but the stern countenance of Marius disarmed the courage of the executioner; and when he heard him say, *Tune, homo, audes occidere Caium Marium?* Darest thou, wretch, kill Caius Marius? Overcome with terror, he rushed out, dropt his sword, and declared himself incapable of the deed. Such an uncommon adventure moved the compassion of the inhabitants of Minturnæ; they blamed themselves; they liberated Marius, and favoured his escape to Africa, where he joined his son, who had been arming the princes of that country in his cause. Marius landed near the walls of Carthage, but his retreat was soon known; and the governor of Africa, to conciliate the favour of Sylla,

compelled Marius to fly to a neighbouring island. He soon after learned that Cinna had embraced his cause at Rome, where the Roman senate had stripped him of his consular dignity, and bestowed it upon one of his enemies. Marius set sail to assist his friend at the head of only one thousand men. His army, however, was soon increased, and he entered Rome like a conqueror. His enemies were inhumanly sacrificed to his fury; Rome was filled with blood; and he who once had been called the father of his country, marched through the city, attended by a number of assassins, who slaughtered all those whose salutations were not answered by their leader. When Marius and Cinna had sufficiently gratified their rage, they made themselves consuls; but Marius, already worn out with old age and infirmities, died sixteen days after he had been elected consul the seventh time, A. U. C. 666, and B. C. 86. Brought up in poverty, and among peasants, he always retained his native rusticity, and despised in others those polished manners which education had denied him. Being himself illiterate, he hated the conversation of the learned; and his sobriety and temperance were owing to the obscurity in which he had lived at Arpinum. His countenance was stern, his voice firm and imperious, and his disposition untractable. He was in his seventieth year when he died; and Rome rejoiced at the fall of a man whose ambition had proved so fatal to many of her citizens. His only qualifications were those of a great general; and these rendered him the most powerful of the Romans, because he was the only one whose ferocity seemed capable to oppose the barbarians.

He was the first man that had ever been chosen seven times consul, and was possessed of such a palace, and of riches so immense, as were sufficient for many kings.

"How can a man," says Plutarch, in his comparison of Pyrrhus with Marius, "born of obscure and indigent parents, who were forced to earn their bread by the sweat of their brow, brought up in a little country village, with no better than a homespun clownish education; how can such a one, I say, be compared with a prince like Pyrrhus, born on a throne?

"This great and sensible difference which nature has raised between them, may be said to be effaced by fortune, who has crowned Marius with greater honours, and a larger share of power than she had ever granted to any Roman before him.

"It is no strange thing for a prince to recover his right, and add other possessions to his hereditary dominions; but for a man issuing from the dregs of the people, from beginnings so weak and miserable; for such a man to raise himself up to that pitch of grandeur, as to merit so many honourable employments, and the command of such invincible armies—this indeed is wonderful. It cannot be but fortune must discover in this

man some notable qualities, some uncommon talents, otherwise she would not have made him, to his dying day, the object either of her favour or caprice.

"Neither is it fortune only that has set Marius upon a level with Pyrrhus; nature put in her share in those favours, as if she had a mind to make him some compensation for the injury she had done him on account of his birth. He was by nature lively, frugal, laborious, constant, patient, indefatigable, and of such presence of mind as kept him as cool and undisturbed in the heat of action and danger as in times of repose. He likewise had an air of majesty, but an air still more austere and terrible."

After comparing the different incidents of the lives of Pyrrhus and Marius, Plutarch thus concludes: "Their end was very different; Pyrrhus fell unhappily in a fight, in the middle of the city of Argos, wounded by a woman, and killed outright by a soldier, who cut off his head. But Marius, notwithstanding all the cruelties he had exercised, still thirsting after blood, died in his bed.

"But this death, which appeared composed and natural, was in reality more tragical than that of Pyrrhus; for he passed the last days of his life under such anxieties and terrors, that he could enjoy no rest either by day or night. He died equally tormented with the remembrance of the past, the sense of the present, and the fear of the future.

"That avenging fury, which he would have delivered over to Metellus, began to punish him in this life, and call him to a severe account for all the blood he had spilt. So true is what Plato saith, 'that the impious and wicked, at the approach of death, begin to fear every thing of which they had made a mock before. Then does dread and distrust seize them, remorse torments them, and their only companion, whether asleep or awake, is despair.'"

CAIUS MARIUS, the son of the preceding, was as cruel as his father, and shared his good and adverse fortune. He made himself consul in the twenty-fifth year of his age, and murdered all the senators who opposed his ambitious views. He was defeated by Sylla, and fled to Prænestе, where he killed himself.

L. CORNELIUS CINNA, a Roman who oppressed the republic with his cruelties, and was banished by Octavius for attempting to make the fugitive slaves free. He joined himself to Marius; and with him, at the head of thirty legions, he filled Rome with blood, defeated his enemies, and made himself consul even to a fourth time. He massacred so many citizens at Rome, that his name became odious; and one of his officers assassinated him at Ancona, as he was preparing war against Sylla.

SEXTUS ROSCIUS, a rich citizen of Ameria, murdered in the dictatorship of Sylla. His son, of the same name, was accused of the murder, and eloquently defended by Cicero, in an oration still extant. B. C. 96.

ALBINUS, a pretorian sent to Sylla, as ambassador from the senate during the civil wars. He was put to death by Sylla's soldiers.

LUCIUS MUMMIUS, a Roman consul sent against the Achæans, whom he conquered. He destroyed Corinth, Thebes, and Chalcis, by order of the senate, and obtained the sirname of Achaicus from his victories. He did not enrich himself with the spoils of the enemy, but returned home without any increase of fortune. He was so ignorant of the value of the paintings and works of the most celebrated artists of Greece, which were found in the plunder of Corinth, that he said to those who conveyed them to Rome, that if they lost them, they should make others in their stead.

M. PERPENNA, a Roman, who conquered Aristonicus in Asia, and took him prisoner.

PUBLIUS ÆMILIANUS SCIPIO, called also the Younger Africanus, was the younger son of Paulus Æmilius, but was adopted into the Cornelian family by Publius, son of the first Africanus. He served at the age of seventeen in Macedonia, under his natural father; and during the war in Spain, when the report of the hardships suffered there deterred the Roman youth from enrolling their names in the new levies, he mounted the rostra, and in a spirited speech declared his own readiness to go in any quality that the consuls should appoint. This conduct produced such an effect, that the levies were very quickly completed, and he accompanied them as a legionary tribune. For his great services at this period he obtained a mural crown, being the first in scaling the wall of a besieged town; and he slew in single combat a Spaniard of gigantic stature. The consul, Lucullus, then sent him into Numidia, where he was when the third Punic war broke out; at the commencement of which, the Carthaginian general, Asdrubal, obtained some advantages over the Romans; and the whole consular army would probably have been lost, had not Æmilianus, with a small body of horse, kept the force of the enemy in check, while the legions were crossing the river. He afterwards, by his valour and good conduct, saved a party which was surrounded by the enemy; and the whole of his conduct in this campaign was so extremely brilliant, that he gained universal reputation. On his return to Rome he was chosen consul, being then thirty-seven years of age; and the conduct of the African war, which ended in the destruction of Carthage, was committed to him by a special decree. Scipio, on his return to Rome, was honoured with a magnificent triumph, and the name of the second Afri-

canus was conferred upon him. He deposited an urn full of the ashes of Carthage in the temple of the Capitoline Jupiter, as the most acceptable offering he could make to the Roman god. The integrity and disinterestedness of this great man, on the capture of the rival city, are universally acknowledged and highly applauded. On this occasion he convoked the Sicilians, who had been exposed to the pillage of the Carthaginians, and promised to restore to each city every relic of art which should be recognized as having belonged to it. The Romans having kindled a war with the powerful city of Numantia, in Spain, and broken a treaty which the consul Mancinus had made with it, in order to save his army, elected Scipio consul a second time, and committed to his management the war against the Numantines. In the course of the contest he closely invested Numantia, which was situated upon a hill, very difficult of access, and rejecting the submissive proposals of the citizens for peace, resolved to wait till famine should oblige them to surrender at discretion. His vigilance was exercised in obviating all attempts suggested by valour reduced to despair; and when at length they were unable to hold out any longer, they still resolved never to surrender themselves to the disposal of an inexorable foe, and set fire to their town, at the same time destroying themselves and their families; thus leaving nothing to grace the victor but an empty triumph, and the sirname *Numantinus*.

During the contest carried on between the Gracchi and Patricians, Scipio inclined to favour the latter party, and made himself unpopular by seeming to approve the assassination of Tiberius Gracchus, though he was a very near relation. After this he retired to his country retreat, near Caieta, in company with his intimate friend, the second Lælius, his connexion with whom is still more celebrated than that of the first Lælius with the first Africanus. After a time he returned to Rome, where he opposed some unconstitutional measures of the tribunes, and for which he was accused of aspiring to the dictatorship. He was, however, supported by the senators and the great body of the people; and some important event was on the eve of taking place, when Scipio was found dead in his bed. He was supposed to have been assassinated, but the people would suffer no inquiries to be made as to the cause of his death. He was a great general, a lover and patron of letters, and a man of singular public integrity and private generosity. When he went to Africa, he was accompanied by the historian Polybius, and the philosopher Panætius; and Terence is said to have been the companion of his retirement, and even to have submitted his comedies to the correction of him and Lælius. He showed a total disregard for wealth, and an excellence of disposition, by relinquishing his inheritance in

favour of his mother, his brother, and sisters; and the whole property which the conqueror of Carthage left behind him was only thirty-two pounds weight of silver, and two and a half of gold.

ALLUCIUS, prince of the Celtiberians in Spain, conquered and taken captive, with his lady, by Scipio, whom he restored to Allucius, together with the ransom that had been paid him for both their enlargements.

CAIUS LÆLIUS, son of the noble person of the same name noticed in the preceding period. As his father had been the intimate friend of the first Scipio Africanus, so he was equally distinguished by his friendship with the second Scipio Africanus; so that Cicero represents him in his treatise, "De Amicitiâ," as explaining the real nature of friendship with its attendant pleasures. In this work, which is known to every well educated youth, Lælius appears as the chief speaker. He was an eminent orator, and a successful cultivator of polite literature. He was signalized by his prowess in the war with Spain, but is chiefly celebrated by the civil honours to which he attained. His oratory is described as of the mild and elegant kind. He was a member of the college of augurs, and pronounced one of the most famous orations in that capacity; and was also raised to the consulship. When his friend Scipio quitted all concern in public affairs, Lælius accompanied him to his country retreat, preferring the pleasures of retirement and friendship to the honours of the world. He is supposed to have had a share in the composition, or, at least, in the correction, of Terence's comedies. His modesty, humanity, and the manner in which he patronised literature and learned men, are as illustrious as the greatness of his mind, and the integrity which he displayed as a statesman.

QUINTUS MUTIUS SCÆVOLA, an eminent Roman, who was tribune to the people in the year B. C. 106, and consul in B. C. 95 with Caius Licinius Crassus. He was prætor in Asia, over which he ruled with so much prudence and justice, that he was proposed as a model for all future governors. His character was extremely high for legal knowledge, with which he unquestionably possessed a most masculine eloquence. Crassus, in Cicero's dialogue "De Oratore," styles him the best orator of the lawyers, and the best lawyer among the orators. Quintilian gives the same character of him. He was killed in the civil war between the Marian and Sylla factions, in the year B. C. 82, in the temple of Lestæ, and his body was thrown into the Tiber. He is thought to have been the first person who reduced the civil war to a methodical system. On this subject he wrote eighteen books, which are often referred to by the ancient lawyers.

QUINTUS MUTIUS SCÆVOLA, called the "Augur,"

a Roman of great authority as a lawyer, married the daughter of Lælius, and was the father-in-law of Licinius Crassus. He was prætor in Asia, and consul in the year B. C. 117 with L. C. Metellus, with whom he had the honour of a triumph. On various occasions he performed great services to the state; and though, at that period, far advanced in years, he took part with Marius against Sylla. Cicero was instructed by this venerable person in the principle of wisdom. In gratitude for his attentions to him, he made his preceptor one of the interlocutors in his first dialogue, "De Oratore."

LUCIUS CORNELIUS SYLLA, was descended from an illustrious family of the Cornelii, but from a branch quite distinct from that of the Scipios. His licentious behaviour in his younger years did not correspond with his excellent education. Nicopolis, a rich courtezan, left him heir to her great estate. He learned the art of war under Marius, whom he attended to Numidia as questor; and soon became the most skilful soldier in the army, while by his obliging behaviour he gained the esteem of all. His courage and dexterity contributed to the success of the war; and his eloquence persuaded Bocchus to deliver up Jugurtha. He served afterwards in the social war, and as a reward he was raised to the prætorship, next elected consul, and soon after declared general of the army against Mithridates VII., king of Pontus. Marius was exasperated that the management of this war was not committed to him. The people were persuaded by his intrigues to reverse the decree, and substitute him in place of Sylla. Upon this he sent down officers to take command of the army; but Sylla by this time had gained over the soldiers; who, instead of obeying the decree of the people, slew Marius's officers, and entreated Sylla to lead them instantly to Rome. Accordingly he entered the city sword in hand, slew Sulpicius the consul, obliged Marius to flee, new-modelled the laws, and afterwards marched into the East, and immediately laid siege to Athens; for that city, together with the rest of Greece, had fallen into the power of Mithridates. He wrote to the Amphictyons, who were assembled at Delphi, to send him all the gold in the temple of Apollo, promising to restore it at the end of the war; and when he received it, said that he now was sure of victory, since the gods themselves furnished him with money. Athens was at last taken by assault, and Sylla was upon the point of destroying it, when he recollected its ancient glory, and spared, as he said, the living for the sake of the dead. After burning the Piræus, he gained two decisive victories over the generals of Mithridates. In the second battle, fought at Orchomenus, he was almost defeated; his troops began to flee, when, leaping from his horse, he snatched up a standard, and crying out, "I will die here gloriously; and, soldiers, when you are asked

where you abandoned your general, answer, At Orchomenus." This reproach recalled the courage of the Romans; they followed him, and gained a complete victory. Mithridates then sued for peace. Meantime Cinna had declared against Sylla in Italy; and Marius returning from banishment, had taken the most severe vengeance on all his enemies. Sylla was declared a traitor; his laws reversed, his friends murdered, and the government new modelled. This news induced Sylla to conclude a treaty with Mithridates, and march directly to Rome. His approach terrified the Romans. Marius and Cinna were both dead; but the consuls made vigorous preparations to oppose him. A civil war was begun; but Sylla in the end subdued all his enemies, and entirely ruined the Marian faction. He entered Rome at the head of his victorious army, and assumed the title of *Felix*, *Happy*. The remainder of his life was stained with the most abominable cruelties. He ordered eight thousand wretches, who had thrown themselves upon his clemency, to be butchered in the Campus Martius. To carry on these cruelties with the appearance of *justice*, he commanded the people to elect him dictator. He kept this office above two years, and then, to the amazement of all, laid it down, and offered to stand his trial before the people. Soon afterwards he retired into the country, and plunged into every kind of excess. He died of a loathsome disease in the sixtieth year of his age, B. C. 78. His person was elegant, his air noble, and his manners easy. He was eloquent, liberal, crafty, insinuating; and a profound master of dissimulation, by which he concealed a hideous train of vices. This Nero of the republic did one essential service to science, by recovering the works of Aristotle at the taking of Athens.

MURÆNA, a celebrated Roman, left at the head of the armies of the republic in Asia by Sylla. He invaded the dominions of Mithridates with success, but soon after met with a defeat. He was honoured with a triumph at his return to Rome. He commanded one of the wings of Sylla's army at the battle against Archelaus, near Chæronea. He was ably defended in an oration by Cicero, when his character was attacked and censured.

LUCIUS LICINIUS LUCULLUS, a Roman commander, who has been celebrated for his fondness for luxury as well as his military talents, was born about the year B. C. 115, and being well educated, he soon distinguished himself by his proficiency in the liberal arts, particularly in eloquence and philosophy. As a military man, he was first noticed with applause in the Marsian war, and was, on account of his good conduct, made an ædile. He was employed by Sylla in many important concerns, and during the siege of Athens was sent by that commander into Egypt and Lybia to procure a supply of ships.

With respect to king Ptolemy he was unsuccessful, but he pleaded the cause of his employer with more effect in other places, and collected a fleet, with which he gave two defeats to that of Mithridates, and conveyed Sylla's troops from the Thracian Chersonesus. After the peace, he was appointed quæstor in Asia, and prætor, in which offices he rendered himself illustrious by his love of justice, moderation, and humanity. He was raised to the consulship when he was about forty years of age, and entrusted with the care of the Mithridatic war, his first prowess was conspicuous in rescuing his colleague Cotta, whom the enemy had besieged in Chalcedonia. This was soon followed by a celebrated victory over the forces of Mithridates, on the borders of the Granicus, and by the conquest of all Bithynia. His victories by sea were as great as those by land, and Mithridates was driven with great loss towards Armenia, to the court of Tigranes, his father-in-law. His flight was quickly discovered, and Lucullus crossed the Euphrates, and gave battle to the vast army which Tigranes had assembled to support the cause of his son. It is not easy to give entire credit to the account of the numbers said to have been slain on this occasion, but the slaughter must have been prodigious, when Plutarch estimates that not less than one hundred thousand foot, and fifty-five thousand horse soldiers lost their lives in this battle, and this at the expence of very few Roman lives. Lucullus is represented by Plutarch as having paid much attention to dreams and inquiries, yet he certainly exhibited, at the same time, an avowed contempt of vulgar superstition, for being admonished by some of his officers not to give battle on that day, being the anniversary of a great defeat sustained by the Romans from the Cimbri, he replied to the monitor, "I also will make this day to be remembered by after ages." The taking of Tigranocerta, the capital of Armenia, was the consequence of the victory, and Lucullus there obtained the greater part of the royal treasures. This continued success rendered the commander haughty and imperious, and his changed manners were offensive to the soldiers, and displeasing to those who adhered to the cause of Rome. He was accused in the senate with designedly protracting the war for his own emolument, and discontents proceeded so far that he was superseded, first by the consul Glabria, after which Pompey was sent to succeed him, and to continue the Mithridatic war. His interview with Lucullus began with acts of mutual kindness, and ended in the most determined enmity. Lucullus was however permitted to retire to Rome, and one thousand six hundred soldiers, who had shared his fortunes and his glories, were allowed to accompany him. At Rome he was coldly received, and he obtained with difficulty a triumph which was claimed by his fame, his successes and his victories.

This was the termination of his military glory, he retired to the enjoyment of ease and peaceful society, and no longer interested himself in the commotions which disturbed the tranquillity of Rome. He now adopted a life of luxurious profusion, scarcely parallelled by a private citizen in any age or country, but under the direction of a refined taste, and not excluding the rational pleasures of literature. He collected a splendid library, which he threw open to all persons of learning and curiosity. It was particularly the resort of the Greeks who visited Rome, and whom he treated with great hospitality, delighting to converse with them on topics of philosophy, with all the doctrines and sects of which he was thoroughly conversant. He was himself principally attached to the doctrines of the old academy, the defence of which is put into his mouth by Cicero, in a dialogue entitled "Lucullus." Toward the close of his life, Lucullus himself fell into a delirium, and he died in about the sixty-eighth year of his age, and was much regretted by the Roman people, who doubtless had tasted the fruits of his munificence; they would willingly have given him an honourable funeral in the Campus Martius, but their offers were rejected, and he was privately buried by his brother at Tusculum. Lucullus has been admired for his many accomplishments, but he has been censured for his severity and extravagance. The expences of his table were immoderate; his halls were distinguished by the different names of the gods, and when Cicero and Pompey attempted to surprise him, they were astonished at the costliness of a supper which had been prepared upon the word of Lucullus, who had merely said to his servant that he would sup in the hall of Apollo. In his retirement Lucullus was fond of artificial variety; subterraneous caves and passages were dug under the hills on the coast of Campania, and the sea water was conveyed round the house and pleasure grounds, where the fishes flocked in such abundance, that at his death they were sold for a very large sum of money. Lucullus may rank among the great men of Rome, both for his civil and military qualifications. He was a perfect master of the Greek and Latin languages, and employed himself some time in composing a concise history of the Marsi in Greek hexameters. Such were the characteristics of a man who meditated the conquest of Parthia, and who might have disputed the empire of the world with Cæsar or Pompey, if his fondness for retirement had not withdrawn him from the reach of ambition.

QUINTUS SERTORIUS, a distinguished Roman commander, was a native of Nursia, in the Pisentine regions of Italy. His father died in his infancy, but by the care of his mother he received a most excellent education; and even in his youth he gained a considerable reputation as a pleader at Rome.

He had, however, a decided turn for the duties and glory attached to a military life, and made his first campaign under Servilius Cæpio, against the Cimbrians, and Teutones in Gaul. In an early engagement he was seriously wounded, and would have lost his life, if he had not possessed sufficient vigour to swim across the Rhone, when encumbered with his armour. He next served under Marius, and exhibited proofs of valour and talents, which much ingratiated him with that general. Spain was the next great theatre of his exertions, where he served under Didius, and acquired much reputation in the campaign. On his return to Rome, he was made quæstor in Cisalpine Gaul; and when the social war broke out, he brought a well-timed reinforcement to the Roman army. In a battle that ensued, he lost an eye, a mark of bravery in which he always gloried, and which pointed him out to the plaudits of the people whenever he appeared in the theatre, and other public places. He was candidate for the tribuneship, but was disappointed in his hopes by the overbearing interest of Sylla: he accordingly joined the party of Marius in the succeeding civil war. He commanded one of the three armies which invested Rome, and honourably distinguished himself by abstaining from all those acts of cruelty which disgraced the arms of Cinna and Marius. When Sylla gained the ascendancy in Italy, Sertorius withdrew to Spain, of which country he had been appointed prætor. Here he hoped to be able to revive his cause, and with this view he detached a body of troops to seize the passes of the Pyrenees; but the murder of their commander induced them to abandon their post, and consequently laid Spain open to Sylla's officers. After some various adventures, chiefly of the disastrous kind, Sertorius went into Africa, and assisted the Mauritanians to throw off the yoke of a tyrannical king; defeated one of Sylla's generals, by whom he was supported. His reputation now caused him to be invited to Lusitania; and sailing thither with a small body of Romans and Africans, he obtained such an ascendancy over the natives, that he soon had the command of the whole Lusitanian nation. He exercised them in the arts of warfare, and introduced a rigid discipline among them. He defeated, with his new trained armies, several Roman generals, who were sent against him, and instituted a senate in competition with that of Rome, and imitated all the forms of the republic. He foiled the attempts of that eminent commander, Metellus, to reduce him; continually harassing his troops by sudden attacks and skirmishes, and intercepting his convoys. He adopted the liberal policy of civilizing the Lusitanians and neighbouring Spaniards, and familiarizing them with Roman letters and customs. For this purpose he established a great school in the city of Osca, at which the sons of men of distinction were gratuitously edu-

cated, and at the same time kept as hostages for the fidelity of their parents. Feeling that his power was not sufficiently firm, without the aid of superstition, which ever captivates the ignorant and uncivilized, he trained a white fawn, that had been presented to him, to such a degree of tameness, that it followed him whithersoever he went, and was his constant companion; and he encouraged the belief that the animal was the gift of Diana, and intended by that goddess to convey him information of the designs of his enemies. At length the famous Pompey was nominated to the command against him; and when he arrived, he found that all the Roman troops, which, after the death of Lepidus, had been carried to Spain by Perpenna, with the design of setting up there for himself, had joined Sertorius, who was now at the head of a considerable army. Pompey proceeded against him with a superior force; but Sertorius took a town in his presence, and afterwards defeated him at the battle of Sucro. He gave him a second defeat; but Metellus routed a separate division, and Sertorius was glad to take to the mountains. He then offered to lay down his arms, provided the proscription against him might be taken off, and he were permitted to return to Rome. Soon after he received an embassy from Mithridates, the formidable foe of the Romans, offering him an advantageous alliance, provided he were suffered to re-possess the provinces from which he had been expelled by Sylla. But Sertorius would not agree to more than his recovery of Bithynia and Cappadocia, without touching upon the Roman province of Asia; and upon these terms the treaty was concluded. A conspiracy was formed against Sertorius by the Roman patricians in his army, and they succeeded in exciting a revolt in several Lusitanian towns. Incensed at this defection, he caused several of the children, whom he kept as hostages at Osca, to be slain, and others to be sold as slaves. This is said to have been the only act of cruelty by which his memory is tarnished. In revenge for the loss of their sons, the conspirators formed a plot against the life of Sertorius; in consequence of which he was basely assassinated, while he was at a feast. This event took place in the year B. C. 73. The great qualities and military talents of this eminent person would undoubtedly have raised him to the first rank among the chiefs of his country, had he not been a leader of a party, instead of a commander for the state. With nothing to support him but the resources of his own mind, he created a powerful kingdom among strangers, and defended it a long time against the arms of Rome, although wielded by the ablest generals of his time; and he displayed public and private virtues, which would have rendered a people happy under his rule at a less turbulent period.

PERPENNA, who joined the rebellion of Sertorius, and

opposed Pompey. He was defeated by Metellus, and some time after he had the meanness to assassinate Sertorius, whom he had invited to his house. He fell into the hands of Pompey, who ordered him to be put to death.

MARCUS LIVIUS DRUSUS, a person of considerable distinction at Rome, was descended from an ancient family, and became tribune of the people about the year B. C. 91. At this period there were great dissensions in the state; Drusus tried to reconcile the contending parties, but his plan was opposed by all those whom he aimed to benefit by it. Conscious, perhaps, of his own good intentions, he did not readily abandon the scheme, and in some instances he made use of means which were not justifiable to promote the end in view. Finding himself growing unpopular, he proposed, as a bait to the multitude, a gratuitous distribution of corn among them. This measure he followed by a still more alarming motion, of giving to the Latins the privileges of Roman citizens. Hence violent conspiracies were formed, which required all his address to ward off for a time, and which, in the end, proved fatal to him. Returning from the forum, where he had been haranguing in favour of the allies, he was attended to his house by a great crowd of people, in the midst of which an assassin, said to be C. Varus, plunged a knife into his body, and then made his escape. Drusus fell, and expired a few hours after, exclaiming, with his last breath, "When will the republic again possess a citizen like myself!" By the party whose cause he espoused, his death was sincerely deplored, while those on the opposite side regarded it as a timely deliverance of the state from one who was only ambitious of being distinguished as a popular leader.

CAIUS RABIRIUS, a Roman knight, who lent an immense sum of money to Ptolemy Auletes, king of Egypt. The monarch afterwards not only refused to pay him, but even confined him, and endangered his life. Rabirius escaped from Egypt with difficulty; but at his return to Rome, he was accused by the senate of having lent money to an African prince, for unlawful purposes. He was ably defended by Cicero, and acquitted with difficulty.

CULUS GABINIUS, a Roman consul, who made war in Judæa, and re-established tranquillity there. He suffered himself to be bribed, and replaced Ptolemy Auletes on the throne of Egypt. He was accused, at his return, of receiving bribes. Cicero, at the request of Pompey, ably defended him. He was banished, and died about forty-one years before Christ, at Salona.

CAIUS CALPURNIUS PISO, a Roman consul, who, in the year B. C. 67, was author of the law which forbids canvassing for public offices, intitled Lex Calpurnia de ambitu.

He displayed all the firmness worthy of a consul in one of the most stormy periods of the republic; and by his determined resolution, prevented the people from raising Marcus Palicanus, a man of no merit, to the consular dignity.

MARC ANTONY, a famous Roman orator. When he filled the office of prætor, Sicily fell to his lot, and he cleared the seas of the pirates which infested that coast. He was made consul, with A. Posthumius Albinus, B. C. 96; when he opposed the turbulent designs of Sextus Titus, tribune of the people, with great success. Some time after, he was made proconsul of Cilicia, where he performed so many great exploits, that he obtained the honour of a triumph. To improve his talent for eloquence, he attended the greatest orators at Rhodes and Athens, in his way to Cilicia, and on his return to Rome, soon after, he was appointed censor; which office he discharged with great reputation, having carried his cause before the people, against Marcus Duronius, who had accused him of bribery, in revenge for Antony's having erased his name out of the list of senators, because Duronius, when tribune of the people, had abrogated a law, which restrained immoderate expence in feasts. He was one of the greatest orators ever known in Rome; and it was owing to him, according to the testimony of Cicero, that Rome might boast herself a rival even to Greece itself in eloquence. He defended, amongst many others, Marcus Aquilius; and moved the judges in so sensible a manner, by the tears he shed, and the scars he showed upon the breast of his client, that he carried his cause. He never would publish any of his pleadings, that he might not be proved to say in one cause, what might be contrary to what he should advance in another. He affected to be a man of no learning. His modesty, and many other qualifications, rendered him no less dear to many persons of distinction, than his eloquence made him universally admired. He was killed during those bloody confusions raised at Rome by Marius and Cinna. He was discovered in the place where he hid himself, and soldiers were sent to despatch him; but his manner of addressing them had such an effect, that none but he who commanded them, and had not heard his discourse, had the cruelty to kill him. His head was exposed before the rostra, a place which he had adorned with his triumphal spoils.

CAIUS ANTONY, the son of Marcus the orator, and uncle to the triumvir, had the command of some troops of horse under Sylla, and plundered many places in Greece.

CAIUS ANTONY, son of Caius Antony, was consul with Cicero, and assisted him to destroy the conspiracy of Cataline in Gaul. He went to Macedonia, as his province, and fought with ill success against the Dardani. He was accused at his return, and banished.

QUINTUS TULLIUS CICERO, brother of the orator. He served the office of prætor, and was governor of Asia. The triumvirs proscribed him; and his soldiers entering his house in search of him, put his son to the torture to make him confess where his father was. Cicero hearing his groans, came forth to save his son, and the assassins put them both to death.

SULPICIUS RUFUS SERVIUS, an eminent Roman jurist and statesman, was descended from the illustrious patrician family of Sulpicii. He was contemporary with Cicero, and was born about B. C. 107. He cultivated polite literature from a very early period, especially philosophy and poetry, and wrote some pieces in the latter class, which were marked with the licentiousness of the time. He bore arms in the Marsian war; but finding himself better pleased with the arts of peace, he appeared a pleader at the bar in the twenty-fifth year of his age. The professions of advocate and lawyer were then so distinct, that the former were accustomed to consult jurists upon all difficult points. Servius once applied for that purpose to Quintus Mucius, a very eminent lawyer, the latter perceiving that Servius did not comprehend his explanations, asked him if it were not a shame that he, a patrician and pleader, should be ignorant of the law upon which he was frequently called to speak. This reproof is said to have had such an effect upon him, that Servius quitted the bar and gave all his attention to legal studies; and such was his success, that Cicero said of him. "If all, in every age, who in this city have acquired a knowledge of the law, were brought together, they would not be compared with Servius Sulpicius," and he farther adds, that "he was not less the oracle of justice than of the law; he always referred to principles of equity and obvious interpretation what he deduced from the civil code, and was less desirous of finding grounds for actions than of settling disputes." There was a great intimacy formed between these two personages, and there are several letters extant from Cicero to Sulpicius, and two from Sulpicius to Cicero, of which one is a well known consolatory epistle on the death of Tullia.

Servius passed through the usual gradations of honour among Romans of rank. He was first quæstor, then ædile and prætor. When the troubles of the republic were impending, he was created *interrex*, in which quality he nominated Pompey sole consul. He was himself consul with Marcellus, in the year B. C. 51, and opposed the motion of his colleague to remove Cæsar from his command, lest it should immediately bring on a civil war. After the battle of Pharsalia he declared for Cæsar, and was appointed governor of Achaia. When that chief was taken off he returned to Rome, and acted with the party who aimed at the restoration of public liberty. During the siege of Modena by Marc Antony, he was urged by the senate to un-

dertake a legation to him, which, after pleading his age and infirmities, be accepted; but he foresaw it would be fatal to him, and he died in Antony's camp in the year B. C. 43. Cicero's ninth Philippic is entirely employed in pleading for a brass statue to the memory of this excellent man, as for one who had lost his life in the service of the republic, which was voted by the senate. Servius was the author of a great number of volumes on legal topics, one of which has been preserved; but quotations from some of them are extant in A. Gellius.

POMPEY, sirnamed the Great, or Cneius Pompeius Magnus, one of the greatest generals of ancient Rome, was the son of Cneius Pompeius Strabo, and Lucilia, and born B. C. 107. He early distinguished himself in the field of battle, and fought with bravery and success under his father, whose courage and military prudence he imitated. He began his career with great popularity; the beauty of his person gained him many admirers; and by displaying his oratory at the bar, he gained unbounded applause. During the civil war between Marius and Sylla, he joined the party of the latter; and though then only twenty-three years of age, raised three legions for him, which secured him the friendship and protection of Sylla during life. In his twenty-sixth year he conquered Sicily, then in the power of Marius; and in forty days he recovered all the territories of Africa, which had forsaken the interest of Sylla. This rapid success astonished the Romans, and surprised even Sylla himself, who complimented him with the title of Great, and gave him a triumph, though at first he refused it. After Sylla's death, he supported himself against the remains of the Marian faction under Lepidus, and defeated them. He put an end to the war against Sertorius in Spain, and obtained a second triumph B. C. 73. He was soon after made consul, when he restored the tribunitial power to its original dignity; and in forty days cleared the Mediterranean of pirates, where they had committed dreadful depredations for many years, and had almost destroyed the naval power of Rome. He next conquered two of the most formidable enemies of Rome, Mithridates VII., king of Pontus, and Tigranes, king of Armenia. After conquering the Albanians, Iberians, and some other nations known to the Romans, he received homage from twelve kings at once, and entering Syria, pushed his conquests as far as the Red Sea; subdued part of Arabia, made Judæa a Roman province, and returned to Italy with all the pomp of an eastern conqueror. The Romans dreaded his approach, knowing his power, lest the bloody proscriptions of Marius and Sylla should be renewed. But he soon dispelled their fears, disbanded his army, and the conqueror of Asia entered Rome as a private citizen. This modest behaviour greatly increased his popularity, and he was decreed another triumph; on which occasion he added

twenty thousand talents to the public treasury, and fifty-five millions of drachmæ to the national revenue. He soon after formed the first triumvirate, by uniting his interest with that of Cæsar and Crassus; which he strengthened still farther by marrying Julia, Cæsar's daughter. But this powerful confederacy, which divided the then known world amongst them, was soon broken; Julia died, Crassus was killed, and a civil war broke out between Pompey and Cæsar. In real power to sustain the appeal to arms, the two rivals were very unequal. Pompey, never in vigour and capacity a match for Cæsar, and now habituated to the indulgencies of a civic life, was become "magni nominis umbra," the shadow of a great name. He was not, however, sensible of any decline of his authority; and when Cicero, finding him deaf to proposals of accommodation, and at the same time negligent in his preparations, urged him to more vigorous proceedings, he vauntingly replied, "When I stamp with my foot, an army will start out of the ground."

Cæsar at length crossed the Alps, and encamped at Ravenna, B. C. 49. A decree of the senate proclaimed him a public enemy, and Pompey was required to take upon himself the defence of the state. He began to prepare in earnest for war, but too late for the rapidity of his rival. Cæsar passed the Rubicon and approached Rome, and Pompey fled.

Invested by Cæsar in Brundusium, he escaped by sea to Greece, where he assembled a numerous army; Cæsar followed him, and having in vain proposed an accommodation, offered him battle. This Pompey declined, and encamped before Dyrrachium. Cæsar then adopted the arduous measure of besieging him in his camp, and drew strong lines of circumvallation; but these were forced with great slaughter by Pompey, who followed Cæsar into Macedon. There, at Pharsalia, B. C. 48, the decisive battle was fought between the two great rivals. At the commencement of this battle the whole plain was covered, from Pharsalia to the Enipeus, with two armies, dressed and armed after the same manner, and bearing the same ensigns. At first, both kept a mournful silence; but at length the trumpets sounded, and Cæsar's army advanced to begin the attack, when Caius Crastinus, a centurion, at the head of 120 men, threw himself upon the enemy's first line with incredible fury, and made a great slaughter of them, in consequence of a promise he had made to Cæsar. But while he was still pressing forward, forcing his way through the first line, one of Pompey's men ran his sword in at his mouth, with such violence that the point of it came out at the hind part of his neck. Pompey's soldiers then took courage, and stood the enemy's onset. While the foot were thus sharply engaged in the centre, Pompey's horse in the left wing marched up, and having widened

their ranks, with a design to surround Cæsar's right wing, charged his cavalry, and forced them to give ground. Hereupon Cæsar ordered his horse to retreat a little, and give way to the six cohorts, which he had posted in the rear as a body of reserve. These, upon a signal, coming up, charged the enemy's horse with determined resolution, aiming only at the faces of the enemy. This new manner of fighting had the desired effect; for the young patricians, whom Cæsar called the pretty young dancers, not willing to have their faces deformed with scars, turned their backs, and fled in the utmost confusion, leaving the foot at the mercy of the enemy. Cæsar's men did not pursue them, but charging the foot, now naked and unguarded, surrounded them, and cut most of them to pieces. Pompey was so transported with rage, at seeing the flower of his forces thus cut in pieces, that he left his army, and retired slowly to his tent, without speaking a word, and continued there like one distracted, till his whole army was defeated. Cæsar no sooner saw himself master of the field than he marched to attack Pompey in his entrenchments; upon which Pompey, putting on such a garment as might best favour his flight, stole out at the decuman gate, and took the rood to Larissa, which city had hitherto shown great attachment to him. He refused, however, to enter Larissa, out of consideration to the inhabitants, and proceeding to the sea coast, embarked for Lesbos. In that island, he had a most affecting interview with his faithful Cornelia, with whom, and a few friends, he sailed away to the coast of Asia. Touching at Cyprus, a consultation was entered upon respecting further proceedings. Pompey himself proposed retiring to Parthia, as the safest place of refuge; but objections were justly raised against a measure so desperate and disgraceful, as of entrusting the fate of Romans to the most inveterate foe of Rome. Theophanes, a Greek, then proposed withdrawing to Egypt, where a friendly reception might be expected from the young king Ptolemy, whose father had been favoured by Pompey. This advice was adopted, and the fugitives arrived on the Egyptian coast. Pompey landed at the entrance of the harbour of Pelusium; and on quitting his wife Cornelia and his son, he repeated the two following verses of Sophocles. "The freeman who seeks an asylum at the court of a king, will meet with slavery and chains." He there found death. Scarcely had he landed on the shore, when Theodore, the rhetorician, of the isle of Chios, Septimias the courtier, and Achillas the eunuch, who commanded his troops, wishing for a victim to present to his conqueror, stabbed him with their swords. At the sight of the assassins, Pompey covered his face with his mantle, and died like a Roman. They cut off his head, and embalmed it, to offer it to Cæsar, and left his body naked on the shore. It was thus that

this great man, whose warlike talents had procured the liberty of the seas for the Romans, and added whole kingdoms to their extensive empire, was basely slain in setting foot on the territory of a king who owed to him his crown. Philip, his freedman, collecting together, under favour of the night, the wreck of a boat, and stripping off his own cloak to cover the sad remains of his master, burnt them according to the custom. An old soldier, who had served under Pompey's colours, came to mingle his tears with those of Philip, and to assist him in performing the last offices to the manes of his general. Such were the obsequies of the late master of Rome! When Cæsar arrived in Egypt, the head of his rival was presented to him, but he turned away from the spectacle, and burst into tears. He avenged his death by that of the perpetrators, and burying the head with great solemnity, erected over it a temple to Nemesis.

Pompey perished in the fifty-ninth year of his age, and left behind him a name among the most illustrious of antiquity. "Clarum et venerabile nomen gentibus." His private virtues were many; he was moderate in his pleasures, temperate and free from dissolute or ostentatious luxury, in the highest fortune, kind-hearted, mild and humane, when not under the influence of party violence. His talents were great and various, if not of the highest class, and his mind was cultured by letters and philosophy. As a citizen he cannot rank among pure patriots, yet his ambition tended only to be the chief of a free state, not to be the subvertor of that freedom. He wished to be, says Lucan, "Rector senatus, sed regnantis," ruler of the senate, but of a senate in authority. He preferred, proceeds the poet, arms to the toga, but in arms he was a lover of peace. In his ambitious pursuits he was occasionally guilty of violence and ingratitude, but this was in consequence of his commencing life under the auspices of party, from which baneful influence he was never free. He finally rose to a station to which he was unequal, and forfeited, in the last act of the eventful drama of life, much of the reputation he had gained in the preceding acts.

CORNELIA, a daughter of Metellus Scipio, who married Pompey, after the death of her husband, P. Crassus: she has been praised for her great virtues. When her husband left her in the bay of Alexandria, to go ashore in a small boat, she saw him stabbed by Achillas, and heard his dying groans without the possibility of aiding him. She attributed all his misfortunes to his connection with her.

FLORA, a famous courtezan of Rome, who was suddenly loved by Pompey, and had so much regard for him, that she would never yield to the pressing entreaties of another lover, till Pompey himself desired her to do it. He recommended another

lover, who had begged to speak to Flora in his favour; after that time, Pompey no more visited his mistress, which threw her into a fit of melancholy. Flora was so beautiful, that Cecilius Metellus caused her picture to be drawn, and kept with several others, in the temple of Castor and Pollux.

M. LICINIUS CRASSUS, a celebrated Roman, sirnamed the rich on account of his opulence. At first he was very circumscribed in his circumstances; but, by educating slaves and selling them at a high price, he soon enriched himself. The cruelties of Cinna obliged him to leave Rome, and he retired to Spain, where he remained concealed for eight months. After Cinna's death he passed into Africa, and thence to Italy, where he served Sylla and ingratiated himself in his favour. When the gladiators, with Spartacus at their head, had spread a universal alarm in Italy, and defeated some of the Roman generals, Crassus was sent against them. A battle was fought, in which Crassus slaughtered twelve thousand of the slaves, and, by this decisive blow, soon put an end to the war, and was honoured with an oration at his return. He was soon after made consul with Pompey; B. C. 67, and in this high office he displayed his opulence, by entertaining the populace at ten thousand tables. He was afterwards censor, and formed the first triumvirate with Pompey and Cæsar. Although his love of riches was more predominant than that of glory, Crassus never imitated the ambitious conduct of his colleagues, but was satisfied with the province of Syria, which seemed to promise an inexhaustible source of wealth. With hopes of enlarging his possessions, he set off from Rome, though the omens proved unfavourable, and every thing seemed to threaten his ruin. He crossed the Euphrates, and, forgetful of the rich cities of Babylon and Pelusia, he hastened to make himself master of Parthia. He was betrayed in his march by the delay of Artavasdes, king of Armenia, and the perfidy of Ariamnes. He was met in a large plain by Surena the Parthian general, and a battle was fought in which twenty thousand Romans were killed, and ten thousand taken prisoners. The darkness of the night favoured the escape of the rest; and Crassus, forced by the mutiny and turbulence of his soldiers, and the treachery of his guides, trusted himself to the general of the enemy on pretence of proposing terms of accommodation, and he was killed. His head was cut off and sent to Orodes, who poured melted gold down his throat. He has been called avaricious, yet he showed himself always ready to lend money to his friends without interest. He was fond of philosophy, and his knowledge of history was great and extensive.

PUBLIUS CRASSUS, the son of the rich Crassus, went into Parthia with his father. When he saw himself surrounded

by the enemy, and without any hope of escape, he ordered one of his men to run him through. His head was cut off, and showed with insolence to his father by the Parthians.

DEJOTARUS, first distinguished as tetrarch of Galatia, and, on account of the eminent services which he performed in that station, and of the figure which he made in the Mithridatic war, was afterwards appointed to the throne of the Lesser Armenia, by Pompey, which appointment was confirmed by the senate. He was highly respected by most of the principal people in Rome, and was of much service in repressing many tumults which were excited in the empire. In the civil war between Pompey and Cæsar, he sided with the former, and was on that account deprived of part of his territory, and became tributary to the victorious Cæsar. After Cæsar's death, Dejotarus, by bribery, recovered his forfeited territories. He intended next to have joined Brutus, but the commander to whose care he trusted his troops, went over to Antony, which was so far fortunate for him, that on the defeat of Brutus, he was permitted to retain his kingdom. He arrived at an advanced age, and towards the close of life, was excessively devoted to the superstitions of the age and country in which he lived, and was governed almost entirely by omens and auguries.

MENAS, a freedman of Pompey the Great, who distinguished himself by the active and perfidious part he took in the civil wars, which were kindled between the younger Pompey and Augustus. When Pompey invited Augustus to his galley, Menas advised his master to seize the person of his enemy, and at the same time the Roman empire, by cutting the cables of his ship. "No," replied Pompey, "I would have approved of the measure if you had done it without consulting me, but I scorn to break my word."

A. CECINNA, a Roman knight in the interest of Pompey, who used to breed up young swallows, and send them to carry news to his friends as messengers. He was a particular friend of Cicero, with whom he corresponded. Some of his letters are still extant in Cicero.

We have the following notice respecting Britain at this period; but whether true or fabulous, it is difficult to say.

LUD, a British king, mentioned in old Saxon chronicles, and said to have reigned about B. C. 126. He is reported to have enlarged, and built walls around Trognovant, or New Troy, where he kept his court, and made it his capital. The name of London is hence derived from Lud's town; and Ludgate from it being near the burying-place of King Lud, according to some writers.

PHILOSOPHY.

PANÆTIUS, a celebrated philosopher among the Stoics, who flourished in the second century before Christ, was a native of Rhodes, and descended from ancestors, who had distinguished themselves in the military transactions of the republic. His inclination leading him to the study of philosophy, he became a disciple of Antipater of Tarsus, but did not at this time approve of the doctrines of the Stoics. He was a great admirer of Plato, whom he called divine, most wise, and most holy, and he freely borrowed opinions and sentiments from philosophers of every sect. From Rhodes he went to Athens, where he maintained the reputation of the school of Zeno, and had many disciples. His fame having reached Rome, he went thither; his lectures were crowded by the young nobility, and he enjoyed an intimate acquaintance with several eminent Romans, particularly Scipio and Lælius. According to some writers, he accompanied Scipio in some of his expeditions, and is said to have rendered him essential services; he, at the same time, employed his interest with this great man, in conferring various benefits on his fellow-citizens at Rhodes. Panætius appears to have spent the latter part of his life partly at Athens, and he died at the last named city, but it is not at all certain in what year. None of his works have come down to us; but his moral doctrines were doubtless very excellent, since they are greatly extolled by Cicero, in his treatise "De Officiis."

CRITOLAUS, a peripatetic philosopher of Athens, sent ambassador to Rome, &c. B. C. 140.

ARISTOBULUS, a Jew of Alexandria, who joined the peripatetic philosophy with the law of Moses. He is frequently quoted by Eusebius, but his works are lost; he flourished B. C. 120.

ANTIOCHUS, a Stoic philosopher, flourished B. C. 100. Cicero and Plutarch speak of him with great respect.

APELLICON, a peripatetic philosopher, to whom the world is in a great measure indebted for the works of Aristotle, he having purchased them, at a very high price, about ninety years before Christ. He brought his purchase from Scepsis to Athens, where he caused the manuscripts to be copied. They were afterwards seized by Sylla, and carried to Rome.

ANTIOCHUS of ASCALON, a celebrated philosopher, the disciple of Philo of Larissa, the master of Cicero, and the friend of Lucullus and Brutus. He was founder of a fifth academy; but, instead of attacking other sects, he endeavoured to reconcile them together, particularly the sect of the Stoics, with that of the ancient academy.

ANTIPATER of SIDON, a Stoic philosopher and poet,

commended by Cicero and Seneca, who flourished about the one hundred and seventy-first Olympiad.

CRATIPPUS, a celebrated peripatetic philosopher, was a native of Mitylene, where he taught philosophy; but at length went to Athens, where Brutus and the son of Cicero were his disciples. Pompey went to see him after the battle of Pharsalia, and proposed to him some difficulties respecting the belief of a Providence. Cratippus comforted him, and answered his objections. He wrote some pieces about divination, and is supposed to be the Cratippus whom Tertullian, in his book *De Animâ*, has ranked among the writers upon dreams.

MOLO, a philosopher of Rhodes, called also Apollonius. Some are of opinion, that Apollonius and Molo were different persons, both natives of Alabanda, and disciples of Menecles. They both visited Rhodes, and there opened a school; but Molo came some time after Apollonius. Molo had Cicero and Julius Cæsar among his pupils.

ZENO, a celebrated Epicurean philosopher, born at Sidon, who had Cicero and Pomponius Atticus for his disciples, and who wrote a book against the mathematics, which, as well as that of Posidonius's refutation of it, is lost.

TITUS ALBUTIUS, a Roman philosopher, and pro-prætor of Sardinia, who for corruption was banished by the senate. On account of his attachment to the Grecian language and customs, he is ridiculed by Cicero. He died at Athens.

POETRY.

PUBLIUS TERENTIUS TERENCE, a Latin writer of comedies, was born, at it is supposed, at Carthage, about B. C. 194. Being brought to Rome as a slave, when young, he was in the service of a person named Terentius, a senator, from whom he derived his name. The purity and politeness of his language evince his having enjoyed the benefit of a good Roman education. After an emancipation, he was honoured with the friendship of several Romans of rank, such as Scipio Africanus the younger, and the younger Lælius. His comedies were founded upon the Greek model, and translated, either wholly or in part, from the Greek of Menander. The first comedy which he is said to have brought upon the stage, was the "Andria," represented in the year B. C. 166. But though this was the first of his comedies that was acted, it appears that it was not the first which he had written. The six comedies of Terence that are still extant, were exhibited at Rome from the year B. C. 166 to 160. They were heard with great applause; the "Eunuchus" was repeated twice in the same day, and he is said to have received for it 8000 sesterces, about £64. After

he had presented these comedies to the public, he departed for Greece, and never returned to Rome. Some have accounted for this circumstance, by supposing that he perished by shipwreck; others affirm that he died in Greece, from the grief he experienced on account of the loss of his baggage, and some new comedies, which he had composed, by an accident at sea.

The judgment of critics on the performances of Terence has been very different, though their real merit is said not to be of difficult estimation. It is generally allowed that he is defective in invention and originality of observation; but a very competent judge observes, "that he is justly entitled to the praise of judicious selection, happy disposition, and purity and neatness of language; and that, as a Latin writer, he wrote in a style of elegance of which there are few examples. He was highly prized in his own times, and is invaluable in ours. Cicero, who speaks of him as a translator of Menander, explains him as the only one who had expressed in the Latin language all the politeness and beauty of the original; and Cæsar, in some well-known lines, calls him 'the lover of pure diction.'" The best editions of Terence are that of Bentley, 4to. 1726; Edinburgh, 1758, 12mo.; and that of Zeunius, at Leipsic, in 2 vols. 8vo. 1774. There is an English translation, by Colman.

QUINTUS FABIUS LABEO, a Roman author, who was made consul. He was both a soldier and a man of letters. He obtained a naval victory over the Cretans, and assisted Terence in writing some of his plays.

MOSCHUS, a celebrated Greek pastoral poet, was a native of Syracuse. It is not ascertained at what period he lived. Some authors make him a pupil of Bion, but Suidas and some others speak of him as the friend of Aristarchus, who flourished about B. C. 160. The tenderness with which he speaks of Bion, in his beautiful elegy on that poet, is mentioned as a proof of his personal acquaintance with him. Moschus is a poet that possesses great elegance of style, and more delicacy and ingenuity in his conceptions than usual among Bucolic poets. His piece entitled "Run away Love," in particular, deserves a high rank among sentimental pieces. His works, at least such as are usually attributed to him, are commonly printed in conjunction with those of Bion.

MARCUS PACUVIUS, a Latin tragic poet, was a native of Brundusium, and is said to have been son of the sister of Ennius. He flourished about the year B. C. 154, and is renowned as the friend and guest of C. Lælius. In the rude state of the Roman theatre, he obtained a high reputation; and his tragedy of Orestes, is mentioned by Cicero in his "De Amicitiâ," as having been heard with thunders of applause. He was the author of some satires, and had a talent for painting. In advanced life he retired from Rome to Tarentum, where he died, having nearly reached his ninetieth year.

LUCIUS ACCIUS, a Latin tragic poet, the son of a freedman, and according to St. Jerome, born in the consulship of Mancinus and Serranus, in the year B. C. 170. He wrote on the most celebrated stories, which had been represented on the Grecian stage; as Andromache, Andromeda, Atreus, Clytemnestra, Medea, Meleager, Phyloctetes, Tereus, the Troades, the civil wars of Thebes, &c. besides another dramatic piece, entirely Roman, entitled *Brutus*, and relating to the expulsion of the Tarquins. Two comedies, the Wedding, and the Merchant, have also been ascribed to him; besides other productions, particularly his annals, mentioned by Macrobius and others. He has been censured for writing in too harsh a style, but in all other respects has been esteemed a very great poet. He was so much esteemed by the public, that a comedian was punished for only mentioning his name on the stage. Cicero, Horace, Ovid, &c. have spoken of him with much applause.

ATTILIUS, a Latin poet, whose style was severely censured by Cicero and Licinius. He was the author of some tragedies, and among others, one entitled Electra, of which Suetonius makes mention. This piece, however, was only a Latin translation from the Greek play of Sophocles, as Cicero has remarked.

CAIUS LUCILIUS, a Roman poet, was born at Suessa, in the country of the Aurunci, about the year B. C. 148. He was of a good family, and in the Numantine war bore arms under Scipio Africanus the younger, with whom, and his friend Lælius, he lived on terms of friendship. He is looked upon as the founder of satire, and as the first considerable writer of satire among the Romans. From Horace, who refers to them several times in his own satires, it appears that he imitated the old Greek comedians in marking out by his censure individuals notorious for their vices, even those of the very highest rank. Though superior to his poetical predecessors at Rome, and though he wrote with great roughness and inelegance, he gained many admirers. He died at Naples about the year B. C. 103. His fragments have been collected and published, with notes by Francis Douza, in quarto. They are also given in Mattaire's Corpus Poetarum.

AFRANIUS, a Roman comic poet, who lived about B. C. 100, and wrote comedies in imitation of Menander. He is commended by Tully and Quintilian.

M. FURIUS BIBALCULUS, a Latin poet, in the age of Cicero. He composed annals in Iambic verses, and wrote epigrams and other poems now lost.

ARCHIAS, a poet of Antioch, intimate with the Luculli. He obtained the rank and name of a Roman citizen by the means of Cicero, who defended him in an elegant oration, when his enemies had disputed his privileges of citizen of Rome. He wrote a poem on the Cimbrian war, and began another con-

cerning Cicero's consulship, which are now lost. Some of his epigrams are preserved in the Anthologia.

BABRIAS or BABRIUS was a Greek poet, who turned Æsop's fables into choliambics, that is, verses with an iambic foot in the fifth place, and a spondee in the sixth or last. Suidas frequently quotes him from the fragments of his works that remain, Babrius appears to have been a valuable writer; his representations are natural, his expressions lively, and his versification harmonious. Mr. Tyr published a valuable tract at London in 1776, entitled "Dissertatio de Babrio."

LUCIUS PLOTIUS, a Roman poet, who flourished in the time of Marius, and celebrated that hero's exploits in his poems.

MELEAGER, a Greek poet, son of Eucrates, was a native of Gadara in Syria, or of Attlis, a village in its territory, and is supposed to have flourished about a century before the Christian era. He spent his youth chiefly at Gadara, where he formed himself upon the style and manner of Henippus, an elder poet of that place. He afterwards resided at Tyre, and finally passed over to Cos by way of refuge from the wars which ravaged Syria, and died there at an advanced age. He was the first who made a collection of the short poems called by the Greeks epigrams. Of these he formed two sets, under the title of "Anthologia," the first of which is a lamentable proof of the licentiousness of the age, and country; the second, consisting of miscellaneous pieces, has formed the basis of the latter anthologias of Agathias and Planudes. Many of the poems are the work of Meleager, and possess much elegance; an edition was given by Brunck in 1709.

ANTIAS FURIUS, an ancient Latin poet, was contemporary with Q. Lutatius Catullus, who is recorded to have sent him a treaty made during his consulate, B. C. 102. This circumstance renders it probable that it was this Furius, who composed annals in verse. A. Gellius mentions him as having been censured by a grammarian for certain innovations in language, and quotes some lines from him, which appear inflated. Macrobius affirms that Virgil borrowed considerably from Furius the annalist, and copies some lines in proof of his assertion.

LITERATURE.

ARISTARCHUS, a Greek grammarian, who flourished B. C. 160, was a native of Samothrace, and became an inhabitant of Alexandria, under Ptolemy Philometor, whose son he educated. He was a rigid critic, and exercised his talent upon Homer, Pindar, Aratus, and other poets. It is said by the ancient commentators upon Homer, that Aristarchus first divided the Iliad and Odyssey into books, answering to the order

and number of the Greek letters. It was the practice of this bold critic to condemn those verses as spurious, which did not appear to him to be worthy of Homer, and to mark them with an obelisk; and, on the contrary, to distinguish those which he thought particularly excellent, with an asterism. (Erasmi Adag.). Cicero alludes to this practice in two of his familiar epistles. "If these letters," says he to Appius Pulcher, "were not, as you tell me, elegantly written, I entreat you to consider them as none of mine; for, as Aristarchus insisted that every verse in Homer was spurious which he did not approve, so, allow me to jest, I desire you will believe whatever you find to be inelegant, not to be the produce of my pen." To Dolabella he writes: "I imagine there is nothing going forward in Rome worth your attention, unless, perhaps, that I am to sit in judgment between our friend Nicias and Vidius, the latter of whom brings an account against the former, in two little verses, which Nicias, a second Aristarchus, marks with the obelisk as spurious; I, like an ancient critic, am to decide, whether the lines belong to the poet, or are interpolated." Ausonius, in his poem entitled "Ludus Septem Sapientum," where he is challenging the rigorous criticism of Drepanius Pacatus, introduces Aristarchus's obelisk.

> Censure my work—nor think the task too hard,
> As Aristarchus the Mæonian bard;
> Mark'd with your obelisk, the honour'd line
> Not stigmatis'd, but grac'd with palms, shall shine.

Cicero makes use of the name of Aristarchus proverbially for a severe critic, when, in his oration against Piso, he tells us, he is not Aristarchus, to affix a mark to a bad verse, but a Phalaris to assault the person of the poet. When he requests his friend Atticus to examine his orations with strictness, he calls him his Aristarchus; and Horace suggests the same idea in his Art of Poetry.

> A friendly critic, when dull lines move slow,
> Or harshly rude will his resentment show;
> Will mark the blotted pages, and efface
> What is not polish'd to its highest grace;
> Will prune th' ambitious ornaments away,
> And teach you on the obscure to pour the day;
> Will mark the doubtful phrase with hand severe,
> Like Aristarchus rig'rous and sincere;
> Nor say, "for trifles why should I displease
> The man I love?"

Aristarchus appears to have been of a contentious temper; Suidas relates, that he had many disputes with Crates, the

grammarian, of Pergamus. He is said to have starved himself to death. He left behind him at Alexandria a numerous school of critics, and grammarians, which subsisted some ages afterwards. Suidas records, that he wrote about eight hundred books of commentaries; it is not, therefore, with much propriety, that authors have ascribed to him this fine apology for not writing; "I cannot write what I would, and I will not write what I can."

CLITOMACHUS, a Carthaginian, who, fond of learning, in his early years, visited Carthage for the purpose of attending the schools of the philosophers. At Athens he became the disciple of Carneades, and succeeded him in the chair of the New Academy. By diligent study he made himself master of the systems of the other schools; but professed the doctrine of suspension of assent, as it had been taught by his predecessor. Cicero says, that he wrote four hundred books upon philosophical subjects. At an advanced age he was seized with a lethargy; but when he in some degree recovered his faculties, he said "the love of life shall deceive me no longer," and then laid violent hands upon himself. He held the office of preceptor in the academy from the death of Carneades for thirty years, or till B. C. 100. According to Cicero, he taught, that there is no certain criterion by which to judge of the truth of those reports which we receive from the senses; and that, therefore, a wise man will either wholly suspend his assent, or decline giving a peremptory opinion; but that, nevertheless, men are strongly impelled by nature to follow probability. This moral doctrine established a natural alliance between pleasure and virtue. He was a professed enemy to rhetoric, and thought that no place should be allowed in society to so dangerous an art.

LUCIUS LICINIUS CRASSUS, a famous Roman orator, was born of a noble family about B. C. 140. He distinguished himself by his eloquence in the impeachment of the consul Papirius Carbo; but his modesty was so great, that he always turned pale and trembled at the commencement of his speeches, Cicero gives him a noble character. He was consul B. C. 95, and lastly censor. He died at the age of forty eight.

PLOTIUS GALLUS LUCIUS, a native of Gaul, who first taught oratory at Rome in Latin. Cicero himself was one of his pupils.

APOLLONIUS, a Greek orator, surnamed Molo, was a native of Alabanda in Caria. He opened a school of rhetoric at Rhodes and Rome, and had Julius Cæsar and Cicero among his pupils. He discouraged the attendance of those whom he supposed incapable of distinguishing themselves as orators, and he recommended to them pursuits more congenial to their abilities.

ÆLIUS ARISTIDES, a celebrated orator, born in Mysia, about B. C. 129.

PUBLIUS NIGIDIUS FIGULUS, one of the most learned men of ancient Rome, flourished at the same time with Cicero. He wrote on various subjects; but his pieces appeared so refined and difficult, that they were not regarded. He assisted Cicero, with great prudence, in defeating Catiline's conspiracy, and did him many services in the time of his adversity. He adhered to Pompey in opposition to Cæsar; which occasioned his exile, and he died in banishment. Cicero, who had always entertained the highest esteem for him, wrote a beautiful consolatory letter to him, the 13th of *lib.* 4 *ad Familiares.*

APOLLODORUS, a celebrated grammarian of Athens, the son of Asclepiades and disciple of Aristarchus. He wrote many works not now extant; but his most famous production was his Bibliotheca, concerning the origin of the gods. The work consisted of twenty-four books, but only three are now extant. Several other pieces of his age are to be found in Fabricius's Bibliotheca Græca.

PUBLIUS RUTILIUS RUFUS, a Roman consul, in the age of Sylla, celebrated for his virtues and his writings. Sylla having banished him, he retired to Smyrna, and refused, when solicited by his friends, to be restored by arms. He was the first who taught the Roman soldiers to fabricate their own arms; and, during his exile, wrote a history of Rome in Greek; an account of his own life in Latin; and many other works, which are lost.

RUTILIA, a Roman lady, was the sister of Publius Rutilius, and the wife of Marcus Aurelius Cotta. Seneca, in a book which he wrote in his exile, speaks of her as a model for her sex.

MARCUS TERENTIUS VARRO, the most learned of the ancient Romans, received from Pompey the Great, in the piratical war, a naval crown, and joined this chief in the civil war against Cæsar, but afterwards submitted to the latter; he was employed by him in making a collection of books for the public library which he proposed to establish at Rome. The death of Cæsar prevented the accomplishment of this design; and Varro being involved in the proscription by the triumvirates, escaped with his life, but with the loss of his library. After the restoration of tranquillity, he retired from his studies, and composed books till his eighty-eighth year. His life was prolonged to the age of ninety, and he died about the year B. C. 27. He is highly extolled for his various talents and literary performances by ancient writers, and particularly by Cicero in his "Academics," Aulus Gellius cites a passage from Varro, in which he declares of himself, that to the seventy-eighth year of his life he had composed four hundred and ninety books,

and he continued to write to his ninetieth year. The subjects on which he wrote, as we learn from Fabricius, were grammar, eloquence, poetry, the drama, history, antiquities, philosophy, politics, agriculture, nautical affairs, architecture, and religion. Such and so pre-eminent was the reputation of Varro, that when Acinius Pollio, in the reign of Augustus, opened the first public library at Rome, and placed in it the effigies of various learned persons, he was the only living writer who had the honour of this distinction. The only relics of his numerous works are six books, in an imperfect state, out of twenty four, which he composed in the Latin language, with three books on agriculture, and a few fragments of his satires and epigrams.

A contemporary of the preceding, named P. Terentius Varro Attacinus, has been confounded with him. He was a native of Atace in Gallia Narbonnensis, and wrote an esteemed poem, "De Bello Sequanico," and translated into Latin verse the "Argonautics of Apollonius Rhodius." Some fragments of his poetry are still extant. The principal of those remaining are—1. "De Linguâ Latinâ," printed first at Rome in 1471. 2. "De Re Rusticâ;" of which there is an English translation, by Owen. His works, with notes, were printed by Henry Stephens, in 1573, 8vo. Virgil made great use of Varro in his Georgics.

QUINTUS HORTENSIUS, a distinguished Roman orator, born about the year B. C. 115. He began to plead before he was nineteen years of age, and with so much talent, that the great Cicero said of him, "the genius of Hortensius, like the statue of Phidias, was at once beheld and approved." He afterwards entered the army and rose to the post of military tribune: he then passed through the usual course of civil offices to the consulship, which he served with Cæcilius Metellus, B. C. 70. At that period he had acquired so much power and distinction by his eloquence, that when the lot of general of the Cretan war fell upon him, he resigned it to his colleague, preferring the distinction and celebrity of the forum and senate house. He continued to plead till his death, which happened in his sixty-fourth year, B. C. 51. As an orator he was elegantly splendid in his diction, apt in his composition, and copious in his matter. He embraced the whole subject in his memory, divided it acutely, and omitted nothing which the cause supplied, either for confirmation or refutation. He was aided with uncommon powers of memory, which enabled him to repeat a whole oration in the words which he had previously conceived, without committing it to writing, and to go through all the arguments of an opponent in their order. Though Hortensius died very rich, he lived in a very luxurious style; he possessed several magnificent country seats, furnished with parks, aviaries, fish-ponds, &c. in which he very much delighted.

QUINTUS ROSCIUS, a Roman actor of great celebrity, was a native of Gaul. He was contemporary at Rome with the celebrated actor Æsopus. So great were his talents for the stage, and such was the degree of perfection to which he carried his art, that, according to Cicero, a complete master in any other art was popularly called the Roscius of it. Roscius was not less esteemed for his morals and good conduct, than admired for his professional talents. The greatest men in the state were his intimate friends, and the loss of him was universally lamented. "Which of us," says Cicero, alluding to Roscius in his oration for the poet Archias, "was so rude and unfeeling as not to be affected by the recent death of Roscius, who appeared, on account of his excellence in his art, worthy of immortal life." His death took place in the year B. C. 61. He composed a parallel between theatrical and oratorical action, which is lost.

CLODIUS ÆSOPUS, the celebrated actor, flourished about B. C. 79. He and Roscius were contemporaries, and the best performers who ever appeared upon the Roman stage, the former excelling in tragedy, the latter in comedy; Cicero put himself under their direction to perfect his action. Æsop lived in a most expensive manner, and at one entertainment is said to have had a dish which cost near eight hundred pounds. This dish, we are told, was filled with singing and speaking birds, some of which cost near fifty pounds. The delight which Æsop took in this sort of birds, proceeded, as Mr. Bayle observes, from the expence. He did not make a dish of them because they could speak, according to the refinement of Pliny upon this circumstance, this motive being only by accident; but because of their extraordinary price. If there had been any birds that should not speak, and yet more scarce and dearer than these, he would have procured such for his table. Æsop's son was was no less luxurious than his father, for he dissolved pearls for his guests to swallow. Horace speaks of one pearl of very great value, which he dissolved in vinegar, and drank. Æsop, notwithstanding his expences, is said to have died worth above one hundred and sixty thousand pounds. When he was upon the stage, he entered into his parts to such a degree, as sometimes to be seized with a perfect ecstacy. Plutarch mentions it as reported of him, that whilst he was representing Atreus deliberating how he should revenge himself on Thyestes, he was so transported beyond himself in the heat of action, that with his truncheon he smote one of the servants crossing the stage, and laid him dead on the spot.

MARCUS TULLIUS CICERO, the celebrated Roman orator, was born B. C. 107. His father, Marcus Tullius, who was of the equestrian order, took great care of his education, which was directed to the bar. Young Tully, at his first ap-

pearance in public, declaimed with such vehemence against Sylla's party, that it became necessary for him to retire into Grcece; where he heard the Athenian orators and philosophers, and greatly improved both in eloquence and knowledge. Here he met with T. Pomponius, who had been his school-fellow; and who, from his love to Athens, obtained the sirname of Atticus; and here they revived and confirmed that friendship which subsisted between them through life. From Athens he passed into Asia; and after an excursion of two years returned to Rome, where next year he was made quæstor. The quæstors were sent annually into the provinces distributed to them by lot. Lilybæum, in Sicily, happened to fall to Cicero's share. In this office he acquitted himself so well, that he gained the love and admiration of all the Sicilians. Before he left Sicily, he made the tour of the island, to see every thing that was curious, and especially the city of Syracuse; where he discovered the tomb of Archimedes to the magistrates, who were showing him the curiosities of the place, but who, to his surprise, knew nothing of it. His marriage with Terentia is supposed to have been celebrated immediately after his return, when he was about thirty years old. By his quæstorship, he gained an admission into the senate for life; and he employed himself constantly in defending the persons and properties of his fellow citizens. In his thirty-seventh year he was elected ædile, by the unanimous suffrages of all the tribes, and in preference to all his competitors. After his election, but before his entrance upon the office, he undertook the famed prosecution of C. Verres, the late prætor of Sicily; who was charged with many flagrant acts of injustice, rapine, and cruelty, during his triennial government of that island. This was one of the most memorable transactions of his life; for which he was justly celebrated by antiquity, and for which he will, in all ages, be estecmed by the friends of mankind. The result was, that he so confounded Hortensius, then the reigning orator at the bar, and usually styled the king of the forum, that he had nothing to say for his client. Verres, despairing of all defence, went into a voluntary exile, where he lived many years, deserted by his friends. He is said to have been relieved in this miserable situation by the generosity of Cicero; yet after all was proscribed and murdered by Mark Antony, for the sake of those fine statues and Corinthian vessels of which he had plundered the Sicilians. After the usual interval, Cicero offered himself a candidate for the prætorship; and, in three different assemblies convened for the choice, he was unanimously elected the first prætor. He was now in the career of his fortunes, and in sight, as it were, of the consulship; and therefore, when his prætorship was at an end, he would not accept of any foreign province, the chief fruit which the generality proposed from that office. He had no

particular love for money, nor genius for arms. The glory he pursued, was to shine in the city as the guardian of its laws; and to teach the magistrates how to execute, the citizens how to obey them. Being now in his forty-third year, he declared himself a candidate for the consulship along with six competitors, of whom, were four patricians, or nobles, and the two last the sons of fathers who had first imported the public honours into their families. Cicero was the only *new man* among them. In this competition the practice of bribing was carried on as shamefully by Antonius and Catiline, as it usually is at our elections in Britain. However, as the election approached, Cicero's interest appeared superior to that of all his candidates; for the nobles themselves, though desirous to depress him, yet from the dangers which threatened the city, and seemed ready to burst out, began to think him the only man qualified to preserve the republic, and break the cabals of the desperate, by the vigour and prudence of his administration. The method of choosing consuls was not by an open vote, but by a kind of ballot, or little tickets of wood, distributed to the citizens, with the names of the several candidates inscribed upon each. But in Cicero's case the people were not content with this secret and silent way; but, before they came to any scrutiny, loudly and universally proclaimed Cicero the first consul; so that, as he himself says, "he was not chosen by the votes of particular citizens, but by the common suffrage of the city; nor declared by the voice of the crier, but of the whole Roman people." Cicero had no sooner entered upon his office than he had occasion to exert himself against P. Servilius Rullius, one of the new tribunes, who had been alarming the senate with the promulgation of an Agrarian law, the purpose of which was to create a decemvirate, or ten commissioners, with absolute power for five years over all the revenues of the republic, to distribute them at pleasure to the citizens, &c. These laws used to be greedily received by the populace, but Cicero, in an artful and elegant speech from the rostra, gave such a turn to the inclination of the people, that they rejected this law with as much eagerness as they had ever received one. But the grand affair, which constituted the glory of his consulship, and has transmitted his name with lustre to posterity, was the unwearied pains he took in suppressing that horrid conspiracy which was formed by Catiline, for the subversion of the commonwealth. For this great service he was honoured with the glorious title of *pater patriæ*, the father of his country. Cicero had no sooner quitted his office, than he began to feel the weight of that envy which is the certain fruit of illustrious merit. He was now, therefore, the common mark, not only of all the factions, against whom he had declared perpetual war, but of another party not less dangerous, the envious too; whose united spleen never left

him, till they had driven him out of that city which he had preserved. Cicero, upon the expiration of his consulship, took care to send a particular account of his whole administration to Pompey, who was finishing the Mithridatic war in Asia; in hopes to prevent any wrong impressions there from the calumnies of his enemies, and to draw from him some public declaration in praise of what he had been doing. But Pompey, being informed by Metellus and Cæsar of the ill-humour that was rising against Cicero in Rome, answered him with great coldness; and instead of paying him any compliment, took no notice of the affair of Catiline; upon which Cicero expostulates with him in a letter which is still extant. About this time Cicero bought a house of M. Crassus, on the Palatine-hill, adjoining to that in which he had always lived with his father, and which he is now supposed to have given up to his brother Quintus. The house cost him near thirty thousand pounds, and seems to have been one of the noblest in Rome. This excited censure on his vanity; and especially as it was made with borrowed money. This circumstance he himself does not dissemble; but says merrily upon it, that "he was now plunged so deeply in debt, as to be ready for a plot, only that the conspirators would not trust him." The most remarkable event that happened this year, the forty-fifth of Cicero's life, was the pollution of the mysteries of the Bona Dea by P. Clodius; which, by its consequences, involved Cicero in no small calamity. Clodius had an intrigue with Cæsar's wife Pompeia, who was celebrating in her house those awful sacrifices of the goddess, to which no male creature was ever admitted. Clodius wished to gain an access to his mistress in the midst of her holy ministry; and with this view he dressed himself in a woman's habit, that by the benefit of his smooth face, and the introduction of one of the maids, he might pass without discovery; but by some mistake between him and his guide, he lost his way when he came within the house, and fell in among the other female servants. Here he was detected by his voice, and the servants alarmed the whole company by their shrieks, to the great amazement of the matrons, who threw a veil over their sacred mysteries, while Clodius found means to escape. The story was presently spread abroad, and raised a general scandal and horror throughout the city. The defence which Clodius made, when, by the order of the senate, he was brought to a trial, was to prove himself absent at the time of the fact; for which purpose he produced two men to swear that he was then at Interamna, about two or three days' journey from the city. But Cicero, being called upon to give his testimony, deposed, that Clodius had been with him that very morning at his house in Rome. Irritated by this, Clodius formed a scheme of revenge. This was to get himself chosen tribune, and in that office to

drive Cicero out of the city, by the publication of a law which he hoped to obtrude upon the people. The first triumvirate was now formed; which was nothing but a traitorous conspiracy of three of the most powerful citizens of Rome, to extort from their country by violence what they could not obtain by law. Pompey's chief motive was to get his acts confirmed by Cæsar in his consulship, which was now coming on; Cæsar, by giving way to Pompey's glory, to advance his own; and Crassus, to gain that ascendance by the authority of Pompey and Cæsar, which he could not sustain alone. Cicero might have made what terms he pleased with the triumvirate, but he would not enter into any engagements with men whose union all the friends of the republic abhorred. Clodius, in the mean time, being chosen tribune, began to threaten Cicero with all the terrors of his tribunate. Both Cæsar and Pompey secretly favoured his scheme; not that they intended to ruin Cicero, but only to keep him under the lash; and if they could not draw him into their measures, or make him at least keep quiet, to let Clodius loose upon him. Cæsar wanted to distress him so far as to force him to a dependance on himself; for which end, while he was privately encouraging Clodius to pursue him, he proposed expedients to Cicero for his security. But Cicero was unwilling to owe the obligation of his safety to any man, far less to Cæsar, whose designs he always suspected, and whose schemes he never approved. This stiffness so exasperated Cæsar, that he solved to assist Clodius to oppress him; while Pompey was all the while giving him the strongest assurances that there was no danger, and that he would sooner be killed himself than suffer him to be hurt. Clodius, in the mean time, was obliging the people with several new laws, contrived chiefly for their advantage; that he might introduce, with better grace, the banishment of Cicero. In short, having caused a law to be enacted, that any who had condemned a Roman citizen unheard should himself be banished, he soon after impeached Cicero upon it. It was in vain that this great man went about soliciting his cause as a suppliant, and attended by many of the first young noblemen whom he had taught the rules of eloquence; those powers of speaking, which had so often been successful in defending the cause of others, seemed totally to forsake his own. He was banished by the votes of the people four hundred miles from Italy; his houses were ordered to be demolished, and his goods set up to sale. In this calamity he did not behave himself with that firmness which might have been expected from one conscious of his integrity, and suffering in the cause of his country; for his letters are filled with such lamentable expressions of grief and despair, that his best friends, and even his wife, were forced to admonish him to rouse his courage, and remember his former character. To

have been as great in affliction as he was in prosperity, would have been a perfection not given to man; yet this very weakness flowed from a source which rendered him the more amiable. The same tenderness of disposition which made him love his friends, his children, and his country, more passionately than other men, made him feel the loss of them more sensibly. When he had been gone a little more than two months, a motion was made in the senate by one of the tribunes, who was his friend, to recall him, and repeal the laws of Clodius; to which the whole house readily agreed, notwithstanding the opposition made by the Clodian faction. Cicero's return was carried in so triumphant a manner, that he had reason, he says, to fear lest people should imagine that he himself had contrived his late flight for the sake of so glorious a restoration. He was in his fiftieth year when he was restored to his dignity and fortunes; satisfaction being made to him for the ruin of his estates and houses. In the fifty-sixth year of his age, he was made proconsul of Cilicia, where his administration gained him great honour. About this time the expectation of a breach between Cæsar and Pompey engaged the general attention. Cæsar had put an end to the Gallic war, and reduced the whole province to the Roman yoke; but though his commission was near expiring, he had no thoughts of giving it up and returning to the condition of a private subject. He pretended that he could not possibly be safe if he parted with his army, while Pompey held the province of Spain prolonged for five years. This disposition to a breach, Cicero soon learned from his friends, as he was returning from his province of Cilicia. He clearly foresaw, what he declared to his friends, that which side soever got the better, the war must necessarily end in a tyranny. The only difference, he said, was, that if their enemies conquered, they should be proscribed; if their friends, they would be slaves. He no sooner arrived at the city, than he found the war in effect proclaimed; for the senate had just voted a decree, that Cæsar should disband his army by a certain day, or be declared an enemy; and Cæsar's sudden march towards Rome confirmed it. In the midst of all this confusion, Cæsar was extremely solicitous about Cicero; not so much to gain him, as to prevail with him to stand neuter. He wrote to him several times, and employed all their mutual friends to press him with letters on that subject; all which was done, but in vain; for Cicero was impatient to be gone to Pompey. These letters give us a strong proof of the high esteem in which Cicero was held at this time in Rome; when, in a contest for empire, which force alone was to decide, the chiefs on both sides were solicitous to gain a man to their party, who had no skill in arms or talents for war. Cicero at last embarked to follow Pompey, who had been obliged to quit Italy some time before,

and was then at Dyrrhachium; and arrived safely in his camp with his son, his brother, and his nephew, committing the fortunes of the family to the issue of that cause.

After the battle of Pharsalia, in which Pompey was defeated, Cicero returned into Italy, and was received into great favour by Cæsar, who was now declared dictator the second time, and Marc Antony his master of horse. It appears from his letters, that Cicero was not a little discomposed at the thoughts of an interview with a conqueror, against whom he had been in arms; for though he might expect a kind reception, yet he hardly thought his life, he says, worth begging; since what was given by a master might always be taken away at pleasure: but at their meeting, he had no occasion to say or do any thing below his dignity; for Cæsar no sooner saw him than he alighted, ran to embrace him, and walked with him alone, conversing very familiarly for several furlongs. A domestic occurrence of this period, which was in his sixty-first year, impressed a stain upon his private character, which no apologist has been able to efface. This was the divorce of his wife Terentia, immediately followed by a marriage with his rich and beautiful ward, Publilia, then in the flower of her youth. Though Cicero pretended several causes of complaint against Terentia, who, indeed, seems to have been a lady of spirit and management, yet the latter action too clearly explains the former. As he was involved in debt, the possession of Publilia's fortune rather than person, was probably his chief object in forming so unequal an alliance. His relation to her as a guardian, aggravated the impropriety of his conduct. Soon after this he was oppressed by a new and most cruel affliction, the death of his beloved daughter, Tullia, who died in child-bed soon after her divorce from her third husband, Dolabella. She was about thirty-two years old at the time of her death; and by the few hints which are left of her character, appears to have been an excellent and admirable woman. She was most affectionately attentive to her father; and, to the usual graces of her sex, having added knowledge and polite letters, was qualified to be the companion and delight of his age; and was justly esteemed, not only as one of the best, but the most learned of the Roman ladies. His affliction for her death was so great, that, to shun all company as much as he could, he removed to Atticus's house where he lived chiefly in his library, turning over every book he could meet with on the subject of moderating grief. But finding his residence here too public, he retired to Asturia, one of his seats near Antium, a little island on the Latin shores, covered with woods and groves, cut into shady walks; a scene of all others the fittest to indulge melancholy, and where he could give a free course to his grief. "Here," says he to Atticus, "I live without the speech of man; every morning early I hide myself

in the thickest of the wood, and never come out till the evening. Next to yourself, nothing is so dear to me as this solitude, and my whole conversation is with my books." In this retreat, he drew up one of the gravest of those philosophical pieces which are still extant in his works. Upon the death of Cæsar, Octavius his heir coming into Italy, was presented to Cicero by Hirtius and Pausa, with the strongest professions on the part of the young man, that he would be governed entirely by his direction. Indeed Cicero thought it necessary to encourage Octavius, to keep him at a distance from Antony, but could not yet be persuaded to enter heartily into his affairs. He suspected his youth, and want of experience; and though he had not strength enough to deal with Antony, and, above all, that he had no good disposition towards the conspirators, he thought it impossible he should ever be a friend to them, and was persuaded rather, that if ever he got the upper hand, his uncle's acts would be more violently enforced, and his death more cruelly revenged, than by Antony himself. And when Cicero did not consent at last to unite himself to Octavius's interest, it was with no other view but to arm with a power sufficient to oppress the republic. In the hurry of all these politics, he was still prosecuting his studies with his usual application; and, besides some philosophical pieces, now finished his book *De Officiis*, on the duties of man, for the use of his son: a work admired by all succeeding ages as the most perfect system of Heathen morality, and the noblest effort and specimen of what reason could do in guiding man through life with innocence and happiness. However, he paid a constant attention to public affairs, and did every thing that human prudence could do for the recovery of the republic; for all the vigour of its last efforts was entirely owing to his counsels. This appears from those memorable Philippics which from time to time he published against Antony, but all was in vain; for though Antony's army was entirely defeated at the siege of Modena, yet the death of the consuls Pausa and Hirtius in that action gave the fatal blow to all Cicero's schemes, and was the immediate cause of the ruin of the republic. Octavius having brought the senate to his mind, marched towards Gaul, to meet Antony and Lepidus, who had already passed the Alps, and brought their armies into Italy, in order to have a personal interview with him; which had been privately concerted for settling the terms of a triple league, and dividing the power and provinces of Italy among themselves. The place appointed for this interview, was a small island, about two miles from Bononia, formed by the Rhine. Here they met, and spent three days in adjusting the plan of their accommodation, the last part of which was the proscription of their enemies. This occasioned warm contests among

them, till each consented to sacrifice some of his best friends to the resentment of his colleagues.

Cicero was at his Tusculan villa, when he first received the news of the proscription of himself. It was the design of the triumvirate to keep it a secret till the moment of the execution, but some of Cicero's friends found means to give him early notice; upon which, he set forward to the sea-side, where finding a vessel ready, he embarked; but the winds being adverse, after he had sailed about two leagues along the coast, he was obliged to land, and spend a night on shore. Importuned by his servants, he went on board a second time, but was soon after obliged to land at a country seat of his, a mile from the shore, weary of his life, and declaring, he was resolved to die in that country which he had so often saved. Here he slept soundly, till his servants once more forced him a little towards the ship, having heard that he was pursued by Antony's assassins. They were scarce departed, when the assassins arrived at his house; and, perceiving him to be fled, pursued him immediately towards the sea, and overtook him in a wood near a shore. Their leader was one Popilius Lenas, a villain, whose life Cicero had formerly defended and saved. As soon as the soldiers appeared, the servants prepared to defend their master's life at the hazard of their own; but Cicero commanded them to set him down, and make no resistance. They soon cut off his head and his hands, which they carried to their cruel employer, Antony, who received them with joy, rewarding the murderer with a large sum of money, and ordering the head to be fixed upon the rostra between the two hands; a sad spectacle to the city, and which drew tears from every eye, to see those mangled members which used to be exerted so gloriously from that place in defence of the lives, the fortunes, and the liberties of the Roman people, so lamentably exposed to the scorn of sycophants and traitors. The death of the rest, says an historian of that age, caused only a private and particular sorrow, but Cicero's an universal one. It was a triumph over the republic itself, and seemed to confirm and establish the perpetual slavery of Rome. Mr. Swinburne, however, is of opinion, that "posterity has been too much seduced by the name of Cicero, and that better citizens were sacrificed to the jealousy of the triumvirs, without exciting so much indignation. If we take an impartial survey of Cicero's conduct and principles, avowed in his own epistolary correspondence, and trace him through all the labyrinths of his contradictory letters, we shall find more to blame than to admire; and discover, that the desire of advancing his fortunes, and making himself a name, were, from his outset in life, the only object he had in view. The good of his country, and the dictates of stern steady virtue, were not, as in Brutus and Cato, the constant springs of his

actions. The misfortunes that befel him after his consulship, developed his character, and showed him in his true colours; from that time to his death, pusillanimity, irresolution, and unworthy repining, tainted his judgment, and perplexed every step he wished to take. He flattered Pompey, and cringed to Cæsar, while in his private letters, he abused them both alternately. He acknowledges, in a letter to his friend, the time-serving Atticus, that, although he was at present determined to support the cause of Rome, and liberty, and to bear misfortunes like a philosopher, there was one thing which would gain him over to the triumvirs, and that was their procuring for him the vacant augurship; so pitiful was the bribe to which he would have sacrificed his honour, his opinion, and the commonwealth. By his wavering, imprudent conduct, he contributed greatly towards its destruction, after reproaching the conspirators for leaving him out of the secret, and loading them with the most flattering compliments on their delivering Rome from Cæsar's tyranny, he calls Casca an assassin, to pay his court to the boy Octavius, by whom he was completely duped. His praises of triumph are in the highest strain of panegyric. Marc Antony well knew, that the virulent abuse which Cicero was continually pouring out against him, was not an effusion of patriotic zeal or virtuous indignation, but merely the ebullitions of personal hatred. He therefore caused Cicero to be killed, as an angry man that has been stung, stamps on a venomous animal that comes within reach of his foot. The cloak he threw over the body of Brutus, and the speech he pronounced at the sight of that hero when dead, differ widely from the treatment he gave the remains of Cicero; and show, that he made a distinction between a Roman, who opposed him from political motive, and one whose enmity arose from pique." Cicero's death happened on the seventh of December, in the sixty-fourth year of his age, about ten days from the settlement of the first triumvirate; and with him expired the short empire of eloquence among the Romans. As an orator, he is thus characterized by Dr. Blair. "In all his orations, his art is conspicuous. He begins commonly with a regular exordium, and with much address prepossesses the hearers, and studies to gain their affections. His method is clear, and his arguments are arranged with exact propriety. In a superior clearness of method, he has an advantage over Demosthenes. Every thing appears in its proper place. He never tries to move till he has attempted to convince; and in moving, particularly the softer passions, he is highly successful. No one ever knew the force of words better than Cicero. He rolls them along with the greatest beauty and magnificence; and in the structure of his sentences is eminently curious and exact. He is always full and flowing, never abrupt.

He amplifies every thing ; yet, though his manner is generally diffuse, it is often happily varied and accommodated to the subject. When an important public object roused his mind, and demanded indignation and force, he departs considerably from that loose and declamatory manner to which he at other times is addicted, and becomes very forcible and vehement. This great orator, however, is not without his defects. In most of his orations there is too much art, even carried to a degree of ostentation. He seems often desirous of obtaining admiration rather than of operating conviction. He is sometimes, therefore, showy rather than solid, and diffuse where he ought to have been urgent. His sentences are always round and sonorous. They cannot be accused of monotony, since they possess variety of cadence; but from too great a fondness for magnificence, he is, on some occasions, deficient in strength. Though the services which he had performed to his country were very considerable, yet he is too much his own panegyrist. Ancient manners, which imposed fewer restraints on the side of decorum, may in some degree excuse, but cannot entirely justify, his vanity." The best editions of Cicero's works are that of Minutianus, 1498, Milan, 4 vols. folio ; Paul Manutius, 1541, Venice, 10 vols. 8vo.; R. Stephens, Paris, 8 vols. 8vo. 1543; Elzevir, Leyden, 1642, 10 vols. 8vo.: Gronovius, 11 vols. 12mo.; and 4 vols. 4to.; Verburgius, Amst. 1724, 2 vols. folio; Ernest, Leipsic, 8 vols. 8vo. 1774; Olivet, Paris, 1740, 9 vols. 4to.; Oxford, 10 vols. 4to.; Foulis, Glasgow, 1749, 20 vols. 12mo.; Lallemande, Paris, 1768, 12 vols. 12mo.

TERENTIA, wife of Cicero. She became mother of M. Cicero, and of a daughter called Tullia. Cicero repudiated her. Terentia married Sallust, Cicero's enemy, and afterwards Messala Corvinus. She lived to her one hundred and third, or, according to Pliny, to her one hundred and seventeenth year.

JULIUS TIRU, a freed-man of Cicero, highly esteemed by his master for his learning, and other good qualities. He invented Stenography, or that species of it used among the Romans, called Notæ. He wrote the life of Cicero, and other tracts, now lost.

ACCIUS, an orator, against whom Cicero defended Cluentius. He was born in Pisaurum, and, perhaps, was a relation of the poet. Lucius Accius.

VATINIUS, an intimate friend of Cicero, once distinguished for his enmity to the orator. He hated the people of Rome, for their great vices and corruption, whence excessive hatred became proverbial, in the words, Vatinianicum Odium.

HISTORY.

THEOPHANES, a Greek historian and poet, was of noble extraction, and born at Mitylene, in the island of Lesbos. About the commencement of the Mithridatic war, he is supposed to have come to Rome, in his youth; and when Pompey was appointed to the chief command, against Mithridates, he took Theophanes with him to record his exploits, procuring for him the citizenship of Rome, and adding to his name those of "Cornelius Balbus." It is also supposed that it was principally on his account, that on his return he visited Lesbos, and restored to the Mitylenians the privileges of which they had been deprived by the Roman senate. At Rome, he connected himself with the most distinguished citizens, and he was deputed to Alexandria, for the confirmation of treaties of alliance with Ptolemy Auletes. After the defeat of Pompey, at Pharsalia, he accompanied him in his flight; and, by his advice, this commander declined to take refuge with Juba, king of Mauritania, and sailed to Egypt where he met his fate. Theophanes afterwards joined the party of Cæsar. The most important of his writings was a "History of the Wars of the Romans, in different countries under the command of Pompey." Of the poetry of Theophanes, which was celebrated in his time, there remain only two epigrams, inserted in the Anthologia.

AGATHARCHIDAS, a peripatetic philosopher and historian of Cnidas, B. C. 177, he wrote several treatises on the Red Sea, Europe, Asia, &c. Various fragments of this writer may be found in the works of Josephus the Jewish historian, also in the works of Lucian and Photius.

LUCIUS CASSIUS HEMINA, a Roman historian, who flourished in the beginning of the seventh century of Rome, B. C. 148. He composed four books of annals. By the passages we find quoted from them, we may judge that he went back as far as the times precediug Romulus, and that he continued it through the kings of Roue, down to his own times. He described the second Punic war in his last book.

ANTIPATER CŒLIUS wrote a history of Rome, which M. Brutus epitomized, and which Adrian preferred to the histories of Sallust. Cœlius flourished B. C. 120.

MATHEMATICS AND ASTRONOMY.

CTESIBIUS, a mathematician of Alexandria, who was contemporary with Ptolemy king of Egypt, about B. C. 120. His memory is particularly cherished, as the inventor of the pump-

The circumstance that led to the discovery was purely accidental. On lowering a mirror into his father's shop, he observed that the counterpoise, which was included in a cylinder, produced a sound, by driving the air before it; and upon examining the phenomenon more strictly, he concluded that he might make an instrument, in which sounds might be produced by means of the action of water, driving the air before it. This invention was carried into effect by the emperor Nero. Ctesibius was the inventor likewise, of a clepsydra, or water clock. Water was made to fall upon a wheel, or a train of wheels, which were turned by it. The wheels communicated their motion to a small wooden image, which, by being gradually raised, pointed with an index to the proper hours, which were engraved on a column near the machine. The invention was, probably, the means of the more modern construction of the sand-glasses, for measuring time, which seemed an imitation of the clepsydra. Ctesibius was author of a treatise, "Geodesia, or the art of dividing and measuring bodies," which is said to exist in the library of the Vatican.

HIPPARCHUS, an eminent astronomer, born at Nice, in Bithynia, flourished at this period. By foretelling eclipses, he taught mankind not to be frightened at them, and that even the gods were bound by laws. Pliny, who tells this, admires him for making a review of all the stars; by which his descendants would be enabled to discover whether they are born and die, whether they change their places, and whether they increase and decrease. Hipparchus is also memorable for having been the first who discovered the precession of the equinoxes, on that very slow apparent motion of the fixed stars, from west to east, by which, in a great number of years, they will seem to have performed a complete revolution. He endeavoured, also, to reduce to rule the many discoveries of the stars which he had made, and invented new instruments, by which he marked their places in the heavens and their magnitudes. Hipparchus made his first observations in the isle of Rhodes, whence he obtained the name of Rhodius; but afterwards he pursued his astronomical studies in Bithynia and Alexandria only. We have still extant his "Commentary upon the Phenomena of Aratus." Hipparchus composed several other works, which are highly spoken of by the ancients, but are no longer extant; and, upon the whole, moderns and ancients concur in acknowledging that the science of astronomy is under weighty obligations to him, for having laid down that rational and solid foundation, on which all subsequent astronomers have erected their superstructures. History also celebrates Hipparchus for his ardent patriotism, and public spirit, under the influence of which he is said to have been greatly instrumental in delivering his country from tyranny. On this account statues were erected to his memory.

LUCIUS TARRANTIUS, an ancient Roman mathematician aud philosopher, who was contemporary with Cicero, and was one of his friends. He has been styled the *Prince of Astrologers*. He made two famous *Horoscopes;* the one of *Romulus*, the other of *Rome*.

THEODOSIUS, a celebrated mathematician, who flourished in the times of Cicero and Pompey, but the time and place of his death are unknown. Theodosius chiefly cultivated that part of geometry which relates to the doctrine of the sphere, concerning which he published three books, of which a good English translation was made by Dr. Barrow.

ARTEMIDORUS, a geographer of Ephesus, is frequently commended by Strabo, Pliny, and Steph. Byz, and flourished about the one hundred and sixty-ninth Olympiad, or B. C. 104. His description of the earth is often cited by the ancients. Some fragments of this geographer are collected in the first volume of Hudson's Lesser Greek Geographers.

MEDICINE.

HERACLIDES, of TARENTUM, a physician, of the sect of Empirics, on whom Cœlius, Aurelianus, Galen, and Actius, have bestowed considerable praise. Galen considered him as the most eminent and able physician of that sect, and as having possessed a degree of knowledge and practical skill, equal to that of any of his contemporaries. He seems to have made a more liberal use of active medicaments, especially of the narcotic class, than his predecessors; and was very industrious in his investigation of animal, vegetable, and mineral substances, with a view to enrich the catalogue of the materia medica. To the books which he wrote upon this subject, he gave the name of the individual to whom he dedicated them, according to Galen, entitling one "Astydamas," and another "Antiochus." He likewise wrote on the subject of diet, and the regimen to be observed on diseases, in which abstinence seems to have been pushed to a great extent.

NICANDER, a celebrated Greek physician, grammarian, and poet, who flourished B. C. 140. He was the author of many works, but the two following alone remain, namely, the poems entitled, "Thearica," and "Alexipharmica." In the former, he describes the effects of the bites of venemous animals; and in the latter, he treats of their antidotes. Among the works which are lost, were several poetical pieces, entitled "Ophiaca," which related to serpents, and "Hyacintha," which was a collection of remedies. Athenæus also cites, in several places, some poetical works of Nicander, upon the subject of agriculture, which have been called his "Georgica." Besides

these works, he is said to have composed five books of "Metamorphoses," which are the prototypes of those of Ovid, and were closely copied in those of Antonius Liberalis; and to have written several historical pieces, especially, "A history of Colophon," a work entitled "Œtolics," and a general history of Europe; so that his various knowledge seems to have merited the eulogies which were passed upon him in several epigrams, in the first book of the "Anthologia." A great number of editions of the two poems first mentioned, in Greek and in Latin versions, have been printed at different times and places. The best are those of Aldus, 1522; Bandini, 1764; and Schnider, 1792, 8vo.

ASCLEPIADES, a celebrated physician among the ancients, was a native of Prusa, in Bithynia, and practised physic at Rome, about B. C. 96. He was the head of a sect; and by prescribing wine and cold water for the cure of the sick, acquired a very great reputation. He wrote several books, which are frequently mentioned by Galen, Celsus, and Pliny; but they are now lost.

PERIOD XV.

FROM SPARTACUS TO CALIGULA.

[B. C. 100.]

REMARKABLE FACTS, EVENTS AND DISCOVERIES.

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88 Rome besieged by the Marian faction.
83 Sylla created perpetual dictator.
69 A census at Rome: 450,000 citizens.
66 Catiline's conspiracy.
55 Julius Cæsar's first expedition into Britain. Crassus defeated and killed by the Parthians.
51 Gaul reduced to a Roman province.
50 A census at Rome: 320,000 citizens.
48 The battle of Pharsalia, between Cæsar and Pompey, in which the latter is defeated. The Alexandrian library, consisting of 400,000 valuable books, burnt by accident.
45 The war of Africa, in which Cato kills himself. The solar year introduced by Cæsar.
44 Cæsar, after having fought fifty pitched battles, and slain 1,192,000 men, killed in the senate house.
42 The republicans defeated at Philippi.
31 The battle of Actium fought, in which Marc Antony and Cleopatra are totally defeated by Octavius.
30 Alexandria taken by Octavius, upon which Antony and Cleopatra kill themselves, and Egypt is reduced to a Roman province.
29 A census at Rome; 4,101,017 citizens.
27 Octavius, by a decree of the senate, obtains the title of Augustus Cæsar, and an absolute exemption from the Laws. The Pantheon at Rome built.
19 Rome at the height of its glory. The temple of Jerusalem rebuilt by Herod. The magnificent aqueducts at Rome, constructed by Agrippa.
8 A census at Rome: 42,333,000 citizens.
5 The temple of Janus shut by Augustus, as an emblem of universal peace.

During this period the kingdom of Judæa fell under the power of Rome. This state owed the loss of its liberty to the same cause that had ruined several others, namely, calling in the Romans to be arbitrators between two contending parties. The two sons of Alexander Jannæus, Hyrcanæus and Aristobulus, contended for the kingdom. Aristobulus, being defeated by the party of Hyrcanæus, applied to the Romans. Pompey the Great, who acted as ultimate judge in this affair, decided against Aristobulus, but at the same time deprived Hyrcanæus of all power as a king, not allowing him even to assume the

regal title, or to extend his territory beyond the ancient borders of Judæa. He even obliged him to give up all those cities in Cœlo-Syria and Phœnicia, which had been gained by his predecessors, and added them to the newly acquired Roman province of Syria. Thus the Romans became masters of all the eastern parts of the world, from the Mediterranean sea to the borders of Parthia.

In the west, however, the Gauls were still free, and the Spanish nations bore the Roman yoke with great impatience. The Gauls infested the territories of the republic by their frequent incursions, which were sometimes very terrible; and though several attempts had been made to subdue them, they always proved insufficient till the time of Julius Cæsar. By him they were totally reduced, from the Rhine to the Pyrenean mountains, and many nations almost exterminated.—He carried his arms also into Germany and the southern parts of Britain; but in neither of these parts did he make any permanent conquests. The civil wars between him and Pompey gave him an opportunity of seizing on the kingdom of Mauritania, and those parts of Numidia which had been allowed to retain their liberty.

The kingdom of Egypt remained alone independent, but to it nothing belonged except the country properly so called. Cyrenaica was bequeathed by will to the Romans, and Cyprus was seized by them without any pretence, about the year B. C. 58. Egypt continued for some time longer free, which must be ascribed partly to the internal dissensions of the republic, but more especially to the amours of Pompey, Julius Cæsar, and Marc Antony, with Cleopatra. The battle of Actium, however, determined the fate of Antony, Cleopatra, and Egypt itself, which was reduced to a Roman province, B. C. 9.

While the Romans embraced every opportunity of reducing the world to their obedience, they were making one another feel the same miseries at home, which they inflicted upon other nations abroad. The first civil dissensions took their rise at the siege of Numantia in Spain. This small city had resisted the power of the Romans for six years. Once they gave them a most terrible and disgraceful defeat, wherein thirty thousand Romans fled before four thousand Numantines, twenty thousand were killed in the battle, and the other ten thousand were so shut up that it was not possible to escape. In this extremity they were obliged to negociate with the enemy, and a peace was concluded upon the following terms. 1. That the Numantines should suffer the Romans to retire unmolested; and, 2. That Numantia should maintain its independence, and be reckoned among the Roman allies. The Roman senate, with an injustice and ingratitude hardly to be matched, broke this treaty, and in return ordered the commander of their army to be delivered up to the Numantines: but they refused to accept of him, unless his army was delivered along with him; upon which the war was renewed, and ended in the tragical manner above related.

The fate of Numantia, however, was soon avenged. Tiberius Sempronius Gracchus, brother in law to Scipio Africanus the younger, had been a chief promoter of the peace with the Numantines, and of consequence had been in danger of being delivered up to them along with the commander-in-chief. This disgrace he never forgot, and in revenge, undertook the cause of the plebeians against the patricians,

by whom the former were greatly oppressed. He began with reviving an old law which had enacted that no Roman citizen should possess more than five hundred acres of land. The overplus he proposed to distribute among those who had no lands, and to reimburse the rich out of the public treasury. This law met with great opposition, bred many tumults, and at last ended in the murder of Gracchus, and the persecution of his friends, several hundreds of whom were put to cruel deaths without any form of law.

These disturbances did not cease with the death of Gracchus. New contests ensued on account of the Sempronian law, and the giving to the Italian allies the privilege of Roman citizens. This last not only produced great commotions in the city, but occasioned a general revolt of the states of Italy against the republic of Rome. This rebellion was not quelled without the utmost difficulty, and in the mean time the city was deluged with blood by the contending factions of Sylla and Marius; the former of whom took part with the patricians, and the latter with the plebeians. These disturbances ended in the perpetual dictatorship of Sylla, about the year B. C. 80.

From this time we may date the loss of the Roman liberty; for though Sylla resigned his dictatorship two years after, the succeeding contests between Cæsar and Pompey proved equally fatal to the republic. These contests were decided by the battle of Pharsalia, by which Cæsar became master of the empire, B. C. 48. Without loss of time he then crossed over into Africa; totally defeated the republican army in that continent, and by reducing Mauritania to a Roman province, completed the Roman conquests in those parts. His victory over the sons of Pompey at Miurda, B. C. 40, secured him from any further apprehension of a rival. Being, therefore, sole master of the Roman empire, and having all the power of it at his command, he projected the greatest schemes; tending, according to some, not less to the happiness than to the glory of his country; when he was assassinated in the senate house in the fifty-sixth year of his age, and B. C. 44.

From the transactions which had long preceded, as well as those which immediately followed the murder of Cæsar, it is evident that Rome was incapable of longer preserving its liberty, and that the people had become unfit for being free. The efforts of Brutus and Cassius were therefore unsuccessful, and ended in their own destruction, and that of great numbers of their followers in the battle of Philippi. The defeat of the republicans was followed by numberless disturbances, murmurs, proscriptions, &c., till at last Octavianus, having cut off all who had the courage to oppose him, and finally got the better of his rivals by the victory at Actium put an end to the republic in the year B. C. 31.

The destruction of the Roman republic proved advantageous to the few nations of the world who still retained their liberty. That outrageous desire of conquest, which had so long marked the Roman character, now in a great measure ceased; because ambitious men could not gratify their desire, by courting the favour of the emperor. After the final reduction of the Spaniards, therefore, and the conquest of Mæsia, Parmonia, and some other countries adjacent to the Roman territories, and which in a manner seemed naturally to belong to them, the empire enjoyed for some time a profound peace.

GOVERNMENT.

SPARTACUS, one of the scourges of Roman tyranny and cruelty, a native of Thrace, was born of very low parents, entered the army, and afterwards became a deserter, and a robber. Being taken, he was confined as a gladiator in a receptacle at Capua with those unfortunate men whose lives were devoted to the pleasure of the Roman people. He escaped the horrid den, and placing himself at the head of a body of gladiators and fugitive slaves, he took a fortified place in the year B. C. 72, whence he made predatory excursions throughout Campania. His force daily increased, and he defeated several commanders who were sent against him. He marched into Cisalpine Gaul, in order to give the slaves in his army, who were mostly Thracians and Gauls, an opportunity of returning home. Part of them, however, greedy of pillage, separated themselves from their commander, and were cut to pieces. The consul Lentulus, upon this success, which was extremely partial, pursued Spartacus, who turned about and gave him a total defeat; and then, in his turn, becoming the aggressor, he marched against the other consul, Gellius, drove him from the field, and obliged him to take shelter in the walled towns. He retaliated the cruelty of the Romans towards the gladiators, by obliging a number of his captives to fight with each other round the funeral pyre of one of his commanders. He was now at the head of one hundred and twenty thousand men, and with these he ravaged most of the provinces of Italy, and struck such a terror at Rome, that Crassus, at that time one of the greatest commanders in the city, was sent against him. He soon confined Spartacus in Lucania, and cut off some of his detachments, so that he would gladly have crossed over to Sicily, but being prevented, he took a post in a peninsula near Rhegium, where Crassus enclosed him by a rampart drawn from sea to sea. Spartacus, however, found means to break through this barrier, and gain the open country, but he was here deserted by a large body of his followers, who became the victims of Crassus. Spartacus now retreated towards the mountains, and repulsed with loss some of his pursuers. This success was, however, his ruin; for his men insisted upon his return to give battle to Crassus in the open field. Before the commencement of the engagement, Spartacus stabbed his horse, exclaiming, "if I am victorious, I can easily get another; if vanquished, I shall not want any." After a long contest, the Roman discipline prevailed. Spartacus, during extraordinary exertions of valour, was surrounded, and fell, pierced with a multitude of wounds. He was unquestionably a brave man, and something more than a courageous barbarian. "He had," says Plutarch, "not only

strength and elevation of mind, but a discernment and civility much superior to his fortune." It is said that his wife accompanied him into the field, pretended to the gift of prophecy, and probably inspired him with a fanatical confidence in victory.

ODIN or ODINUS, a celebrated hero of antiquity, who flourished about the year B. C. 70, in the northern parts of ancient Germany, or the modern kingdom of Denmark. He was at once a priest, a poet, a soldier, a monarch, and a conqueror. He imposed upon the credulity of his superstitious countrymen, and made them believe that he could raise the dead to life, and that he was acquainted with futurity. When he had extended his power, and increased his fame by conquest and by persuasion, he resolved to die in a different manner from other men. He assembled his friends, and with the sharp point of a lance he made on his body nine different wounds in the form of a circle; and as he expired, he declared he was going into Scythia, where he should become one of the immortal gods. He further added, that he would prepare bliss and felicity for such of his countrymen as lived a virtuous life, who fought with intrepidity, and who died like heroes in the field of battle. These injunctions had the desired effect; his countrymen superstitiously believed him, and always recommended themselves to his protection whenever they engaged in a battle, and they entreated him to receive the souls of such as had fallen in war.

ORODES, a prince of Parthia, who murdered his brother Mithridates, and ascended his throne. He defeated Crassus the Roman triumvir, and poured melted gold down the throat of his fallen enemy, to reproach him for his avarice and ambition. He followed the interest of Cassius and Brutus at Philippi. It is said, that when Orodes became old and infirm, his thirty children applied to him, and disputed in his presence their right to the succession. Phraates, the eldest of them, obtained the crown from his father; and, to hasten him out of the world, he attempted to poison him. The poison had no effect; and Phraates, still determined on his father's death, strangled him with his own hands, about the year B. C. 35. Orodes had reigned about fifty years.

SURENA, a powerful officer in the armies of Orodes, king of Parthia. His family had the privilege of crowning the kings of Parthia. He was appointed to conduct the war against the Romans, and to protect the kingdom of Parthia against Crassus, who wished to conquer it. He defeated the Roman triumvir; and after he had drawn him perfidiously to a conference, he ordered his head to be cut off. He afterwards returned to Parthia, mimicking the triumphs of the Romans. Orodes ordered him to be put to death, B. C. 52. Surena has been admired for his valour, his sagacity as a general, and his prudence and firmness in the execution of his plans; but his perfidy, his effe-

minate manners, and his lasciviousness, have been deservedly censured.

PHRAATES IV., was nominated king of Parthia by his father Orodes, whom he soon after murdered, as also his own brothers. He made war against M. Antony with great success, and obliged him to retire with much loss. Some time after he was dethroned by the Parthian nobility, but he soon regained his power, and drove away the usurper, called Tiridates. The usurper claimed the protection of Augustus the Roman emperor, and Phraates sent ambassadors to Rome to plead his cause, and gain the favours of his powerful judge. He was successful in his embassy; he made a treaty of peace and alliance with the Roman emperor, restored the ensigns and standards which the Parthians had taken from Crassus and Antony, and gave up his four sons with their wives as hostages, till his engagements were performed. Some suppose that Phraates delivered his children into the hands of Augustus to be confined at Rome, that he might reign with greater security, as he knew his subjects would revolt as soon as they found any one of his family inclined to countenance their rebellion, though at the same time they scorned to support the interest of any usurper who was not of the royal house of the Arsacidæ. He was however at last murdered by one of his concubines, who placed her son, called Phraatices, on the throne.

PACORUS, son of Orodes, king of Parthia, signalized himself by the defeat of Crassus, whose army he nearly cut to pieces, in the year B. C. 53, and whom he made prisoner. He took Syria from the Romans, supported the republican party of Pompey, and that of the murderers of Julius. After ravaging Syria and Judæa, Ventidius defeated him, and Pacorus was slain in battle in the year B. C. 39.

ALEXANDRA, daughter of Hyrcanus II., grand-daughter of Alexander Jannœus, and mother of Mariamne, the wife of Herod the Great, whom that monster murdered, as well as her brother Aristobulus, and this princess their mother. Her husband and cousin, Alexander, was beheaded by Scipio, the father-in-law of Pompey.

HEROD, improperly styled the GREAT, the execrable tyrant of Judæa, was born at Ascalon, about B. C. 73. His father, Antipater the Idumean, (or Edomite,) appointed him governor of Galilee. Marc Antony made him tetrarch; and he afterwards obtained the kingdom of Judæa, which was confirmed to him by Augustus, a short time before the birth of our Saviour; and thus the prophecy was fulfilled of "the sceptre departing from Judah," he being an alien by birth. At the birth of our Lord, in the vain hope of cutting off the Messiah, he caused all the infants of Bethlehem under two years of age to be massacred. His barbarity was as fatal to his family

as to his subjects; for he murdered his beautiful wife Mariamne, her mother Alexandra, her brother Aristobulus, her grandfather Hyrcanus II., and his own sons Alexander and Aristobulus; which led the emperor Augustus to say, that it was better to be Herod's swine than his sons. He died miserable within three years after the birth of Christ, aged seventy.

MARIAMNE, the daughter of Alexandra, grand-daughter of Hyrcanus II., and the beloved wife of Herod the Great; who, however, murdered her and most of her relations.

BERENICE, the daughter of Costoborus and Salome, sister to Herod the Great, was married first to her cousin Aristobulus, son of Herod and Mariamne. He having a brother who married the daughter of Archelaus, king of Cappadocia, often upbraided Berenice that he had married below himself in wedding her. Berenice related all those discourses to her mother, and exasperated her so furiously, that Salome, who had much power over Herod's mind, made him suspect Aristobulus, and was the principal cause that urged this cruel father to get rid of him. She married again, and having lost her second husband, went to Rome, and got into the favour of Augustus. But, above all, she insinuated herself into the good graces of Antonia, the wife of Drusus, which in the end proved of great service to Agrippa.

HEROD ANTIPAS, the son of Herod the Great, by his wife Cleopatra, a native of Jerusalem. Herod, in his will, named his son Archelaus his successor, giving Antipas the title of tetrarch of Galilee and Perœa. Antipas adorned and fortified the principal places of his dominions. He married the daughter of Aretas, king of Arabia; whom he divorced about A. D. 33, to marry his sister-in-law Herodias, wife to his brother Philip, who still living, St. John the Baptist exclaimed against this incest and adultery, was imprisoned in the castle of Machæus, and afterwards beheaded by Herod's order, as recorded in Matt. xiv., Mark vi., and Luke iii. Aretas, to avenge the affront which Herod had offered to his daughter, declared war against him, and overcame him in a very obstinate engagement. Herod being afterwards detected as a party in Sejanus's conspiracy, was banished by the emperor Caligula into Lyons in Gaul, whither Herodias accompanied him. This Antipas is the Herod who, being at Jerusalem at the time of our Saviour's passion, (Luke xxiii. 11,) ridiculed him, by dressing him in a white robe, and sending him back to Pilate, as a mock king, whose ambition gave him no umbrage. The time when he died is not known; but it is certain he died in exile, as well as Herodias. Josephus says he died in Spain.

ARCHELAUS, a son of Herod the Great, by Malthace,

his fifth wife. He was thought the most cruel and bloody of his father's children. Herod having put to death Alexander, Aristobulus, and Antipater, and deprived Herod Antipas of his claim to the kingdom, he appointed Archelaus his successor, if the emperor agreed to it. At Herod's death, when this was made known to the people, they seemed pleased, and promised allegiance. Archelaus interred his father with great pomp, made a solemn mourning of seven days, and gave the people a splendid entertainment. Having convened them in the court of the temple, he assured them of his mild government; and that he would not assume the royal title till he was confirmed by the emperor. Immediately after, A. D. 1, a tumultuous assembly of the people required him to execute the man who had advised his father to kill a noted zealot for pulling down the golden eagle from the gate of the temple; at the same time demanding that Joazas should be divested of the priesthood, and loading the memory of his father Herod with bitter curses and reproaches. Provoked at this insult, he ordered his troops to fall upon them, and three thousand of them were killed on the spot. After this he set off to Rome, to get himself confirmed in the kingdom; but his brother, Herod Antipas, opposed him, insisting on a former will of his father's, constituting him his successor. In consequence of which, Augustus delayed giving an answer. The Jewish nation petitioned the emperor to set aside the whole family of Herod, and constitute them into a Roman province, subject to the governor of Syria. Archelaus opposed the petition, and the emperor deferred giving judgment. But a few days after he assigned Archelaus a part of his father's kingdom, with the title of ethnarch, and promised him the crown if his conduct should merit it. Upon his return to Judea, he deposed Joazas the high-priest, and made Eleazer priest in his stead. When Archelaus had governed about seven years in the most violent and tyrannical manner, the Jews and Samaritans jointly accused him to the emperor, who sent him to Rome; and after hearing him, banished him to Vienne in Gaul, where he died. Alstedius and others say he reigned nine years. To avoid the fury of this monster, Joseph and Mary retired to Nazareth.

GLAPHYRA, a daughter of Archelaus the high-priest of Bellona in Cappadocia, celebrated for her beauty and intrigues. She obtained the kingdom of Cappadocia for her two sons from M. Antony, whom she corrupted by defiling the bed of her husband. This amour of Antony with Glaphyra, highly displeased his wife Fulvia, who wished Augustus to avenge his infidelity, by receiving from her the same favours which Glaphyra received from Antony. Her grand-daughter bore the same name. She was a daughter of Archelaus, king of Cap-

padocia, and married Alexander a son of Herod, by whom she had two sons. After the death of Alexander, she married her brother-in-law Archelaus.

JUBA I., a king of Numidia and Mauritiania. He succeeded his father Hiempsal, and favoured the cause of Pompey against Julius Cæsar. He defeated Curio, whom Cæsar had sent to Africa; and after the battle of Pharsalia, he joined his forces to those of Scipio. He was conquered in a battle at Thapsus, and totally abandoned by his subjects. He killed himself with Petreus, who had shared his good fortune and his adversity, B. C. 42. His kingdom became a Roman province, of which Sallust was the first governor.

JUBA II., the son of Juba I. He was led captive among the captives to Rome, to adorn the triumph of Cæsar. His captivity was the source of the greatest honours; and his application to study procured him more glory than he would have obtained from the inheritance of a kingdom. He gained the heart of the Romans by the courteousness of his manners; and Augustus rewarded his fidelity by giving him in marriage Cleopatra the daughter of Antony, conferring upon him the title of king, and making him master of all the territories which his father once possessed, B. C. 26. His popularity was so great, that the Mauritanians deified him, the Athenians raised him a statue, and the Æthiopians worshipped him. Juba wrote a history of Rome in Greek, which is often quoted and commended by the ancients; of it only a few fragments remain. He also wrote on the history of Arabia, and the antiquities of Assyria, chiefly collected from Berosus. He also composed some treatises upon the drama, Roman antiquities, the nature of animals, painting, grammar, &c. now lost.

ARTAVASDES I., king of Armenia, succeeded his father Tigranes. He joined the Roman forces under Crassus, but basely deserted and went over to the enemy, in consequence of which the Romans were defeated and Crassus slain. He behaved in a similar manner to Marc Antony when engaged against the Medes. Antony, about two years after, got Artavasdes into his power, and took him, with his wife and children to Alexandria, where they were dragged at his chariot wheels in chains of gold. After the battle of Actium, Cleopatra caused his head to be struck off and sent to the king of Media.

ARTAXIUS II., king of Armenia was placed on the throne when his father Artavasdes I., was taken prisoner, but he was soon expelled by Antony, and by the assistance of the Parthians he recovered his kingdom; he was slain by his subjects, and was succeeded by his brother Tigranes.

ARTAVASDES II., grandson of Artavasdes I., was placed on the throne of Armenia by Augustus, but was expelled soon

after by his own subjects, who preferred the government of the king of Parthia. The emperor restored Artavasdes to his throne, but he died shortly after.

ALEXANDER, king of Cilicia, the son of Tigranes, king of Armenia, the great grandson of Herod the Great, was promoted to that dignity by the emperor Vespasian.

CASSIBELAUNUS or CASSIBELAN, king of the Trinobantes, the son of Heli, succeeded his brother, king Lud. About five years after his accession, Julius Cæsar having landed his army on the British coast, Cassibelan was chosen commander in chief of the British forces; but these undisciplined and disunited troops, though they made a brave opposition, fell an easy conquest to the veteran Romans, B. C. 55. Cassibelan therefore made the best terms he could with Cæsar, and engaged to pay a tribute of about three thousand pounds a year to the Romans, and to send hostages for the payment. Only two of the British states however fulfilled their part of this treaty; whereupon Cæsar returned the next year with a fleet of eight hundred ships; and though Cassibelan opposed him with all the united force of south Britain, he was repeatedly defeated; his capital burnt; and Mandrubatius, Cæsar's ally, established as king of the Trinobantes. Cassibelan died B. C. 48.

CUNOBELINE, an ancient British monarch, king of the Trinobantes, who is said to have been a favorite of the Emperor Augustus, and to have civilized the people. Dr. Anderson says, he began to reign B. C. 26, and died A. D. 17.

JAMBLICUS, king of Arabia, who was deprived of his estates by Augustus after the battle of Actium, for supporting the cause of Marc Antony; but his son was restored to the throne by the same emperor, B. C. 22.

ARTAXIAS III., son of Polemon, whose original name was Zeno. After the expulsion of Venones from Armenia, he was made king by Germanicus.

VIRIATHUS, a shepherd of Lusitania, who from heading a gang of robbers, came to command a powerful army. He made war against the Romans for fourteen years with success. Many generals, and Pompey himself, were beaten. Cœpio, being sent against him, meanly bribed his servants to murder him.

ARTABANUS II., was king of Media, where he was invited about A. D. 16, by the Parthians to be their king, in opposition to Venones, who was in the interest of the Romans. He ruled with great severity for some time, which made the Parthians call in the aid of the Romans, who compelled him to fly into Hyrcania. He was twice deposed for his arbitrary conduct, and as often reinstated on the throne; he then governed with such discretion that his death was lamented by his subjects, about A. D. 48.

ARTAVASDES, king of Media, was attacked by Marc Antony, at the solicitation of another Artavasdes, king of Armenia. This enterprize proved very fatal to Marc Antony; and, as he believed himself betrayed by the adviser of it, he turned all his rage against him, and entered into an alliance with the king of Media. He gave him part of Armenia, as soon as he had taken it from the other Artavasdes, and cemented this peace by the marriage of his son Alexander with Jotape, daughter to the king of the Medes. The troops, with which he supplied him, made him victorious over the Parthians and over Artaxias, the son of Artavasdes, king of Armenia; but, as soon as he recalled them, and detained those which his ally had lent him, this prince, unable to resist his enemies, fell into their hands. Dion relates this under the seven hundred and twenty-first year of Rome. It is probable he was not long a captive, and that he was the same king of Media, to whom Cleopatra sent the head of Artavasdes, king of Armenia, in the seven hundred and twenty-fourth year of Rome, B. C. 25.

ARIOVISTUS, a king of Germany, who professed himself a friend of Rome. When Cæsar was in Gaul, Ariovistus marched against him, and was conquered with the loss of eighty thousand men.

ARMINIUS, or *the Deliverer of Germany*, was the son of Sigimer, a chieftain of the Cattai. He served with reputation in the Roman armies, and was honoured by Augustus with knighthood, and the citizenship of Rome. But his attachment to his native country prevailed over all considerations, and at his instigations the Germans revolted against the Romans. By his contrivance Varus fell into an ambuscade, where he perished with all his forces. A. D. 16. Germanicus marched to revenge the death of Varus, and after a variety of fortune, Arminius was treacherously assassinated in the thirty-seventh year of his age, A. D. 21.

HEROD AGRIPPA, the son of Aristobulus and Mariamne, and grandson to Herod the Great, was born A. M. 3997, three years before the birth of our Saviour, and seven years before the vulgar era. After the death of Aristobulus his father, his grandfather took care of his education, and sent him to Rome to make his court to Tiberius. The emperor conceived a great affection for him, and placed him near his son Drusus. Agrippa very soon won the graces of Drusus, and of the empress Antonia. But Drusus dying suddenly, all those who had been much about him were commanded by Tiberius to withdraw from Rome, lest the sight and presence of them should renew his affliction. Agrippa, who had been rather extravagant, being thus obliged to leave Rome, overwhelmed with debts, retired to Massada, where he lived rather like a private person

than a prince. Herod the tetrarch, his uncle, who had married Herodias his sister-in-law, assisted him for some time, made him principal magistrate of Tiberius, and presented him with a large sum of money; but all this was not sufficient to answer the excessive expences and profusion of Agrippa; so that Herod growing weary of assisting him, and reproaching him with his bad economy, Agrippa returned to Rome. Upon his arrival, he was received into the good graces of Tiberius, and commanded to attend Tiberius Nero, the son of Drusus. Agrippa, however, having more inclination for Caius Caligula, the son of Germanicus, chose rather to attach himself to him; as if he had some prophetic views of the future elevation of Caligula, who at that time was universally beloved. The great assiduity and agreeable behaviour of Agrippa, so far engaged this prince, that he kept him continually abont him. Agrippa being one day overheard by Eutychus, a slave whom he had made free, to express his wishes for Tiberius's death, and the advancement of Caligula, the slave betrayed him to the emperor; whereupon Agrippa was loaded with fetters, and committed to the custody of an officer. Tiberius soon after dying, and Caligula succeeding, he heaped many favours upon Agrippa; changed his iron fetters into a chain of gold; set a royal diadem on his head; and gave him the tetrarchy which Philip, the son of Herod the Great, had been possessed of, viz. Batanæa and Trachonitis. To this he added that of Lysanias; and Philip returned into Judæa to take possession of his new kingdom. Caligula being soon after killed, Agrippa, who was then at Rome, contributed much by his advice to maintain Claudius in possession of the imperial dignity, to which he had been advanced by the army. But in this affair Agrippa acted a part wherein he showed more cunning than honesty, for while he made a show of being in the interest of the senate, he secretly advised Claudius to be resolute, and not to abandon his good fortune. The emperor, as an acknowledgment for his kind offices, gave him Judæa, and the kingdom of Chalcis, which had been possessed by Herod his brother. Thus Agrippa became of a sudden one of the greatest princes of the East; and was possessed of as much, if not more, territories than his grandfather. He returned to Judæa, and governed it to the great satisfaction of the Jews. But the desire of pleasing them, and a mistaken zeal for their religion, induced him to commit an unjust action, which is recorded in Acts xii. 1, 2, &c. for about the feast of the passover, A. D. 44. St. James, the son of Zebedee, and brother to St. John the Evangelist, was seized by his order, and put to death. He also imprisoned St. Peter till the festival was over, that he might then have him executed. But Peter being miraculously delivered, the designs of Agrippa were frustrated. After the passover he went from Jerusalem

to Cæsarea, where he had games performed in honour of Claudius. Here the inhabitants of Tyre and Sidon waited on him, to sue for peace. Agrippa being come early in the morning to the theatre, to give them audience, seated himself on his throne, dressed in a robe of silver tissue, worked in the most admirable manner. The rising sun darting full upon it, gave it an uncommon lustre, and therefore, when the king spoke to the Tyrians and Sidonians, the parasites around him began to say, that it was the voice of a god, and not of a man. Instead of rejecting these impious flatterers, Agrippa received them with an air of complacency; but the gratification of his vanity was disturbed by observing an owl above him. He had seen the same bird before, when he was in bonds by order of Tiberius; and it was then told him that he should be soon set at liberty; but that whenever he saw the same bird a second time, he should not live above five days afterwards. He was therefore extremely terrified; and he died at the end of five days, racked with tormenting pains in his bowels, and devoured with worms. Such was the death of Herod Agrippa, after a reign of seven years, in the year of Christ 44.

BERENICE, daughter of Agrippa I., king of Judæa, has been much talked of on account of her amours. She was betrothed to one Marcus, but he died before the marriage. Soon after, she married her uncle Herod, who, at the desire of Agrippa, both his brother and father in law, was created king of Chalcis by the Emperor Claudius. She lost her husband in the eighteenth year of the emperor Claudius; and in her widowhood, it was rumoured she committed incest with her brother Agrippa. To put a stop to this report, she offered herself in marriage to Polemon, king of Cilicia, provided he would change his religion. He accepted her offers, was circumcised, and married her. Berenice soon left him to follow her own ways, and he abandoned Judaism to return to his former religion. She was always on good terms with her brother Agrippa, and seconded him in his attempt to prevent the desolation of the Jews. She got Titus into her snares; but the murmurs of the Roman people hindering her from becoming his wife, there remained nothing for her but the title of mistress or concubine of the emperor. The French stage, in the seventeenth century, resounded with the amours of Titus and Berenice.

ARIOBARZANES II., of Cappadocia, being very much attached to Cæsar, was declared an enemy by the republic, and put to death by Cassius, B. C. 42.

ARIOBARZANES III., brother of Ariobarzanes II., was dethroned and put to death by Marc Antony.

PTOLEMY, a king of Chalcidia, in Syria, who opposed Pompey, B. C. 30, but was defeated, and paid the victor one thousand talents to save his life.

ROMANS.

MARCUS CASTRITIUS, a magistrate of Placentia in 669 of Rome, B. C. 80., when the consul Cneius Carbo, endeavouring to engage all the cities of Italy in Marius's party against Sylla, demanded hostages of them, Castritius not permitting the citizens of Placentia to deliver any, Carbo, to intimidate him, said he had a great number of swords; *And I have a great many years,* replied Castritius; the very answer Solon gave to Pisistratus, when the tyrant asked him, In what he confided, since he presumed to oppose him with such vigour? *In old age,* said Solon.

DAMASIPPUS, an ignoble Roman, who murdered the noblest citizens of Sylla's faction at their sacrifices like beasts, and carried about the corpse of Arvinas, a tribune, on poles. He was at last slain by Sylla, who proved conqueror.

LUCIUS LICINIUS MURÆNA, a Roman consul, who renewed the war against Mithridates, B. C. 57., and was called home the year after. Cicero pleaded for him before the senate.

LUCIUS SERGIUS CATILINE, a Roman of a patrician family, who, having spent his fortune in debauchery, formed the design of destroying the senate, seizing the public treasury, setting Rome on fire, and usurping a sovereign power over his fellow citizens. He drew some young noblemen into his plot; whom he prevailed upon, it is said, to drink human blood as a pledge of their union. His conspiracy, however, was discovered by the vigilance of Cicero, who was then consul. Upon which, retiring from Rome, he put himself at the head of an army, with several of the conspirators, and fought with incredible valour against Petreius, lieutenant to Antony, who was colleague with Cicero in the consulship; but was defeated and killed in battle. Sallust has given a history of this conspiracy; and has thus drawn the portrait of Catiline: "His powers of mind and body were extraordinary, but his disposition bad and depraved. From his youth he took delight in civil contests, murders, rapines, and intestine wars, and inured himself to the practice of them. His constitution was patient, beyond credibility, of hunger, cold, and watchfulness. In temper he was daring, deceitful, capable of every kind of simulation and dissimulation, greedy of the property of others, lavish of his own, ardent in his desires; plausible, rather than deep, in discourse. His boundless soul always aimed at things immoderate, excessive, and out of probability."

Q. CÆCILIUS CELER METELLUS, who distinguished himself by his spirited exertions against Catiline. He married Clodia, the sister of Clodius, who disgraced him by her incontinence and lasciviousness. He died fifty-seven years before

Christ. He was greatly lamented by Cicero, who shed tears at the loss of one of his most faithful and valuable friends.

PUBLIUS CLODIUS, a Roman descendant of an illustrious family, but a very worthless character. He made himself infamous by his licentiousness, avarice, and ambition. He committed incest with his three sisters, and introduced himself in women's clothes into the house of Julius Cæsar, whilst Pompeia, Cæsar's wife, of whom he was enamoured, was celebrating the mysteries of Ceres, where ho man was permitted to appear. He was accused of this violation of human and divine laws; but he got himself made tribune, and thus screened himself from justice. He was such an enemy to Cato, that he made him go with prætorian power, in an expedition against Ptolemy, king of Cyprus, that by the difficulty of the campaign he might ruin his reputation, and destroy his interest at Rome during his absence. Cato however, by his uncommon success, frustrated the views of Clodius. He was also an inveterate enemy to Cicero, and by his influence he got him banished from Rome. He wreaked his vengeance upon Cicero's house, which he burnt, and exposed all his goods to sale; which, however, to his great mortification, no one offered to buy. Clodius was some time after murdered by Milo, whose defence Cicero took upon himself.

TITUS ANNIUS MILO, a native of Lanuvium, who attempted to obtain the consulship of Rome, by intrigue and seditious tumults. Clodius the tribune opposed his views, and Milo killed him in a scuffle on the Appian way, for which he was banished to Massilia, though defended by Cicero himself, who was prevented from exerting his usual powers by the popular clamour. The friendship of Cicero and Milo were the fruits of long intimacy and familiar intercourse. It was to the successful labours of Milo, that the orator was recalled from banishment, and restored to his friends.

CLUENTIUS, a Roman citizen, accused by his mother of having murdered his father, fifty-four years before Christ. He was ably defended by Cicero, in an oration still extant. The family of the Cluentia was descended from Cloanthus, one of the companions of Æneas.

MARCUS PORTIUS CATO, great-grandson of Cato the censor, born B. C. 96. From his infancy he discovered even in his childish sports an inflexibility of mind; for he would go through with whatever he had undertaken, though the task was ill suited to his strength. He was rough towards those who flattered him, and quite untractable when threatened; was rarely seen to laugh, or even to smile; was not easily provoked to anger; but if once incensed hard to be pacified. Sylla, having had a friendship for the father of Cato, sent often for him and his brother, and talked familiarly with them. Cato, who was then about fourteen years of age, seeing the heads of

great men brought in, and observing the sighs of those that were present, asked his preceptor, "Why does nobody kill this man?" "Because," said the other, "he is more feared than hated." The boy replied, "Why then did you not give me a sword when you brought me hither, that I might have stabbed him, and freed my country from this slavery?" He learned the principles of the Stoic philosophy, under Antipater of Tyre. Eloquence he likewise studied, to defend the cause of justice, and he made a very considerable proficiency in it. To increase his bodily strength, he inured himself to extremes of heat and cold; and used to make journies on foot, and bareheaded in all seasons. When he was sick, patience and abstinence were his only remedies. Though remarkably sober in the beginning of his life, making it a rule to drink but once after supper, he insensibly contracted a habit of drinking more freely, and of sitting at table till morning. His friends excused this, by saying that the affairs of the public engrossed his attention all the day, and that, being ambitious of knowledge, he passed the night in the conversation of philosophers. Cæsar wrote that Cato was once found dead drunk at the corner of a street, early in the morning, and that the people blushed when they found that it was Cato. He affected singularity, and, in things indifferent, to act directly contrary to the taste and fashions of the age. Magnanimity and constancy are generally ascribed to him. Cato, says Seneca, having received a blow in the face, neither took revenge nor was angry; he did not even *pardon the affront, but denied that he had received it.* His virtue raised him so high, that injury could not reach him. He is reputed to have been chaste in his youth. His first love was Lepida; but when the marriage was upon the point of being concluded, Scipio Metellus, to whom she had been promised, interfered, and the preference was given to him. Our Stoic was for going to law with Scipio; but his friends diverted him from that design, and he revenged himself by making verses upon his rival. He married Attilia the daughter of Serranus, had two children by her, and afterwards divorced her for very indiscreet conduct. He served as a volunteer under Gallus in the war of Spartacus; but refused the military rewards offered him by the commander. Some years after, he went a legionary tribune into Macedonia, in which station he appeared, in his dress, and during a march, more like a private soldier than an officer; but the dignity of his manners, and the elevation of his sentiments, set him far above the generals and proconsuls. Cato's design in all his behaviour was to engage his soldiers to the love of virtue; whose affections he engaged thereby to himself, without intending it. When his service expired, the soldiers were all in tears; so effectually had he gained their hearts by his condescending manners. On his return home, he was

chosen quæstor; and had scarcely entered on his charge, when he made a great reformation with regard to the registers, whose places were for life, and through whose hands all the public accounts passed. He greatly pleased the people, by making the assassins, to whom Sylla had given considerable rewards, for murdering the proscribed, disgorge their gains. He was always the first who came to the senate house, and the last who left it, and he never quitted Rome during these days, when the senate was to sit. He was also present at every assembly of the people, that he might awe those who, by an ill-judged facility, bestowed the public money in largesses, and frequently, through mere favour, granted remission of debts due to the state. At first his austerity and stiffness displeased his colleagues; but afterwards they were glad to have his name to oppose to all the unjust solicitations, against which they would have found it difficult to defend themselves. To keep out every bad man, he put in for the tribunate. He sided with Cicero against Catiline, and opposed Cæsar on that occasion. His enemies sent him to recover Cyprus, which Ptolemy had forfeited, thinking to hurt his reputation by so difficult an undertaking; yet none could find fault with his conduct. He tried to bring about an agreement between Cæsar and Pompey; but seeing it in vain, he sided with the latter. When Pompey was slain he fled to Utica; and being pursued by Cæsar, advised his friends to be gone, and throw themselves on Cæsar's clemency. His son however, remained with him; and Statilius, a young man, remarkable for his hatred to Cæsar. The evening before his death, after bathing, he supped with his friends and the magistrates of the city. They sat late, and the conversation was lively. This discourse falling upon this maxim of the Stoics, that "the wise man alone is free, and that the vicious are slaves;" Demetrius, who was a Peripatetic, undertook to confute it. Cato, in answer, treated the matter with so much earnestness and vehemence of voice, that he confirmed the suspicion of his friends, that he designed to kill himself. When he had done speaking, a melancholy silence ensued; and Cato perceiving it, turned the discourse to the present situation of affairs, expressing his concern for those who had been obliged to put to sea, as well as for those who had determined to make their escape by land, and had a dry and sandy desert to pass. The company being dismissed, he walked for some time with a few friends, and going into his chamber, embraced his son with more than usual tenderness, which further confirmed the suspicions of his resolution. Then lying down on his bed, he took up Plato's Dialogue on the Immortality of the Soul. Having read for some time, he looked up, and missing his sword, which his son had removed, he called a slave, and asked who had taken it away;

and receiving no pertinent answer, he resumed his reading. Some time after, he asked again for his sword, and without showing any impatience, ordered it to be brought to him; but, having read out the book, and finding nobody had brought it, he called for all his servants, fell into a rage, and struck one of them on the mouth with so much violence, that he very much hurt his own hand, crying out in a psssionate manner, "What! do my own son and family conspire to betray me, and deliver me up naked and unarmed to the enemy." Immediately his son and friends rushed into the room; and began to lament, and to beseech him to change his resolution. Cato raising himself, and looking fiercely at them, "How long is it," said he, "since I have lost my senses, and my son is become my keeper? Brave and generous son, why do not you bind your father's hands, that when Cæsar comes, he may find me unable to defend myself? Do you imagine that without a sword I cannot end my life?" His son answered with tears, and retired. Apollonides and Demetrius remained with him, to whom, among other things, he said, "Is it to watch over me that ye sit silent here? Do you pretend to force a man of my years to live? Not that I have determined any thing concerning myself; but I would have it in my power to perform what I shall think fit to resolve upon. Go tell my son, that he should not compel his father to what he cannot persuade him." They withdrew, and the sword was brought him by a young slave. Cato drew it, and finding the point to be sharp; "Now," said he, "I am my own master;" and, laying it down, he took up his book again, which he read twice over. After this he slept so soundly that he was heard to snore by those near him. About midnight he called two of his free men, Cleanthes, his physician, and Butas, whom he chiefly employed in the management of his affairs. At last he sent to the port, to see whether all the Romans were gone; to the physician he gave his hand to be dressed, which was swelled by the blow he had given his slave. This was thought an intimation that he intended to live, and gave great joy to his family. It was now break of day, and Cato slept yet a little more, till Butas returned to tell him that all was perfectly quiet. He then ordered him to shut his door, and flung himself upon his bed, as if he meant to finish his night's rest; but immediately he took his sword, and stabbed himself a little below his chest, yet not being able to use his hand so well by reason of the swelling, the wound did not kill him. It threw him into a convulsion, in which he fell upon his bed, and overturned a table near it. The noise gave the alarm; and his son and friends, entering the room, found him weltering in his blood, and his bowels half out of his body. The surgeon, upon examination, found that his bowels were not cut; and was preparing to replace them, and bind up the wound, when Cato, recovering,

thrust the surgeon from him, and, tearing out his bowels, immediately expired, in the forty-eighth year of his age. By this rash act, independent of all other considerations, he carried his patriotism to the highest degree of political frenzy; for Cato, dead, could be of no use to his country; but had he preserved his life, his counsel might have moderated Cæsar's ambition, and, as Montesquieu observes, have given a different turn to public affairs.

CAIUS JULIUS CÆSAR, the illustrious Roman general and historian, was of the family of Julii, who pretended to be descended from Venus, by Æneas. He was born at Rome on the twelfth of the month of Quintilis, afterwards from him called July, B. C. 96, and lost his father B. C. 80. Being nephew to Marius, he was early proscribed by Sylla; who was with much entreaty prevailed on to save his life; but he said to his friends when he consented, that "he saw in that young man *many Mariuses*." Cæsar had been betrothed, while a boy, to Cossutia, a rich heiress; but he broke through this engagement, and, in his seventeenth year, married Cornelia, the daughter of the powerful Cornelius Cinna. Sylla strongly urged Cæsar to divorce his wife, for, being the daughter of his old enemy Cinna, he had a great antipathy to her. But the spirited youth, now become a father, absolutely refused to comply with the imperious demand.

Sylla's hatred caused Cæsar to depart from Rome; he therefore made a campaign in Asia, under the prætor Thermus; and being sent on business to the court of Nicomedes, king of Bithynia, he passed some time with that prince, not without incurring the suspicion of having ingratiated himself with him by compliances of an infamous nature. In the storming of Mitylene, he gave the first proof of his military bravery, and obtained from his general a civic crown. He likewise served a short time in Cilicia, under Servilius Isauricus; but the death of Sylla recalled him to the great theatre of party politics, Rome, where Lepidus appeared likely to excite new tumults. This chief made him great offers to join in his designs, but Cæsar thought fit to decline them. About this time he began to signalize his talents for public speaking; and he obtained great reputation by an impeachment of Cornelius Dolabella, for maladministration in his province. In this cause he was opposed by the two greatest orators in Rome, Hortensius and Cotta; and though they were successful, he displayed powers which promised to raise him to as high a rank among pleaders at the bar, as he afterwards obtained among warriors and statesmen. For the sake of further improvement, and the pleasures of a literary retreat, Cæsar then determined to go to Rhodes, and receive lessons in eloquence from a celebrated Greek professor, Apollonius Molon. In his passage he was taken, near the island of Pharmacusa, by the Cilician pirates, who then infested

all those seas. His conduct, on this occasion, was a striking proof of a character formed for command. His ransom, which his captors had fixed at twenty talents, he voluntarily raised to fifty; and despatching some of his domestics to levy the sum in the neighbouring cities, he remained with a friend and two attendants only, among these fierce banditti, living with them in perfect security thirty-eight days, and taking upon him the tone of a master rather than that of a prisoner. He spent his time in composing orations and verses, which he read to this barbarous audience; he conversed familiarly with them, threatened them with his displeasure when they interrupted his repose, and frequently, between jest and earnest, told them they should repent of their seizure. The people of Miletus raised among themselves the price of his ransom, and he was conducted to their city. The instant of his arrival he fitted out some ships, pursued the pirates, took a number of them, and inflicted upon them the punishment of crucifixion, with which he had threatened them. He had indeed the lenity, first to strangle them. He afterwards proceeded to Rhodes, where he for some time pursued his studies. During his residence in this place, being informed that Mithridates was invading the neighbouring provinces in alliance with the Romans, he crossed over to the continent, though possessed of no public authority, collected troops, drove out the king's commander, and secured the cities in the Roman interests.

On his return to Rome, the chief object of his policy was to ingratiate himself with the people, from whom he expected that admission to the great offices of state, which his connections with the Marian party might otherwise render difficult. Cicero seems at this time to have formed an idea of Cæsar's character. "I perceive," said the orator, "an inclination for tyranny in all he projects and executes; but, on the other hand, when I see him adjusting his hair with so much exactness, and scratching his head with one finger, I can hardly think that such a man can conceive so vast and fatal a design, as the destruction of the Roman commonwealth." The first proof Cæsar had of the affection of the people, was when he obtained a tribuneship in the army, before his competitor, Caius Popilius. The second was more remarkable; it was on occasion of pronouncing from the rostrum the funeral oration of his aunt Julia, in which he failed not to do justice to her virtue. At the same time he had the hardihood to produce the images of her brother Marius, which had not been seen during Sylla's administration. Upon this some began to raise a clamour against Cæsar, but they were soon silenced by the acclamations and plaudits of the people, expressing admiration of his courage in bringing the honours of Marius again to light, after so long a suppression, and raising them, as it were, from the shades below. The wife of Cæsar

dying at this time, he also delivered her eulogy from the rostrum, though it was unusual to confer this honour on so young a woman, and he obtained the praise of the people for this instance of conjugal affection.

Cæsar secured the favour of Pompey by joining Cicero in promoting the Manilian law, which conferred such extensive, and indeed unconstitutional, powers on that commander; a precedent Cæsar was probably not displeased to see established. The next step in Cæsar's advancement was the edileship, in which expensive office he exhibited such a profusion of liberality as greatly increased his popularity, though it deeply involved his circumstances. About this time the famous conspiracy of Cataline broke out, which Cæsar was suspected of secretly supporting, but he took care that no proof of this kind should appear against him. After its suppression, however, when the senate consulted about the punishment of the conspirators, Cæsar ventured to make a studied oration in recommendation of clemency, the impression of which on the assembly, all the severe eloquence of Cato was required to counteract. In conclusion, Cæsar was left alone in his vote against the death of the criminals; and such was the indignation his interference in their favour excited, that the Roman knights, upon guard, are said to have waited only for a nod from Cicero to despatch him. At this period, Cæsar, amidst all his ambitious projects, lived like a man of pleasure, engaged in various scenes of gallantry, and was even intemperate in the use of wine. Servilia, sister to the stern Cato, was passionately attached to him, and he was supposed to be the real father of her son, Marcus Brutus.

On the death of Metellus, the chief pontiff, Cæsar was a candidate for that high dignity, and obtained a majority of suffrages, notwithstanding he was opposed by two of the greatest men in Rome. On the day of election, perceiving his mother in tears, he embraced her, and said, "My dear mother, you shall see me chief pontiff, or an exile." His success added greatly to the jealousy entertained of him by the senatorian party. Notwithstanding the licentiousness of his own life he had too much pride to submit to the base suspicion of domestic dishonour; whence, upon the discovery of an intrigue between the infamous Clodius and his wife Pompeia, daughter of Pompeius Rufus, whom he had married after the death of Cornelia, he instantly pronounced a divorce, though he refused to make any charge against the gallant. "Cæsar's wife," said he, "must not even be suspected." When this happened he was serving the office of prætor. At its expiration the government of further Spain fell to his lot; but his creditors would have prevented him from going thither, had not Crassus been his security for a large sum of money. On his journey, a little incident gave him occasion to discover the ambition which characterized him.

Passing through a wretched village in the Alps, some of his companions were jocularly enquiring whether it was likely there could be any contentions for power and dignity in such a place. "I protest," answered Cæsar, "I had rather be the first man here than the second in Rome." Like most other of the Roman nobles, he considered his government only as a means of enriching himself. He found pretexts to quarrel with the natives, and marched into countries which the Roman arms had never before reached, subdued and plundered all in his course, and the next year brought back to Rome sufficient money to discharge his debts, though they are said to have amounted to 1,600,000*l.* sterling. Cæsar, on his return from Spain, found the sovereignty divided between Crassus and Pompey. Cæsar, no less ambitious than either, proposed that they should put an end to their differences, and take him for a partner. In short, he projected a triumvirate, "Pompey, Crassus, and himself," in which should be lodged the whole power of the senate and people; and, they bound themselves by mutual oaths, to stand by each other, and suffer nothing to be undertaken or carried into execution without the unanimous consent of all the three. Thus was the liberty of the Romans taken away the second time, nor did they ever afterwards recover it; though none perceived this, except Cato. The association of the triumvirs was for a long time kept secret; and nothing appeared to the people except the reconciliation of Pompey and Crassus, for which the state reckoned itself indebted to Cæsar.

The first consequences of the triumvirate was the consulship of Julius Cæsar. This was obtained by the favour of Pompey and Crassus. Cæsar set himself to engage the affections of the people; and this he did by an agrarian law, so effectually, that he was in a manner idolized. The law was, in itself, very reasonable and just; nevertheless, the senate, perceiving the design with which it was proposed, thought themselves bound to oppose it. But their opposition proved fruitless; the consul Bibulus, who showed himself most active in his endeavours against it, was driven out of the assembly with the greatest indignity; so that Cæsar was reckoned the sole consul. The next step taken by Cæsar, was to secure the knights, and for this purpose, he abated a third of the rent which he annually paid into the treasury; after which he governed Rome with an absolute sway during the time of his consulate. The reign of this triumvir, however, was ended by his expedition into Gaul, where his military exploits acquired him the highest reputation. Pompey and Crassus became consuls, and governed as despotically as Cæsar. On the expiration of their first consulate, the republic fell into a kind of anarchy. At last, however, this confusion was ended by raising Crassus and Pompey to the consulate. This was no sooner done, than a new partition of

the empire was proposed. Crassus was to have Syria and all the eastern provinces, Pompey was to govern Africa and Spain, and Cæsar to continue in Gaul, all for five years. The law was passed by a great majority, upon which Crassus undertook an expedition against the Parthians. Cæsar applied with great assiduity to the completing of the conquest of Gaul; and Pompey staid at Rome to govern the republic alone. The affairs of the Romans were now hastening to a crisis. Crassus, having oppressed all the provinces of the east, was totally defeated and killed by the Parthians; after which, the two great rivals, Cæsar and Pompey, were left alone. Matters, however, continued pretty quiet, till Gaul was reduced to a Roman province. The question then was, whether Cæsar or Pompey should first resign the command of their armies, and return to the rank of private persons. As both parties saw, that whoever first laid down his arms, must, of course, submit to the other, both refused. As Cæsar, however, had amassed immense riches in Gaul, he was now in a condition, not only to maintain an army capable of vying with Pompey, but even to buy over the leading men of Rome to his interest. One of the consuls, named *Æmilius Paulus*, cost him no less than 15000 talents, or 310,625*l.* sterling; but the other, named Marcellus, could not be gained at any price. Pompey had put at the head of the tribunes one Scribonius Curio, a young patrician of great abilities, but so exceedingly debauched and extravagant, that he owed upwards of four millions and a half of our money. Cæsar, by enabling him to satisfy his creditors, and supplying him with money to pursue his debaucheries, secured him in his interest; and Curio, without seeming to be in Cæsar's interest, did him the most essential service. He proposed that both generals should be recalled, being assured that Pompey would never consent to part with his army, so that Cæsar would make it a pretence for continuing in his province at the head of his troops; and thus, while both professed pacific intentions, both continued ready for the most obstinate and bloody war. Cicero took upon himself the office of mediator; but Pompey would hearken to no terms of accommodation. In the year B. C. 49, the senate passed a decree by which Pompey was invested with the command of the troops of the republic, Cæsar divested of his office, and Lucius Domicius appointed to succeed him; the new governor being empowered to raise 4000 men to take possession of his province. War being thus resolved on, the senate and Pompey began to prepare for opposing Cæsar. They ordered 30,000 Roman forces to be assembled, with as many Roman troops as Pompey should think proper; the expence of which was defrayed from the public treasury. The governments of provinces were bestowed upon such as were remarkable for their attachment to Pompey. Cæsar, however,

took care of his own interest; three of the tribunes who had been his friends were driven out of Rome, and arrived in his camp disguised like slaves. Cæsar showed them to his army in this ignominious habit; and, setting forth the iniquity of the senate and patricians, exhorted his men to stand by their general, under whom they had served so long with success; and finding by their acclamations, that he could depend on them, he resolved to begin hostilities immediately.

Cæsar's first design was to make himself master of Ariminum, a city bordering upon Cisalpine Gaul, but resolved to keep his design private. At that time, he himself was at Ravenna, whence he sent a detachment towards the Rubicon, desiring the officer who commanded it to wait for him, on the banks of that river. The next day, he assisted at a show of gladiators, and made a great entertainment. Towards the close of the day, he rose from table, desiring his guests to stay till he came back; but, instead of returning to the company, he set out for the Rubicon, which parted Cisalpine Gaul from Italy. The misfortunes of the empire occurred to his mind, and made him hesitate. Turning then to Asinius Pollio, "If I do not cross the Rubicon," said he, "I am undone; and if I do cross it, how many calamities shall I by this means bring upon Rome!" Having thus spoken, he mused a few minutes; and then crying out, "The die is cast!" he threw himself into the river, and crossing it, he marched with all possible speed to Ariminum, which he reached and surprised before day-break. Thence, as he had but one legion with him, he despatched orders to the army he had left in Gaul, to cross the mountains and join him. The activity of Cæsar struck the opposite party with the greatest terror. No preparations had been made against an enemy so active and formidable. Pompey not only left the city, but likewise quitted Italy. Cæsar, having made himself master of the public treasury, from whence he drew an immense sum, set out to reduce Spain, where his opponents were very powerful. He returned victorious, all Spain having submitted to his authority. Cæsar then returned to Rome, where the prætor Lepidus, afterwards triumvir, nominated him dictator by his own authority. This dignity he exercised with great moderation, fully adhering to the generous maxim he had laid down for himself, the reverse of that followed by Pompey, of regarding all as friends who were not declared enemies. After presiding at the consular election, in which he easily procured the nomination of himself and one of his partisans, he quitted the dictatorial power for the more constitutional one of consul. He then determined to follow Pompey into Greece, where that chief was at the head of a numerous army, and the flower of the Roman nobility. Cæsar landed in Chaonia with only five legions, and took some of the

nearest towns. But the fleet which he sent back to bring the remainder of his army, was ingreat part destroyed by a squadron of Pompey's, who was much the strongest by sea. This disaster, and the formidable force of his antagonist, induced him to send repeated proposals for an accommodation, upon apparently reasonable terms, to which Pompey would not listen. Impatient for the junction of Antony with the other part of his army, Cæsar made an attempt, for the temerity of which he has incurred censure. Disguising himself like a slave, he went on board a fisherman's bark for the purpose of crossing over into Italy. The vessel, after long struggling with contrary winds, was obliged to return, notwithstanding the earnestness with which Cæsar pressed the crew to make repeated trials at great hazard, to get to sea. In one of these, it is said, he discovered himself to the affrighted master, and bid him fear nothing, for that "he carried Cæsar and his fortune." This exploit, related by Plutarch, and dressed out in the most glaring colours of poetry by Lucan, is passed over in silence by Cæsar himself, in his commentaries, probably as not obtaining the approbation of his cool reflection. Antony at length arrived with succours, and Cæsar followed Pompey, who marched to secure Dyrrhachium, and encamped around it. Cæsar now formed a design, which discovered the vastness of his ideas, though, perhaps, it may subject him to the charge of undertaking what was beyond the limits of probability to compass. With an inferior army, he resolved to invest Pompey's camp and the town of Dyrrhachium; and actually drew strong lines of circumvallation many miles in extent, from sea to sea, including a space in which Pompey's whole army was confined. Extreme hardships were undergone by Cæsar's troops, in forming this extraordinary siege, which their zeal for their leader caused them to bear with heroic patience. Pompey, though his communication with the sea was perfectly open, began, in course of time, to suffer for want of forage, and besides, his reputation was likely to be injured among foreign nations, by submitting to be cooped up in such a nook of land. He, therefore, determined to break through the barrier, and, after several ineffectual attempts, at length succeeded, with great discomfiture of the enemy. Under some disgrace, Cæsar retired into Macedonia, whither he was followed by Pompey, and though this leader was inclined to pursue prudent rather than hazardous measures, the clamours of his officers, elated by their fancied superiority, forced him to take the chance of a general engagement. Cæsar joyfully accepted the offered combat; and in the plains of Pharsalia, this great contest was decided, B. C. 48. With less resistance than might have been expected, the veteran legions of Cæsar, led by their adored commander, drove Pompey from the field, and following their success, made themselves masters

of his camp, and entirely routed his army. Cæsar equally distinguished himself by his valour and conduct in the battle, and his magnanimity and clemency after the victory. In this action it was evidently seen, that superiority of numbers avails nothing against courage and discipline. The conqueror found in the camp of the enemy the whole apparatus of Asiatic luxury. He threw all Pompey's letters into the fire without reading one, "I would rather not be acquainted with crimes," said he, "than be obliged to punish them." He sighed heavily at seeing the field of battle covered with dead bodies, and endeavoured to repair, by an heroic clemency, the evils of which he had been the author.

This great commander, who has been justly characterized, as "thinking nothing done whilst any thing remained to do," was not lulled into indolent security, by his success, complete as it appeared. His object was, by following his blow, entirely to crush his rival, without giving him an opportunity of availing himself of the many resources which remained to him entire. On the third day from the battle he left the plains of Pharsalia, and proceeded with his cavalry in pursuit of Pompey. The fugitive, however, had fled to Egypt, where he hoped to find a secure asylum from young Ptolemy, whose father, Auletes, after his expulsion by the inhabitants of Alexandria, he had reestablished on the throne; but how few friends does misfortune leave! Cæsar crossed into Asia, and received on his passage the submission of a superior fleet of Pompey, which he fell in with; he then hastened to Rhodes, and embarked for Egypt. At Alexandria he was informed of Pompey's murder; and the head of his rival, wrapped up in a veil, was presented to him as a token of his final success. He turned his eyes from viewing the bloody spectacle, and reflecting on the fate of this eminent personage, once his friend and his kinsman, shed tears on the occasion; and dismissing the messenger with expressions of displeasure, ordered the head to be buried with due solemnity. As a farther tribute of respect for his deceased rival, he set at liberty all his friends who had been taken on the inhospitable shore of Egypt, and imprisoned by order of the ministers of king Ptolemy. At Alexandria he took up his residence in the royal palace; but by exacting with rigour a sum of money, pretended to be due to the Roman people for their services in restoring to the throne Ptolemy Auletes, father of the present minor king, and also by undertaking to reconcile young Ptolemy with his sister Cleopatra, who, by the will of Auletes, was to have reigned jointly with her brother, but who had been expelled the kingdom, he exercised an authority which offended the Alexandrians. Accordingly they besieged him in his palace, and thus commenced the Alexandrian war, in which Cæsar failed to acquit himself either with prudence or justice. In this war

part of the famous Alexandrian library was burnt, in consequence of a conflagration of some ships of the Alexandrian fleet. Cæsar, who had possession of Ptolemy's person, was at length so hardly pushed as to be obliged to surrender him in order to obtain a cessation of hostilities; but he was relieved by Mithridates, king of Pergamus. Ptolemy, however, continued the war, till he was defeated in two actions, and lost his life in the Nile, by attempting to make his escape. In consequence of this event Cæsar settled the affairs of Egypt, by conferring the crown jointly on Cleopatra and a younger brother of Ptolemy. Fascinated by the allurements of this enchanting woman, by whom he had a son, he remained in Egypt in a state of inactivity, till he was called away by the progress of Pharnaces, son of Mithridates the Great, who was expelling the Romans from Asia Minor. He gave an account of his expedition in three words, "veni, vidi, vici," I came, I saw, I conquered.

Having been made consul for five years, dictator one year, and perpetual fellow of the college of tribunes, with authority to make peace or war as he judged proper, he appeared again at Rome in two years, after his passage over the Rubicon, in possession of absolute power. Far from following the example of Sylla, who wanted to secure his power by sacrificing his fellow citizens, he was eager to offer pardon to all, and even heaped acts of kindness upon a number of his principal enemies; but as yet all were not subdued. During his stay in Egypt, where his indiscreet attachment to Cleopatra made him neglect his affairs, the sons of Pompey, Cato, Scipio, and some other republicans, had collected a body of forces in Africa, where they prepared to make a vigorous defence. Cæsar, having crossed the sea, gained three battles successively. Cato had fruitlessly recommended to his party not to expose their party to the hazard of a defeat; and, shutting himself up in Utica, seemed to revive the Roman senate, and to preserve some ideas of liberty; but his hopes soon vanished, and he destroyed himself. Upon the news being brought to Cæsar, he exclaimed, "O Cato, I envy thee thy death, since thou didst envy me the honour of preserving thee thy life." It would, indeed, have been more glorious to save than to conquer such an enemy.

When Cæsar had settled the government of Africa, and issued orders for the re-erection of Carthage, he returned in triumph to Rome, and was received by the senate and people with unbounded adulation. To the dictatorship, extended to ten years, was added the censorial office. A double guard was assigned him, and his person was declared sacred and inviolable. A thanksgiving of forty successive days, and four distinct triumphs, were decreed for his victories. His triumphs over Gaul, Egypt, king Pharnaces, and Juba, were conducted with singular splendour; he treated the people with shows, feasts,

and donatives, and conferred ample rewards on his soldiers. He also directed his attention to the reformation of the government, and enacted several salutary laws; but he reserved to himself the nomination to all offices and employments. At this time he availed himself of the assistance of Sosigenes, and other men of science, in the correction of the calendar and in the establishment of the "Julian year." Whilst Cæsar was thus employed at home, the two sons of Pompey were collecting a considerable force in Spain, and his presence was necessary to restrain their progress. Accordingly, in his fourth consulship he departed for the Spanish war, and having reduced several places, he marched to the plains of Munda, where the elder Pompey was encamped. Notwithstanding the superiority of the enemy, he advanced to the attack; and in the battle which ensued, contended for a long time, as he himself acknowledges, not for victory, but for life. So desperate were his circumstances, that, at one period of his conflict, he thought of killing himself; but recovering his self-possession, he exerted himself with such valour as to turn the fortune of the day, and in the event of the contest to annihilate the relics of Roman liberty. After having completed the reduction of Spain, he returned to Rome, and received new honours. The dictatorship was established for life, and the title of "Imperator," as head of the empire, and denoting the highest monarchical rank, was conferred upon him, and from him it was transmitted to his successors. Notwithstanding all these accessions of rank and honour, Cæsar retained the affable manners of the first citizens of the republic, and studied to ingratiate himself with the nobles and people. He pleased the latter by dismissing his guards, restoring the statutes of their former favourite, Pompey, and treating them with shows and largesses; and he secured the attachment of the nobles, by the multiplication of offices of dignity and profit. However, he offended the senators by increasing their number from three hundred to nine hundred, and by admitting several persons of low origin to this honourable class. The Romans, who entertained an inveterate prejudice against the name of king, were further offended by Antony offering to Cæsar a royal diadem; for though he refused the gift, he was suspected of being privy to the design. It has been suggested, indeed, that as Cæsar had formed extravagant schemes of conquest, comprehending an expedition against the Parthians, Hyrcanians, Scythians, and Germans, and was emulous of imitating the exploits of Alexander, he and his friends had imagined that the title of king would be serviceable to him in the execution of these grand and extensive designs, and command reverence among remote and barbarous nations. This and a variety of other circumstances contributed to excite envy, jealousy, and resentment in the minds of several of the first men

of Rome; and to concur, with some remains of an attachment to liberty, in producing a conspiracy against Cæsar's life. Cæsar himself was warned of it by his friends; intimations had been circulated, for some time, of the persons concerned in it, and of the time of its execution; and so fully possessed of the reality of the danger was Calpurnia, Cæsar's wife, that she earnestly urged him not to quit his house on the ides of March, the day appointed for the meeting of the senate. In compliance with her entreaties he determined to remain at home. But Decimus Brutus, representing to him the importance of the matters which were to be proposed in the senate, diverted his purpose, and they set out together. In their way thither, a person named Artemidorus put into Cæsar's hand a paper, containing a discovery of the whole plot; but though he was desired to read it, he was prevented by the crowd, which surrounded him. On his arrival in the hall of the senate, a number of the conspirators beset him, under the pretext of uniting their supplications with those of Metellus Cimber, on behalf of his banished brother; at this instant Cimber gave the signal, by taking hold of his robe, and pulling it from his shoulders, upon which Casca stabbed him in the neck. The enraged Cassius wounded him deeply in the head; and many others concurred in stabbing him on all sides. Till Brutus appeared, he is said to have resisted his assassins; but upon the sight of the dagger aimed at him by Brutus, he exclaimed, "What, my son Brutus too!" and covering his face with his robe, fell, pierced with twenty-three wounds, at the pedestal of Pompey's statue. Such was the catastrophe that terminated Cæsar's career, in the fifty-sixth year of his age, March 15, B. C. 44. His death was amply revenged, and his memory was honoured among the tutelary deities of his country; as he left no direct lineage, his adopted heir was the grandson of his sister Julia.

The person of Cæsar was tall, slender, and fair, and his countenance was sensible and expressive. To the delicacy of his form, his first character, which was that of a man of pleasure and gallantry, seems to have been better adapted than his latter occupation, as a warrior.

The following portrait of Julius Cæsar was drawn by M. Ophellot, in his *Melanges Philosophiques*. "If after the lapse of eighteen centuries, the truth may be published without offence, a philosopher might, in the following terms, censure Cæsar without calumniating him, and applaud him without exciting his blushes. Cæsar had one predominant passion; it was the love of glory; and he passed forty years of his life in seeking opportunities to foster and encourage it. His soul, entirely absorbed in ambition, did not open itself to other impulses. He cultivated letters; but he did not love them with enthusiasm, because he had not leisure to become the first orator of Rome.

He corrupted one half of the Roman ladies, but his heart had no eoneern in the fiery ardours of his senses. In the arms of Cleopatra, he thought of Pompey; and this singular man, who disdained to have a partner in the empire of the world, would have blushed to have been for one instant the slave of a woman. We must not imagine, that Cæsar was born a warrior, as Sophoeles and Milton were born poets. For, if nature had made him a citizen of Sybaris, he would have been the most voluptuous of men. If in our days he had been born in Pennsylvania, he would have been the most inoffensive of quakers, and would not have disturbed the tranquillity of the new world. The moderation with which he conducted himself after his vietories, has been highly extolled; but in this he showed his penetration, not the goodness of his heart. Is it not obvious, that the display of eertain virtues is necessary to put in motion the politieal maehine? It was requisite that he should have the appearance of elemency, if he inelined that Rome should forgive him his vietories. But what greatness of mind is there in generosity which follows on the usurpation of supreme power? Nature, while it marked Cæsar with a sublime eharaeter, gave him also that spirit of perseverance whieh renders it useful. He had no sooner begun to refleet, than he admired Sylla; hated him, and yet wished to imitate him. At the age of fifteen, he formed the project of being dictator. It was thus that the president Montesquieu coneeived, in his early youth, the idea of the spirit of laws. Physical qualities, as well as moral causes, eontributed to give strength to his eharacter. Nature, which had made him for command, had given him an air of dignity. He had acquired that soft and insinuating eloquence, whieh is perfeetly suited to seduee vulgar minds, and has a powerful influenee on the most eultivated. His love of pleasure was a merit with the fair sex; and women who even in a republie ean draw to them the suffrages and attention of men, have the slightest importance in degenerate times. The ladies of his age were charmed with the view of having a dietator whom they might subdue by their attractions. In vain did the genius of Cato wateh for some time to sustain the liberty of his country. It was unequal to contend with that of Cæsar. Of what avail were the eloquenee, the philosophy, and the virtue of this republiean, when opposed by a man who had the address to debauch the wife of every citizen whose interest he meant to engage; who, possessing an enthusiasm for glory, wept, because, at the age of thirty, he had not eonquered the world like Alexander; and who with the haughty temper of a despot, was more desirous to be the first man in a village than the seeond of Rome? Cæsar had the good fortune to exist in times of trouble and civil commotions, when the minds of men are put into a ferment; when the opportunities of great actions are frequent; when talents are

every thing, and those who can only boast of their virtues are nothing. If he had lived one hundred years sooner, he would have been no more than an obscure villain, and instead of giving laws to the world, would not have been able to produce any confusion in it. I will here be bold enough to advance an idea, which may appear paradoxical to those who weakly judge of men from what they achieve, and not from the principle which leads them to act. Nature formed in the same mould Cæsar, Mahomet, Cromwell, and Kouli Khan. They all of them united to genius that profound policy which renders it so powerful. They all of them had an evident superiority over those with whom they were surrounded; they were conscious of this superiority, and they made others conscious of it. They were all of them born subjects, and became fortunate usurpers. Had Cæsar been placed in Persia, he would have made the conquest of India; in Arabia, he would have been the founder of a new religion; in London, he would have stabbed his sovereign, or have procured his assassination under the sanction of the laws. He reigned with glory over men whom he had reduced to be slaves; and, under one aspect he is to be considered as a hero; under another, as a monster. But it would be unfortunate, indeed, for society, if the possession of superior talent gave individuals a right to trouble its repose. Usurpers accordingly have flatterers, but no friends; strangers respect them; their subjects complain and submit; it is in their own families that humanity finds her avengers. Cæsar was assassinated by his son; Mahomet was poisoned by his wife; Kouli Khan was massacred by his nephew; and Cromwell only died in his bed, because his son Richard was a philosopher. Cæsar, the tyrant of his country; Cæsar, who destroyed the agents of his crimes, if they failed in address; Cæsar, in fine, the husband of every wife, and the wife of every husband, has been accounted a great man by the mob of writers. But it is only the philosopher who knows how to mark the barrier between celebrity and greatness. The talents of this singular man, and the good fortune, which constantly attended him till the moment of his assassination, have concealed the enormity of his actions." The best editions of his Commentaries are, that of Dr. Clarke, folio, 1712; that of Cambridge, with a Greek translation, 4to. 1727; that of Oudendorp, 2 vols. 4to. 1737; and that of London, 2 vols. 8vo. 1790. There are two English translations, one by Bladen, and the other by Duncan, of which the last is the best.

CORNELIA, a daughter of Cinna, who was the first wife of Julius Cæsar. She became mother of Julia, Pompey's wife, and was so affectionately loved by her husband, that, at her death, he pronounced a funeral oration over her body.

JULIA, the daughter of Julius Cæsar and Cornelia, one of

the best of the Roman ladies. She married, first, Cornelius Cæpio, and the second, Pompey, who had an uncommon regard for her. She died in childbed, B.C. 53.

SERVILIA, a sister of the celebrated Cato of Utica, who was deeply enamoured of Julius Cæsar, though her brother was one of his most inveterate enemies. One day she sent Cæsar a letter, full of the most tender expressions of affection. This epistle was delivered to Cæsar in the senate-house, while the senate were debating about the punishing of Catiline's associates. Cato, supposing that the letter was from one of the conpirators, insisted on its being publicly read. Upon this, Cæsar gave it to Cato, who having read it, returned it, saying, "Take it, drunkard!"

BRABO, an illustrious Roman, kinsman to Julius Cæsar, came with him to Gaul, and gave his name to Brabant. There is a ridiculous story of a giant, where now stands the city of Antwerp, whom Brabo overthrew, and, as the reward of his cruelty, cut off his two hands. They show, at the gate of Antwerp, some remains of his fortress and bones.

MAMURRA, a Roman knight, and native of Formium, acquired vast riches in Gaul, whither he accompanied Cæsar as *præfectus fabrum*, master of the workmen and works. He spent them as profusely; nothing could be more sumptuous than his palace at Rome, upon mount Cælius. Catullus wrote very keen verses against the rapines of Mamurra, and the debauched familiarity between him and Julius Cæsar.

BASSUS VENTIDIUS, a Roman of mean birth, became so famous in the army, first under Julius Cæsar, and then under Marc Antony, that he rose to all the great offices of the commonwealth; for he was tribune of the people, prætor, high-priest, and at last consul. He defeated the Parthians thrice, triumphed, and after his death was buried honourably.

C. ASINIUS POLLIO, an eminent Roman, was born about the year B. C. 86. Although he was descended from an obscure family, he raised himself by his merit, to the highest offices in the state. He was consul with Domitius Calvinus, in the year B. C. 40; triumphed over the Dalmatians, and performed much important service to Antony in the civil wars. After this, he was regarded as a friend by Augustus, and was looked upon as one of the most illustrious persons of his time. He obtained celebrity as a literary character, ranked very high as an orator, and composed a history of his own times. Horace addresses to Pollio the first ode of his second book, and begins with an allusion to his intended history of the civil wars. Virgil also, in his third eclogue, records his gratitude to Pollio as the favourer of the muse, and to him he inscribes the fourth eclogue. Pollio was a severe and jealous critic, and some of his strictures are recorded upon the writings of Livy, Sallust,

Cæsar, and Cicero. To the well-earned glory of the latter, he was exceedingly inimical. His own style is represented by Quintilian, as studied, weighty, and expressive, but harsh and abrupt, and approaching more to that of the earlier writers, than to the polish and sweetness of Cicero and his contemporaries. Pollio was a man of extensive erudition and great industry. He wrote a narrative of Roman affairs; a Grecian history; and likewise composed tragedies in the Greek language. He is said to have been the first who founded a library in Rome for the public use, to which laudable purpose he devoted the spoils he had taken in war. Of his writings nothing remain, excepting a few passages quoted by other authors. He died about the year A. D. 4.

MARC ANTONY, the triumvir, grandson to Marc Antony the orator, was handsome in his youth; for which he was greatly beloved by Curio a senator; who, by carrying him about in all his debaucheries, made him contract such heavy debts, that his own father forbade him his house. Curio however, was so generous as to bail him for two hundred and fifty talents. When the civil war broke out, Curio took Cæsar's part, and prevailed with Antony to do the same; for which he was made a tribune of the people, and in that office did Cæsar great service. Cæsar, having made himself master of Rome, gave Antony the government of Italy; at the battle of Pharsalia, Cæsar confided so much in him, that he gave him the command of the left wing of his army, whilst he himself led the right. After Cæsar was made dictator, he made Antony general of the horse, in which station he exerted his power with the utmost violence. He was made consul, when Cæsar enjoyed that honour for the fifth and last time. On Cæsar's death, he harangued the populace with great art, and raised their fury against his murderer; flattering himself, that he should easily get into the place which Cæsar had filled; but his haughty behaviour made him lose all the advantages his affected concern for Cæsar had gained him. His ill treatment of Octavianus, and quarrel with him produced another civil war; which ended in an accommodation between him, Octavianus, and Lepidus, fatal to the peace of Rome. They agreed to share the supreme power among them; and many of the most illustrious Romans were sacrificed by proscription, to cement this bloody league, which is known by the name of the second triumvirate. But the triumvirs were too ambitious, and hated one another too much, to be long united. Antony went into Asia to raise money for his soldiers; during his absence, Fulvia his wife quarrelled with Octavianus. When Antony was in Asia, indulging himself in all manner of luxury, the famous Cleopatra inspired him with the most violent passion. Hearing of the quarrel of Fulvia and Octavianus, and finding Octavianus was

become publicly his enemy, Antony entered into a confederacy with Sextus Pompius, who was still master of Sicily. He then went into Italy, to fight Octavianus; but Fulvia, who had been the promoter of this war, dying, Octavianus and Antony came to an agreement. One of the conditions of this new peace was, that they should attack Pompey, though the former had lately made an alliance with him. Antony then married Octavia, sister to Octavianus, as a pledge of their renewed friendship; but returned soon after to his beloved Cleopatra, and lived with her in Alexandria. Octavianus took hold of this pretence to inveigh against him and begin the war again. At last, they engaged in a sea fight at Actium, in which Octavianus gained a complete victory. Antony, having reason to think himself betrayed by Cleopatra herself, fell into utter despair. He first rushed to Cleopatra's palace, in order to take vengeance on her, which she eluded by flight. Resolved upon death, he then called upon his faithful servant Eros, to perform his promise of killing him when should require it. Eros, pretending to comply, desired him to turn away his face, and then stabbed himself, and fell dead at his feet. Animated by this example of affectionate heroism, Antony then threw himself upon his sword. The wound was not immediately mortal; and, desiring to take a last farewell of Cleopatra, he was carried to the bottom of the tower where that queen had taken refuge from his fury, and was drawn up to her by ropes, she assisting her women in the task. Here, after many expressions of tenderness, and much kind advice, he expired in her arms, in the fifty-sixth year of his age, B. C. 30. His body was most magnificently interred by Cleopatra; but at Rome his statues were thrown down, and his memory declared infamous.

Antony left seven children by his three wives, for he had lawfully married Cleopatra after his divorce from Octavia; two sons by Fulvia; two daughters by Octavia; and two sons and a daughter by Cleopatra. Octavia took the most generous care of her step-children, and brought up with her, his daughter by Cleopatra, whom she married to Juba, king of Mauritania. Her own two daughters, by their alliances, gave three emperors to Rome.

The romantic cast of Antony's character and adventures has rendered him a more conspicuous object in the records of fame, than his endowments could of themselves have done. With some splendid qualities, he had neither strength of understanding, nor vigour of mind sufficient to rank him among great men. Still less can he class among good men; since, besides his unbounded love of pleasure, he was always unprincipled, and often cruel, and mean. Yet few men have been more warmly beloved by their friends and partisans; and many of his actions displayed a generosity of disposition, which raised

him much above his more prudent rival, the cool and crafty Octavianus.

FULVIA, wife to Marc Antony, who married twice before; first to Clodius, the great enemy of Cicero; secondly, to Curio, who was killed in Africa, fighting on Cæsar's side, before the battle of Pharsalia. After the victory gained at Philippi by Octavius and Antony, the latter went into Asia to settle the affairs of the east, and Octavius returned to Rome, where, happening to quarrel with Fulvia, she took arms against him; and was not satisfied with retiring to Prænestе, with the senators of her party, but armed herself in person, gave the word to the soldiers, and harangued with them.

"She was a woman," says Plutarch, "not born for spinning or housewifery, nor one that could be content with the power of ruling a private husband; but a lady capable of advising a magistrate, and of ruling the general of an army, so that Cleopatra had great obligations to her, for having taught Antony to be obedient." Antony, however, upbraided her so bitterly for entering into this war, that she went into Greece, where she contracted a disease through the violence of her anger, of which she died. During the massacres committed by the triumvirate on the great and leading men of the city, in which her husband was a principal actor, Fulvia assisted him to the utmost of her power. She put several persons to death of her own accord, to gratify either her avarice or revenge. Antony caused the heads of the principal to be set on a table before him, that he might feast his eyes with the sight. Amongst them was that of Cicero, which he ordered to be fixed to the rostrum, where that great orator had so often gloriously defended his country; but first, Fulvia took the head, spat upon it, and placing it on her lap, drew out the tongue, which she pierced with her bodkin, uttering all the while the most opprobrious language. "Behold," says Mr. Bayle, "a woman of strange species. There are some villains whom we are almost forced to admire, because they show a certain greatness of soul in their crimes; here is nothing to be seen but brutality, baseness, and cowardice, and one cannot help conceiving an indignation full of contempt."

CLEOPATRA, a very celebrated woman, who is introduced at this place in consequence of her connection with Cæsar and Antony, was eldest daughter of Ptolemy Auletes, king of Egypt. On his death, B. C. 51, he left his crown to her, then only seventeen years old, in conjunction with her brother Ptolemy, directing them, according to the custom of that family, to be joined in marriage. The ministers of young Ptolemy, however, deprived Cleopatra of her share in the royalty, and banished her from the kingdom. She retired to Syria, and raised an army, with which she approached the Egyptian fron-

tiers. This was during the civil war between Cæsar and Pompey, and the latter having fled to Egypt, after his defeat at Pharsalia, was assassinated by the contrivance of Ptolemy's ministers. Cæsar soon arrived at Alexandria, and took cognizance of the disputes between Cleopatra and her brother, as representative of the Roman people, who had been appointed guardians of the crown by the testament of their father. Here Cleopatra began to essay the power of those charms which distinguished her in so peculiar a manner, and proved the instrument of enslaving to her dominion some of the most distinguished characters of her time. At a private interview with Cæsar, which continued the whole night, she so impressed him with the justice of her cause, that he made a decree in her favour. The Alexandrian war which followed, equally injured the fame and endangered the life of Cæsar. It ended, however, in the discomfiture of the Egyptians, whose young king was drowned in the Nile. Cæsar then caused Cleopatra to marry a younger brother, named also Ptolemy, who being a mere boy, could only contribute his name to the joint sovereignty. This mature statesman and warrior, who had almost forgot ambition for love, at length tore himself from Cleopatra, who had bore him a son, named Cæsarion, and followed his fate at Rome. After his departure, Cleopatra reigned unmolested, and when her husband and brother had reached his fourteenth year, the age of majority, she poisoned him, and thenceforth reigned sole sovereign of the Egyptian throne. She displayed her regard for the memory of Cæsar, by refusing to join the party of the assassins, though threatened by Cassius; and she sailed with a fleet to the assistance of the triumvirs, but was obliged by a storm to return to Egypt. After the battle of Philippi, Antony visited Asia, in order to pillage and settle that wealthy province. On the pretext that Cleopatra, or some of her commanders, had furnished Cassius with some supplies, he summoned her to appear before him, at Tarsus, in Cilicia. Cleopatra prepared for the interview in a manner suited to the character of the conqueror, and to the state of a young and beautiful eastern queen. Laden with money, and magnificent presents of all descriptions, she sailed with her fleet to the mouth of the Cydnus; and her voyage along that river has furnished a subject for the most florid descriptions of poets and historians. The following is Shakespeare's description of it, imitated from Plutarch.

> The barge she sat in, like a burnish'd throne
> Burnt on the waves; the poop was beaten gold;
> Purple the sails, and so perfumed, that
> The winds were love-sick with them; the oars were silver,
> Which to the tune of flutes kept stroke———
> ———————— For her own person,

It beggar'd all description; she did lie
In her pavilion, cloth of gold, of tissue———
———————— On each side her
Stood pretty dimpled boys, like smiling Cupids,
With divers colour'd fans, whose wind did seem
To glow the delicate cheeks which they did cool.
———————— At the helm
A seeming Mermaid steers; the silver tackles
Swell with the touches of those flower-toft hands,
That yarely frame the office. From the barge
A strong invisible perfume hits the sense
Of the adjacent wharfs. The city cast
Her people out upon her; and Antony
Enthron'd i' th' market-place, did sit alone.

The consequence of this studied and voluptuous presentation, was such as she expected. Antony became her captive, and the impression she made by her elegance and splendour, she secured and improved by the durable charms of her society. "Her beauty," says Plutarch, "was neither transcendant nor beyond rivalry, but it derived force from her wit, and from a fascinating manner, which was absolutely irresistible. Her voice was delightfully melodious, and was capable of all the variety of modulation belonging to a musical instrument. She spoke most languages, and seldom employed an interpreter in her answers to foreign ambassadors. She herself gave audience to the Ethiopians, the Troglodytes, the Hebrews, Arabians, Syrians, Medes, and Parthians. She could converse on all topics, grave and gay, and could put on any humour, according to the purpose of the moment." Discovering that Antony had a coarseness of taste, contracted from his military habits, she frequently assumed the sportive and hoydenish character, and gamed, hunted, raked, and drank with him. She continually planned new scenes for his amusement, and scrupled not to sacrifice all the decorums of sex and rank, in order to suit herself to his vitiated inclinations. Habitually she was luxurious, and boundlessly profuse. Her temper was imperious and cruel, and she abused her influence over Antony to the worst purposes. At her request, her younger sister was assassinated; and she scrupled no act of injustice for the aggrandizement of her dominions. After Antony had spent a winter with her, in Alexandria, he went to Italy, where he married Octavia. Cleopatra's charms, however, drew him back to Egypt; and when he had proceeded on his expedition against Parthia, he sent for her into Syria, where she rendered him odious by the cruelties and oppressions she urged him to practise. After his return, he bestowed upon her many provinces, by which he incurred the displeasure of the Roman people. When the civil war broke out between Antony and Octavianus, Cleopatra accompanied

Antony, and she added a fleet of sixty ships to his navy. It was by her persuasion that the deciding battle was fought by sea, at Actium. She commanded her own fleet in the engagement, but her courage was not equal to the conflict. Before the danger reached her she fled, and was followed by her whole squadron; and the infatuated Antony, "whose heart was to her rudder tied by the string," steered after her, to the eternal disgrace of his name, and ruin of his hopes. The conduct of Cleopatra, after this period, appears to have been perpetually wavering between remaining attachment to Antony, and care of her own interest. Returning to Alexandria, she put all to death whom she suspected of disaffection to her; and she undertook the extraordinary project of drawing her ships across the isthmus of Suez, into the Red Sea, in order to convey herself and treasures into some remote land, in case of being expelled from Egypt, but the ships fell into the hands of the Arabs, who destroyed them. By her arts she was reconciled to Antony, who felt a deep remorse for his unmanly subjection to her, and began to suspect her fidelity; and they pursued their voluptuous course of life until the approach of Octavianus. She joined Antony in a public attempt to treat with the victor, at the same time giving her ambassadors private instructions for negociating with him separately. Hoping to secure the kingdom of Egypt for herself and her children, she promised to put it into the hands of Octavianus, and as a pledge for the performance she delivered up to him the important city of Pelusium. By way of security against any sudden danger, she caused the most valuable part of her property to be removed to a high tower which she had erected near the temple of Isis, and she conveyed thither a quantity of aromatic woods and combustibles, under the pretext of consuming herself and her riches in a funeral pile, should the enemy take possession of Alexandria. Thus she lulled the suspicions of Antony, while at the same time she kept Octavianus in respect, through fear of losing her person and treasures, with which he greatly desired to decorate his triumph.

After the last defeat of Antony, she retired into her tower, and shut herself up; and when he gave himself the mortal stab, he was carried to the foot of the tower, and drawn up by Cleopatra and her women. A most tender scene ensued, in which her feelings were sincere, and her lover expired in her arms. It appears that she did not form any resolution of dying with him, but rather that she reserved a voluntary death as the last expedient for avoiding the disgrace of a triumph. When Proculeius surprised her in the tower, she attempted to put an end to her life, but he prevented the stroke. She was suffered to deposit the body of Antony, which she performed in a very magnificent manner. She afterwards attempted to captivate

Octavianus, but either the decay of her charms, or the coldness of his temper, rendered the design abortive. She had, however, secretly gained the heart of Cornelius Dolabella, an intimate friend of Octavianus, who gave her secret intelligence of the intentions of the conqueror. When she was informed by him that orders were given for her embarking for Rome, she resolved to destroy herself. The poison of a small serpent called an asp, which is said to induce a kind of lethargy without pain, was the fatal application; and the guards who were sent to secure her person, found her lying dead on a golden couch, dressed in her royal robes, with one of the women dead at her feet, and another just expiring. The victor, though disappointed, buried her with great magnificence, and laid her in the same tomb with Antony. She was in her thirty-ninth year, at the time of her death, and she left two sons and a daughter by Antony, besides her son by Cæsar, whom Octavianus put to death as a kind of rival in his inheritance. With her terminated the family of Ptolemy Lagus, and the monarchy of Egypt, which thenceforth was reduced to the form of a Roman province. Cleopatra was an object of great dread and abhorrence to the Roman people, who detested her as the cause of Antony's divorce from Octavia, and of the subsequent civil war, and apprehended that her lover, if victorious, would bring her as his wife and queen, to Rome. Virgil, in his prophetic sketch of the battle of Actium, speaks of the "Ægyptia conjux," as a species of abomination; and Horace has left an ode expressly on her death, in which he triumphs over her fate as that of the most inveterate foe of Rome, who "meditated the ruin of the capitol, and destruction to the empire." It is indeed said, that it was her usual oath, "So may I give law in the capitol," and her schemes of ambition seem to have been as immoderate as her propensity to pleasure.

OCTAVIA, a Roman lady, distinguished for her virtues and accomplishments, was the daughter of Caius Octavius, the father of the emperor Augustus. Suetonius indeed says, she had the same mother with that emperor, but according to Plutarch, she was the daughter of a former wife of Octavius. She was accordingly either sister or half-sister to the emperor. She was first married to Claudius Marcellus, by whom she had two children before his death, which happened a little after the war of Persia, when she was pregnant of a third child. After this, she married the triumvir Marc Antony, as the medium of reconciliation between him and her brother. Antony had previously to this been captivated by the allurements of Cleopatra, but the merits of Octavia appeared to make a proper impression upon him, and he passed some time in conjugal union with her, during which she bore him two daughters. She accompanied him into Greece, and had a second opportunity of restoring

concord between her husband and brother. She returned to Rome, while Antony went into the east; then it was, says Plutarch, "that the worst of all diseases, the love of Cleopatra, which had lain dormant in his breast, and seemed to have given place to the temperate duties of life, upon his approach to Syria, gathered strength, and broke out into a flame;" he had another interview with her, which rivetted his fetters, and sealed his fate. Octavia was soon apprized of his infidelity, but determining he should have no pretence for his misconduct, resolved to omit no duty that became her situation as his wife; she collected considerable supplies for the war, in which he was engaged, and sailed with them to Athens. Here she received the mortifying and distressing orders to advance no farther. Despairing now of a renewal of his affection, she returned to Rome. Augustus, extremely enraged at this treatment of a beloved sister, wished to persuade her to retire from the world. But she refused to quit her husband's house, and preserving the dignity of her station, devoted herself to the education of her children, bestowing no less care on those of Antony by Fulvia, than she did upon her own. She readily and liberally entertained all her husband's friends who were sent to Rome on business, and used her best endeavours to promote his interest. His attachment, however, to Cleopatra rendered him insensible to her kindness; he solemnly divorced her, and married Cleopatra. The Roman people were not less indignant than her brother at this profligate conduct, which Octavia herself, we are informed, chiefly lamented on this account, that she should become one of the causes of a civil war. After the death of her unfeeling husband, she even undertook the care of his children by Cleopatra, and married the daughter to Juba, king of Mauritania. Her own son Marcellus lived to be the hope of the empire, and was considered as the heir of Augustus, but his untimely death threw the mother into a state of dejection, bordering upon absolute despair, from which she never recovered. The effect upon her of Virgil's beautiful lines, in the sixth Æneid, in commemoration of that lamented youth, is highly characteristic of a mother's feelings. When the poet, reciting them in her presence, came to the name of Marcellus, so artfully suppressed to make the close and climax of the passage, Octavia fainted away. On her recovery, she expressed her gratitude for so noble an effort of genius consecrated to her sorrow, by a most munificent recompence. Octavia survived the loss of her beloved son about twelve years, the whole of which she spent in mourning, refusing that consolation which her other children were capable of affording, and remaining in darkness and solitude. She died B. C. 11, and very extraordinary honours were paid to her memory by her brother and the senate.

JULIUS ANTONY, the son of Marc Antony, was consul along with Paulus Fabius Maximus, and is immortalized by Horace, who addresses the second ode of his fourth book to him.

PTOLEMY, a son of Marc Antony by Cleopatra, whom his father made governor of Phœnicia, Syria, and all the territories of Asia Minor, between the Ægean sea and the Euphrates.

PTOLEMY, a son of Juba king of Mauritania, by Cleopatra Selene, daughter of Marc Antony and Cleopatra. He succeeded his father, but was put to death by Caligula.

TIGELLIUS, a native of Sardinia, who became the favourite of J. Cæsar, of Cleopatra, and Augustus, by his mimicry and facetiousness. He was celebrated for the melody of his voice, yet he was of a mean and ungenerous disposition, and of unpleasing manners.

LUCIUS CORNELIUS THEOPHANES BALBUS, was born at Cadiz, and distinguished himself by his valour in the war carried on by the Romans in Spain, against Sertorius and the Lusitanians, on which account Pompey gave him the privileges of a Roman citizen. He was consul in the seven hundred and fourteenth year of Rome, and was the first foreigner on whom that dignity was conferred. He was the friend of Pompey, Cæsar, Crassus, and Cicero.

CIMBER METELLUS, one of the conspirators against Julius Cæsar. It was he who gave the signal to attack and murder the dictator in the senate house.

C. VERRES, a Roman who governed the province of Sicily as prætor. The oppression and rapine of which he was guilty while in office, so offended the Sicilians, that they brought an accusation against him before the Roman senate. Cicero undertook the cause of the Sicilians, and pronounced those celebrated orations which are still extant. Verres was defended by Hortensius, but as he despaired of the success of his defence, he left Rome without waiting for his sentence, and lived in great affluence in one of the provinces. He was at last killed by the soldiers of Antony the triumvir, about twenty-six years after his voluntary exile from the capital.

TITUS POMPONIUS ATTICUS, one of the most singular characters of ancient Rome. He managed himself with such address, that, he preserved the esteem and affection of all parties. He sent money to the younger Marius, and yet he was a favourite with Sylla. He pleased Cæsar, without offending Pompey. He sent supplies to Brutus, while he was doing kind offices to Antony. His strict friendship with Cicero did not hinder him from having great intimacy with Hortensius, and in the contests between Antony and Augustus, he preserved the regard of both. The contests at Rome between the parties of Sylla and Marius, however induced him to retire to

Athens, where he gained the affection of the Athenians so much, that the day he left them, was a day of mourning. He was very fond of learning, and kept several librarians and readers. He might have obtained the most considerable posts in the republic; but chose rather not to interfere, because in the corruption and faction which then prevailed, he could not discharge them according to the laws. He wrote annals, which Cicero praises, as having been of great use to him. He married his daughter to Agrippa; and died at the age of seventy-seven.

MARCUS JUNIUS BRUTUS, an illustrious Roman, derived his name and descent, as some have said, as well as his spirit, from J. L. Brutus. However this may be, M. J. Brutus was the son of a senator of the same name, who belonged to the party of Marius, and who was put to death for his severities by Pompey, at the surrender of Mutina. His mother was Servilia, the sister of Cato, who disgraced herself by her connection with Cæsar, which gave rise to the opinion that Brutus was his natural son. But as he was no more than fifteen years younger than Cæsar himself; this circumstance fully confutes the vulgar story of his being commonly believed to be Cæsar's son. As Brutus lost his father, when he was young, the care of his education devolved on his uncle Cato; under whose direction it was conducted on that liberal plan which prevailed among the Romans of distinction, after their connection with Greece. He studied the language and philosophy of that country; and he acquired by means of his natural talents and sedulous application, a distinguished reputation for eloquence. At the bar and in private assemblies his rhetorical powers were exercised; he pleaded several causes of great importance, and he was allowed to be the most eloquent and learned of all the young men of rank and family at the period in which he lived. His manner of speaking was correct, elegant, and judicious; though he wanted that force and copiousness, which are required in a consummate orator. But he was principally delighted with the study of philosopy, in which, though he possessed himself a disciple of the moderate sect of the old academy, he nevertheless, from a certain pride and gravity of temper, and from a deference to the example of Cato, affected the severity of the Stoic. His disposition, however, which was mild, gentle, and compassionate, was incompatible with this system; and he was often constrained, by the tenderness of his nature, to confute the rigour of his principles. On the doctrines of the philosophy which he had adopted, he wrote some treatises, and he transfused both the language and sentiments of his sect into Latin. His accomplishments as a scholar and an orator are sufficiently attested by Cicero, who has done him the honour of introducing him as one of his

speakers in his dialogue "De Claris Oratoribus," and addressed to him his treatise entitled "Orator." Attached to Cato from his youth, he imbibed, under his discipline, an ardent love of liberty and virtue; and having accompanied him in his expedition to Cyprus, where he was employed by his uncle, after the unhappy end of its king, Ptolemy, in securing the royal treasures for the public. This commission he executed to the satisfaction of his uncle; and by marrying his daughter Porcia, he formed a closer alliance with this venerable patriot, and was led to make him the model of his public conduct. Accordingly, after his example, when the civil war broke out between Cæsar and Pompey, he joined the party of the latter; although he had reason to resent his conduct for the murder of his father; and Cæsar's familiarity with his mother induced him to manifest his partiality in favour of her son. At the battle of Pharsalia, in which Brutus was engaged on the side of Pompey, Cæsar gave special orders to find out and preserve him unhurt; and after this battle, which terminated the republic, he surrendered himself to Cæsar, who rejoiced in his safety, and immediately received him into favour, testifying his regard for him by pardoning his friend Cassius at his intercession. Cæsar entrusted him with the government of Cisalpine Gaul, and afterwards nominated him prætor of Rome. Notwithstanding the gratitude and respect he was thus induced to entertain for Cæsar, he was alarmed by his usurped dominion, and a view of the degraded state, into which his country was reduced by the violation of the laws and constitution, excited a disgust which no favours could compensate. At the same time, Cassius, who had married his sister, was assiduous in endeavouring to kindle the flame of patriotism in his breast. He caused the name of his supposed ancestor, Junius Brutus, to be sounded in his ears; and led him to believe that the Romans expected his assuming the hereditary office of rescuing them from a tyrant. These arguments at length prevailed, and Brutus agreed to take the lead in a conspiracy against Cæsar's life. His character induced several other eminent citizens to join in the design; and they resolved to execute it on the ides of March, March fifteenth, B. C. 44. It is said, that when Cæsar saw his beloved Brutus among the conspirators, with his dagger drawn against him, he desisted from any farther self-defence, wrapped his head in his mantle, and surrendered himself to his fate. Averse from needless effusion of blood, Brutus, by impolitic forbearance, permitted Antony to escape; and by readiness to acquiesce in the reading of Cæsar's will, and by the pompous solemnities of his funeral, he furnished Antony with a pretence of exciting in the minds of the people a reverence for his memory, and a detestation against his murderers, in consequence of which he and his party were obliged to secure their lives by

retiring from Rome to Antium. Afterwards, when Octavianus joined Antony, and they concurred in assuming the sovereign power, he and his faithful Porcia quitted Italy, and set sail for Athens. Here at convenient intervals, he renewed the prosecution of his philosophical studies; whilst at the same time he secretly prepared for war, and sent a messenger to Macedonia, to engage the Romans of that province in the party of the republic, and to facilitate his admission into it as governor for the senate. Having obtained a complete supply of men, arms, and money, he marched into Macedonia; and gained possession of the army, and of the person, of Caius, the brother of Antony, who had been deputed to seize Dyrrachium and Appollonia.

When Octavianus became sole master of Rome, he proceeded to the condemnation of all who had been concerned in the murder of his adopted father; and the names of Brutus and Cassius were inserted, much to the regret and grief of the people, in the bloody roll of proscription. They, however, were at this time in the command of powerful armies, which speedily formed a junction at Smyrna. Having performed some separate services in the subjugation of those maritime powers, the Rhodians and Lydians, they met again at Sardis; and determined to direct their march to the straits of Hellespont, in order to pass over into Europe, for the purpose of opposing the progress of Antony and Octavianus, who had now arrived at Macedon. It was in the course of this march that the frightful apparition, recorded by Plutarch and other historians, presented itself to Brutus, and which under the appellation of his evil genius, announced another visit to him at Philippi. Cassius ascribes this phenomenon, to the illusion of a troubled imagination, under the influence of anxiety, and bodily fatigue; and if it be any thing more than an idle fabrication, to this cause it may be reasonably attributed. On the plains of Philippi, the two hostile armies assembled for the decision of the interesting contest. Brutus and Cassius having settled their plan of conduct, if the issue of this conflict should prove unfavourable, they prepared for action. In the first battle Brutus defeated Octavianus, but in the ardour of the contest he left Cassius unsupported, and thus occasioned his defeat and death. This event he grievously deplored, and shedding many tears over the body of his friend, bewailed the loss of him under the honourable appellation of "the last of the Romans." He had now the sole command of a numerous and mutinous army; which compelled him to risk another engagement, having first put to death all the slaves whom he had made prisoners, and having promised to his soldiers, in case of victory, the pillage of Thessalonica and Lacedæmon. In the second battle, the wing which he commanded, routed that of Octavianus, whilst Antony de-

feated the other, committed to the conduct of Cassius's lieutenant. But instead of pursuing this advantage by following the fugitives, this experienced general availed himself of it, by turning round on the rear of Brutus, and entirely breaking and dispersing his troops. Brutus having escaped being made prisoner by the heroic friendship of Lucilius, who surrendered himself under the name of Brutus, and who was generously saved by Antony after the discovery of the fraud, fled with a few friends to a retired valley, where he spent an anxious night. With the returning dawn, he perceived that he was surrounded by the enemy, and conjured some of his domestics to put an end to his life, upon their refusal, he dismissed them with a request that they would provide for their own safety; and he then renewed his application to Strato, an Epirote, and his former fellow student; but Strato persisted in his denial, till Brutus called upon a slave to perform the fatal office. Upon this the generous Greek exclaimed, "Forbid it, gods, that it should ever be said, that Brutus died by the hand of a slave for want of a friend!" and covering his face with his left hand, presented with his right his sword, upon which Brutus threw himself with such violence, that it pierced through his body, and he instantly expired. Thus perished in the forty-third year of his age, one of the most irreproachable characters in Roman history, B. C. 42.

To his generosity, humanity, uprightness, and well-principled virtue, public and private, writers of all parties have borne testimony; and those who have condemned the act of assassinating Cæsar, have ascribed it, on the part of Brutus, to patriotic motives. Indeed Antony himself did him the justice to say, that "he was the only one of the conspiracy who entered into it out of principle; that the rest, from private malice, rose up against the man, he alone against the tyrant." No man in public life seems to have set up virtue more sincerely as the object of his veneration and pursuit than Brutus; and it does not, therefore, seem probable, that according to the report of some writers, his last speech should be a confession of error in having followed an empty name. "His memory," says one of his biographers, "was cherished and honoured as long as a spark of Roman spirit survived the loss of constitutional freedom, and the names of Brutus and liberty are to this day inseparably associated." His body was treated with respect by Antony; but the vindictive Octavianus caused the head to be cut off, in order to expose it at the feet of Cæsar's statue. But its destination was defeated, as it was thrown overboard in a storm. The remains were honourably burnt by order of Antony, and the ashes sent in an urn to Servilia.

PORCIA, one of the most celebrated females of antiquity, was daughter of Cato, of Utica. She was married to Bibulus,

by whom she had two children. Becoming a widow, she was united in a second marriage to Marcus Brutus, who was her cousin. The events of the times called forth all the principles of fortitude which she had imbibed from her father and husband. When the latter engaged in a conspiracy against Cæsar, the agitation of mind under which he laboured could not be concealed from his wife, who did not venture to urge him to let her share in the secret, till she had given decisive proof of the strength of her mind. She accordingly gave herself a deep wound in the thigh, and then when loss of blood and pain had confined her to her bed, she represented to him that the daughter of Cato, and his wife, might hope to be considered as something more than a mere female companion; aware, however, of the weakness of her sex, she did not claim a participation in his secret anxieties, till she had made trial of her fortitude. She then showed him her wound; upon which Brutus, having offered up a prayer that he might approve himself worthy of such a wife, informed her of the conspiracy. In her breast the secret was secure, yet when the important day arrived, she was unable to conceal the agitation of her mind, but sent messenger after messenger to bring her word what Brutus was doing, and at length fainted away, so that a report reached her husband that she was dead. After the death of Brutus, Porcia declared her resolution not to survive him, but being closely watched by her friends to prevent her from executing her purposes, she snatched burning embers from the fire, and thrusting them into her mouth, was suffocated. This was the current account, but Plutarch, who speaks on good authority, says that the neglect of her friends was the cause of her refusing to live.

DECIMUS ALBINUS BRUTUS, a relation of Marcus Brutus, and one of those who engaged in the conspiracy against Cæsar, with whom he had served and lived on terms of great friendship. Cæsar appointed him governor of Cisalpine Gaul, and intended him also for the consular dignity. What therefore could be his inducement to conspire against him, is a mystery. He actually forced him, by his entreaties, to leave his house, and repair to the senate, on the day of the murder, an instance of treachery hardly to be paralleled. After that event he hastened to his province, and put himself at the head of his troops. Antony besieged him in Mutina, but Brutus forced him to withdraw, after which he drove him out of Italy, and was honoured with a triumph. Antony however returned, and Brutus was forced to retire in his turn; his troops abandoned him, and in his passage through Gaul, he was put to death, and his head sent to Antony.

M. ÆMILIUS LEPIDUS, a Roman triumvir, was descended from one of the most illustrious families in Rome, and rose to

the highest employments of the state. On the death of Cæsar, Lepidus, who was zealously attached to his interests, thought it prudent to conceal himself. He afterwards joined Antony in driving away the conspirators, and obtained the dignity of chief pontiff, through the influence of that leader. Afterwards, when Antony was treated as a public enemy, Lepidus commanded an army of seven legions in Transalpine Gaul. Here Antony arrived in a very distressed situation, and conjured his friend to join his forces to those which he commanded. Lepidus refused, but assured him he would not act with hostility against him. Antony knowing in what estimation he was held by the army, rushed into the camp of Lepidus, where he was saluted with the loudest acclamations. Lepidus was now, in his turn, glad to supplicate the aid of his competitor. Antony treated him with apparent respect, left him the nominal command, while he himself exercised all the real authority. By this conduct, Lepidus lost the confidence of the senate; and in a short time he was declared a public enemy, and Octavianus and Decimus Brutus were sent out against him and Antony. In dividing the Roman world between three masters, Lepidus was allowed a place, principally by way of a connecting medium between the other two. He possessed a considerable family-interest, and was not destitute of military abilities; but he had neither capacity nor temper to take a leading part in political concerns. In the formation of the triumvirate, it was agreed that while Antony and Octavianus should carry on war against Brutus and Cassius, Lepidus should remain at Rome with four legions, and maintain their authority in the capital. At the bloody proscription, and while the butchery was still raging, Lepidus had the unfeeling vanity to insult the public distress by a triumph, on account of some considerable victories formerly obtained by him over the revolted Spaniards. He was consul a second time, B. C. 42, with Manutius Plancus. The part of the empire which was allotted to Lepidus, after the Triumvirate was fully established, was Africa. In the war with Sextus Pompey, Lepidus brought a large force to Sicily, with which he joined Octavianus; and he shared in the victory obtained over that great general. The confidence he felt at being at the head of a large army, induced him to treat his colleague with haughtiness and neglect; but he had soon the mortification to see himself deserted by all his troops, who joined Octavianus. He now supplicated his life of his rival, which being granted him, he retired into a kind of exile at Circeii, a small town in Latium, where he passed the remainder of his days in obscurity.

M. VALERIUS CORVINUS MESSALA, an illustrious Roman, of an ancient and noble family, who distinguished himself in youth by his eloquence and patriotism, and joined the

republican army, under Brutus and Cassius, against the triumvirs. He is described in very high terms by Cicero, in a letter to Brutus, as being almost or altogether unequalled for integrity, constancy, and the affection which he displayed for the commonwealth. Of his eloquence, Quintilian says, it is splendid, fair, and bearing the stamp of his nobility. At the battle of Philippi he had a distinguished command, and with his legion was the first that turned the left wing commanded by Octavianus Cæsar. After the death of the two republican chiefs, he made his peace with the victor, and according to one of the historians of Rome, there was no circumstance of the victory more pleasing to Cæsar, than the preservation of Messala, nor did any man ever give proof of greater attachment and gratitude than Messala towards Cæsar. Yet, to his honour, it is asserted, that he never, on any occasion, was backward in showing his regard to the memory of his earlier friends, and his decided preference of their cause. When he recommended Strato to Cæsar, he said, with tears flowing from his eyes, "this, Sir, is the man who performed the last kind office for my beloved friend Brutus;" and at another time, when Cæsar reminded him that he had been no less zealous for him at Actium, than against him at Philippi, he answered, "I always espoused the most just side of every question." In the year B. C. 31. he was the emperor's colleague in the consulate, and was sent as his colleague into Asia, a year or two afterwards. In thirty-seven he obtained a triumph over the Aquitanians; after this, he for a a short time held the office of prefect, which he resigned, finding it ill adapted to his habits. He was addicted to literary pursuits, and was a patron of literary persons, particularly of Tibullus, who commemorates him in his elegies, and has left an express panegyric upon him. In old age, he composed a work "De Familiis Romanis," cited by Pliny. At the age of seventy, two years prior to his decease, the faculties of his mind underwent a total decay, and his memory so completely failed him, that he forgot his own name.

HIRTIUS AULUS, a consul with Pansa, who assisted Brutus when besieged at Mutina by Antony. They defeated Antony, but were both killed in battle B. C. 43.

C. VILIUS PANSA, a Roman consul, who with his colleague, A. Hirtius, pursued Cæsar's murderers, and was killed in a battle near Mutina. Hirtius and Pansa were the two last consuls of the Roman republic, who enjoyed the dignity of chief magistrates with full power. The consular authority after this dwindled into a mere title.

LUCINUS LUCILIUS, a famous Roman, who fled with Brutus after the battle of Philippi. They were soon after overtaken by a party of horse, and Lucilius suffered himself to be

severely wounded by the dart of the enemy, exclaiming that he was Brutus. He was taken and carried to the conquerors, whose clemency spared his life.

CAIUS CASSIUS, a celebrated Roman; who made himself known by being first quæstor to Crassus in his expedition against Parthia, from which he extricated himself with uncommon address. He followed the interest of Pompey, and when Cæsar had obtained the victory in the plains of Pharsalia, Cassius was one of those who owed their lives to the mercy of the conqueror. He married Junia the sister of Brutus, and with him he resolved to murder the man to whom he was indebted for his life, on account of his oppressive ambition; and before he stabbed Cæsar, he addressed himself to the statue of Pompey, who had fallen by the avarice of him he was going to assassinate. When the provinces were divided among Cæsar's murderers, Cassius received Africa; and when his party had lost ground at Rome, by the superior influence of Augustus and Marc Antony, he retired to Philippi with his friend Brutus and their adherents. In the battle that was fought there, the wing which Cassius commanded was defeated, and his camp was plundered. In the unsuccessful moment he suddenly gave up all hopes of recovering his losses, concluding that Brutus was conquered and ruined as well as himself. Fearful to fall into the enemy's hands, he ordered one of his freedmen to run him through, and he perished by that very sword which had given wounds to Cæsar. His body was honoured with a magnificent funeral by his friend Brutus, who declared over him that he deserved to be called the last of the Romans. If he was brave, he was equally learned. Some of his letters are still extant among Cicero's epistles. He was a strict follower of the doctrine of Epicurus. He was often too rash and too violent, and many of the wrong steps which Brutus took are to be ascribed to the prevailing advice of Cassius. He is allowed by Paterculus to have been a better commander than Brutus, though a less sincere friend. The day after Cæsar's murder he dined at the house of Antony, who asking him whether he had not a dagger concealed in his bosom; yes, replied he, if you aspire to tyranny.

P. CORNELIUS DOLABELLA, a Roman, who married the daughter of Cicero. During the civil wars he warmly espoused the interest of Julius Cæsar, whom he accompanied at the famous battles of Pharsalia, Africa, and Munda, he was made consul by his patron, though Marc Antony his colleague opposed it. After the death of Julius Cæsar, he received the government of Syria, as his province. Cassius opposed his views, and Dolabella, for his violence, and for the assassination of Trebonius, one of Cæsar's murderers, was declared an enemy to the republic of Rome. He was besieged by Cassius in

Laodicia, and when he saw that all was lost, he killed himself in the twenty-seventh year of his age. He was of a small stature, which gave occasion to his father-in-law to ask him once when he entered his house, who had tied him so cleverly to the sword.

TULLIOLA, or TULLIA, a daughter of Cicero by Terentia. She married Caius Piso, and afterwards Furius Crassippus, and lastly, P. Corn. Dolabella. With this last husband she had every reason to be dissatisfied. Dolabella was turbulent, and consequently, the cause of much grief to Tullia and her father. Tullia died in childbed, about B. C. 44. Cicero was so inconsolable on this occasion, that some have accused him of an unnatural partiality for his daughter. According to a ridiculous story which some of the moderns report, in the age of pope Paul III., a monument was discovered on the Appian-road, with the superscription of Tulliolæ filiæ meæ. The body of a woman was found in it, which was reduced to ashes as soon as touched; there was also a lamp burning, which was extinguished as soon as the air gained admission there, and which was supposed to have been lighted above fifteen hundred years.

CNEIUS and SEXTUS POMPEY, sons of Pompey the Great, who commanded a powerful army, when they lost their illustrious father. Julius Cæsar pursued them into Spain, and defeated them at the battle of Munda, in which Cneius was slain, B. C. 45. Sextus made himself master of Sicily; but being defeated in the celebrated naval engagement at Actium, by Augustus and Lepidus, he fled into Asia with only seven ships, the remains of his fleet, which consisted of more than three hundred and fifty; and from thence, unable to continue the war, he was obliged to retire to Lesbos, where renewing the war by raising an army, and seizing on some considerable cities, Marcus Titius, in the interest of Marc Antony, gave him battle, defeated him, took him prisoner, and basely put him to death, B. C. 35.

CORNELIUS CINNA, a grandson of Pompey. He conspired against Augustus, who pardoned him, and made him one of his most intimate friends. He was consul A. D. 9, and made Augustus his heir.

QUINTUS LIGARIUS, a Roman pro-consul in Africa, B. C. 49. Taking part with Pompey, he was forbid by Julius Cæsar to enter Rome; to obtain his pardon, Cicero made that admired oration in his defence, which has immortalized the memory of the client with that celebrated advocate.

L. CÆCILIUS METELLUS, a tribune in the civil wars of Julius Cæsar and Pompey. He favoured the cause of Pompey, and opposed Cæsar when he entered Rome with a victorious army. He refused to open the gates of Saturn's temple, in which were deposited great treasures, upon which they were

broke open by Cæsar, and Metellus retired, when threatened with death.

PETRONIUS, a renowned Roman senator. When governor of Egypt, he permitted Herod, king of the Jews, to purchase in Alexandria, a large quantity of corn for the supply of his subjects, who were afflicted with a severe famine. When Tiberius died, Caius Caligula, who succeeded him, took from Vitelsius the government of Syria, and gave it to Petronius, who discharged the duties of his office with dignity and honour. From his favouring the Jews, he ran the risk of losing the emperor's friendship and his own life; for when that prince gave orders to have his statue deposited in the temple of Jerusalem, Petronius, finding that the Jews would rather suffer death than see that sacred place profaned, was unwilling to have recourse to violent measures; and therefore preferred moderation to cruel means of enforcing obedience. In his voyage to Africa, of which country he had been appointed quæstor, the ship in which he sailed was taken by Scipio, who caused all the soldiers to be put to the sword, and promised to save the quæstor's life, provided he would renounce Cæsar's party. Petronius replied, that "Cæsar's officers were accustomed to grant life to others, and not to receive it;" and, at the same time, he stabbed himself with his own sword.

CAIUS CILNIUS MÆCENAS, the great friend and counsellor of Augustus, and the celebrated and liberal patron and protector of men of letters. He was descended from the kings of Etruria, but his immediate forefathers were only of the equestrian order. He is supposed to have been born at Rome, as his family lived there; but we have no notice of him previous to the death of Cæsar. B. C. 44, when Octavius Cæsar went to Rome, to take possession of his uncle's inheritance, Mæcenas became first publicly known. From that time he accompanied him through all his fortunes, and was his adviser upon all occasions, so that Pædo Albinovanus called him Cæsar's right hand. In B. C. 39, Mæcenas distinguished himself by his courage and military skill at the battle of Modena, as he did afterwards at Philippi. After this last battle, began his memorable friendship with Horace, who was a tribune in the army of Brutus, and was taken prisoner. Mæcenas recommended him to Augustus, who restored him his estate with no small additions. The league made at Brundusium, between Antony and Augustus, was negociated by Mæcenas on the part of the latter. In B. C. 32, when Augustus and Agrippa went to Sicily, to fight Sextus Pompey by sea, Mæcenas, who accompanied them, was sent back to appease some commotions at Rome. After the battle of Actium, he was placed over the military concerns of the empire. While Augustus was extinguishing the remains of the civil war in Asia and Egypt,

Mæcenas prevented the origin of a new one, by detecting a conspiracy to assassinate the emperor on his return to Rome, and putting to death young Lepidus the founder of it. The civil wars being ended, Augustus returned to Rome ; and from this time Mæcenas indulged himself, at vacant hours, in literary amusements, and the conversation of men of letters. His house was open to all the learned of his time, Virgil, Horace, Propertius, Varius, Fundarius, Fuscus Aristius, Plotius Tucca, Valgius, Asinius Pollio, and many others, whom it would be tedious to mention. All these dedicated their works, or part of them, to Mæcenas, and celebrated his praises ; and Plutarch says, even Augustus himself inscribed his commentaries to him and Agrippa. Mæcenas continued in Augustus's favour to the end of his life, but not without interruption, for the emperor broke through all the rules of friendship as well as morals, by forming an intrigue with Mæcenas's wife. Mæcenas died in the year, B. C. 8, but at what age is not known. He is often mentioned with respect by Pædo Albinovanus, a contemporary poet, whose elegy upon him is extant. He made Augustus his heir, and recommended his friend Horace to him. Mæcenas is said never to have enjoyed a good state of health in any part of his life; and many singularities are related of his bodily constitution. Though he was on the whole a virtuous character, yet it is agreed on all hands, that he was very luxurious and effeminate. But his name will ever be venerated by men of letters, on account of the disinterested patronage and support he gave to all the wits and learned men of his time, whence his name was become almost an appellative for a patron of learning and genius.

AUGUSTUS OCTAVIANUS CÆSAR, nephew of Julius Cæsar, the dictator, being the son of Accia his sister, by Octavius, a senator, and afterwards became emperor of Rome. He was born B. C. 63, during the consulship of Cicero. His uncle Julius Cæsar, adopted him, and left him the greatest part of his forture. When he was but twenty years of age, he was raised to the consularship. His youth and inexperience were ridiculed by his enemies, but his prudence and valour soon raised his consequence. He made war against his opponents on pretence of avenging the assassination of his uncle. He engaged in five civil wars with great success, viz. the wars of Mutina, Perusia, Philippi, Sicily, and Actium. The first and last of which were against M. Antony, and the second against L. Antony, brother of the triumvir; the third against Brutus and Cassius; and the fourth against Sextus Pompey, son of Pompey the Great. He united his forces with Antony's at the battle of Philippi ; and had he not been supported by the activity and bravery of his colleague, he would, doubtless, have been totally ruined in that engagement. In his triumvirate with

Antony and Lepidus, he obtained the western parts of the Roman empire; and, like his colleagues, to establish his power, proscribed his enemies and cut them off. The triumvirate lasted for ten years. He had given his sister Octavia in marriage to Antony, to make their alliance more lasting; but when Cleopatra had charmed this unfortunate man, Octavia was repudiated. Augustus immediately took up arms, professedly to revenge the wrongs of his sister; but, perhaps, chiefly to remove a rival, whose power and abilities he dreaded and envied. Both parties met at Actium to decide the fate of Rome. Antony was supported by all the power of the East, and Augustus by Italy. Cleopatra fled from the battle with sixty ships, and her flight ruined Antony, who followed her into Egypt. The conqueror soon after went into Egypt, besieged Alexandria, and honoured with a magnificent funeral his unfortunate colleague, and the celebrated queen, whom the fear of being led in the victor's triumph at Rome, had driven to commit suicide. After he had established peace all over the world, he shut the temple of Janus. He was twice determined to lay down the supreme power, immediately after the victory at Actium, and on account of his health; but his two faithful friends, Mecænas and Agrippa, dissuaded him, and contended, that if he did, he would leave it to be the prey of the most powerful, and expose himself to the greatest dangers. He died at Nola, in the seventy-sixth year of his age, after he had held the sovereign power for fifty-nine years. He was an active emperor, and consulted the good of the Romans. He visited all the provinces except Africa and Sardinia; and his consummate prudence and experience occasoined many salutary laws. He is, however, accused of licentiousness and adultery; but the fidelity of his friendship, and the many good qualities, which the poets whom he patronized have perhaps truly celebrated, made some, though in the eye of strict religion and true morality, but little, amends for his foibles. He distinguished himself by his learning; he was a complete master of the Greek language, and wrote some tragedies, besides the memoirs of his life, and other works, which are now lost. He married four times; but was unhappy in all these connections; and his only daughter, Julia, disgraced herself and her father by her debaucheries. He recommended at his death, his adopted son Tiberius, as his successor. He left his fortune partly to him and to Drusus, and made donations to the army and Roman people. The title of Augustus was conferred upon him by the senate after the battle of Actium. The high reputation of Augustus, and his long and eventful reign, have rendered him the theme of many writers, of whom the principal are Suetonius, Dioleassius, Velleius, Paterculus, and Tacitus. Various circumstances respecting him are finely recorded in the poems of Horace, whose

panegyric does not frequently pass the bounds of truth. In particular, his introduction to the first epistle of the second book is a sober and judicious summary of the emperor's characteristic merits:

> Cum tot sustineas et tanta negotia solus,
> Res Italas armis tuteris, moribus orues
> Legibus emendes; in publica commoda peccem,
> Si longo sermone morer tua tempora, Cæsar.

SCRIBONIA, the daughter of Scribonius, the second wife of Augustus, after he had divorced Claudia, and mother of the infamous Julia. She was divorced to make room for the worthless Livia. She had been twice married before she became Augustus's wife.

LIVIA, a celebrated Roman lady, daughter of Livius Drusus Calidianus, who joined the party of Brutus and Cassius, and killed herself after the battle of Philippi. She married Tiberius Nero, by whom she had two sons, Drusus and the emperor Tiberius. The attachment of her husband to the cause of Antony was the beginning of her greatness. Octavianus, afterwards the emperor Augustus, saw her as she fled from the danger with which he threatened her husband, and resolved to marry her, though she was then pregnant. He accordingly divorced his wife Scribonia, and with the approbation of the augurs he celebrated his nuptials with Livia. She, from this moment, enjoyed the entire confidence of the emperor, and was, in fact, the partner of his whole reign, enjoying a large share of his power and imperial dignity. She gained a complete ascendancy over the mind of Augustus by a constant obedience to his will; by never expressing a desire to dive into his secrets; and by affecting ignorance of his amours. Her children by Drusus were adopted as his own by the complying emperor; and that she might make the succession of her son Tiberius, Drusus being dead, more easy and undisputed, Livia has been accused of having secretly involved, in one common ruin, the heirs and nearest relations of Augustus. There are facts adduced, however, which seem to render the suspicions of her baseness and cruelty wholly without foundation. She has been charged with administering poison to her husband, which is rendered exceedingly improbable by the account we have of his last illness, and by the tenderness which he expressed for her in the last words he uttered. By his will she was instituted co-heiress with Tiberius, adopted as a daughter, and directed to assume the name of Julia Augusta. On his deification she became the priestess of the new god. Tiberius, whose elevation had been the object of her policy, disappointed her expectation of sharing with him the imperial power. He took pains indeed to subject her to various

mortifications; and at length there was an open rupture between them. She died in the year 29.

Tiberius neglected her funeral, and would not permit public or private honours to be paid to her memory. Tacitus has drawn her character, saying, that "in strictness of conduct she was not inferior to the Roman matrons of old, though her demeanour was freer than they would have approved; that she was an imperious mother, a compliant wife, and a match for her husband in art, and her son in dissimulation."

JULIA, the daughter of Augustus, was famous for her accomplishments, and infamous for her lewdness, for which her father banished her. She married, first, Metellus; second, Agrippa; and third Tiberius; who suffered her to perish for want. Her daughter, Julia, turned out as bad as her mother.

MARCUS VESPANIUS AGRIPPA, although of plebeian birth, was son-in-law to Augustus, and one of the most considerable generals among the Romans. Augustus's victory over Pompey and Marc Antony was owing to his counsel. He adorned the city with the Pantheon, baths, aqueducts, &c.

PUBLIUS SULPICIUS QUIRINUS, consul, was born in Lanuvium. Augustus advanced him on account of his services. After his consulship, he commanded an army in Cilicia, in order to subdue certain nations, called Homonadenses. He conquered them by starving them, for which he was honoured with a triumph. Augustus appointed him governor to Caius Cæsar his grandson. He married Æmilia Lepida, but he soon divorced her, and afterwards got her sent into banishment. He passed his old age in a sordid manner, in the midst of an immense estate, and died A. D. 25. He is undoubtedly the Cyrenius mentioned by St. Luke.

MARCUS CICERO, the son of Cicero, the celebrated orator, has frequently been cited among the most remarkable instances of the degeneration of the sons of illustrious men. His father educated him with the utmost care, sent him to study at Athens, under the particular tuition of Cratippus, and composed the excellent work "De Officiis," for his peculiar use. Nor does Marcus, from a Letter of his to Tiro, seem to have been insensible to the advantages of his situation; on the contrary, he expresses the highest esteem and affection for Cratippus. When Brutus came to Athens, he found young Cicero an enthusiast in favour of liberty, and such was his interest, that he gained over an entire legion to the party of the republic. Brutus took the youth into his army; and having entrusted him with the command of his light infantry in pursuit of Caius Antonius, brother of the triumvir, Cicero overtook and completely routed that commander. He returned to Rome with the rest of the proscribed, after Cneius Pompey's peace with the triumvirs. Augustus, according to Plutarch, made him his col-

league in the consulate, at the time of his war with Antony, and it was under his auspices that the senate took down Antony's statues, and defaced all the monuments to his honour. Marcus Cicero's name does not appear in the consular fasti, so that he must only have been *suffectus*. In character he is said to have been brutal, debauched, extremely addicted to drinking, and without taste or capacity for literature. Yet, from what is above related, he seems not to have been void of qualities fitted for active life.

CASSIUS CHÆREA, a captain in the legions, which mutinied in Germany, a little before the death of Augustus. Upon that occasion, he made his way, sword in hand, through the soldiers, who abused their captains. He afterwards entered into the service of Caligula. He did not execute Caligula's severe orders without repugnancy. The compassion, which he had for the poor people, was the reason that he did not gather the money of the tributes and imposts, with all the forwardness that the emperor required; for he had a commission for it. This humanity passing for want of courage with Caligula, that cruel tyrant insulted and reproached his captain of the guards insufferably. Provoked by this treatment, he formed the plan of a conspiracy; he managed the plot so well, that it was executed by the death of Caligula. After this execution he fled to the house of Germanicus, and, hearing that the senate was pleased with his conduct, he showed himself publicly. One of the consuls made a long speech on liberty, and concluded, that the conspirators, and chiefly Chærea, ought to be raised to the greatest honours. Chærea went to ask the word from the consuls; they gave him the word liberty; he brought it to the cohorts, who obeyed the senate; and, as he was in favour with that party, he sent a tribune, whose name was Lupus, to kill Cæsonia, the wife of Caligula, with their daughters. In the meantime, Claudius was saluted emperor in the camp of the prætorian cohorts, and the senate was forced to approve this election. The new emperor did not fail to cause Chærea to be punished, who suffered death with great constancy.

FANNIUS, a person who killed himself when apprehended in a conspiracy against Augustus.

PROCULEIUS, a Roman knight, very intimate with Augustus. He is celebrated for his humanity and paternal kindness to his brothers, Murena and Scipio, with whom he divided his possessions, after they had forfeited their estates, and incurred the displeasure of Augustus for siding with young Pompey. He was sent by Augustus to Cleopatra, to endeavour to bring her alive into his presence, but to no purpose. He destroyed himself when labouring under a severe disease.

CNEIUS CALPURNIUS PISO, was consul in the reign

of Augustus, and governor of Syria under Tiberius, whose confidant he was. It is said, that by the order of this emperor, he caused Germanicus to be poisoned. Being accused of that crime, and seeing himself abandoned by every body, he laid violent hands on himself, A. D. 20. He was a man of insupportable pride and excessive violence. Of this many instances are recorded, but the following is the most extraordinary and horrible. Having ordered a soldier to be executed, because he had gone out of the camp with another soldier, and returned without him; the other soldier presented himself to the centurion, who, finding he was not murdered, stopped the execution, and all three went to Piso, amidst the joyful applause of the whole army, whereupon Piso put a stop to their joy, by ordering all three to be put to death.

PLANCINA, a woman celebrated for her intrigues and her crimes, who married Piso, and was accused with him of having murdered Germanicus, in the reign of Tiberius. She was acquitted, either by means of the empress Livia, or on account of the partiality of the emperor for her person. She had long supported the spirits of her husband during his confinement, but when she saw herself freed from the accusation, she totally abandoned him to his fate. Subservient in every thing to the will of Livia, she, at her instigation, became guilty of the greatest crimes, to injure the character of Agrippina. After the death of Agrippina, Plancina was accused of the most atrocious deeds, and as she knew that she could not elude justice, she put herself to death, A. D. 33.

HORTENSIA, a Roman lady, daughter of Hortensius the orator, of great wit and eloquence, as a speech preserved by Appian demonstrates; which, for elegance of language, and justness of thought, would have done honour to a Cicero or Demosthenes. What gave occasion to it was, that the triumvirs of Rome wanted a large sum of money for carrying on a war; and having met with difficulties in raising it, they drew up a list of fourteen hundred of the richest of the ladies, intending to tax them. Those ladies, after having in vain tried every method to evade so great an innovation, at last chose Hortensia for their speaker, and went along with her to the market-place, where she addressed the triumvirs, while they were administering justice, in the following words: "The unhappy women you see here imploring your justice and bounty, would never have presumed to appear in this place, had they not first made use of all other means their natural modesty could suggest. Though our appearing here may seem contrary to the rules prescribed to our sex, which we have hitherto strictly observed, yet the loss of our fathers, children, brothers, and husbands, may sufficiently excuse us, especially when their unhappy deaths are made a pretence for our further mis-

fortunes. You plead that they had offended and provoked you; but what injury have we women done, that we must be impoverished? If we are blameable as the men, why not proscribe us also? Have we declared you enemies to your country? Have we suborned your soldiers, raised troops against you, or opposed you in the pursuits of those honours and offices which you claim? We pretend not to govern the republic, nor is it our ambition which has drawn our present misfortunes on our heads; empires, dignities, and honours, are not for us; why should we, then, contribute to a war in which we have no manner of interest? It is true, indeed, that in the Carthaginian war, our mothers assisted the republic, which was at that time, reduced to the utmost distress; but neither their houses, their lands, nor their moveables were sold for that service; some rings, and a few jewels, furnished the supply. Nor was it constraint or violence that forced those from them; what they contributed was the voluntary offering of generosity. What danger at present threatens Rome? If the Gauls or Parthians were encamped on the banks of the Tiber or the Anio, you should find us not less zealous in the defence of our country, than our mothers were before us; but it becomes not us, and we are resolved that we will not be any way concerned in a civil war. Neither Marius, nor Cæsar, nor Pompey, ever thought of obliging us to take part in the domestic troubles which their ambition had raised; nay, nor did ever Sylla himself, who first set up tyranny in Rome; and yet you assume the glorious title of reformers of the state, a title which will turn to your eternal infamy, if, without the least regard to the laws of equity, you persist in your wicked resolution of plundering those of their lives and fortunes who have given you no just cause of offence."

Struck with the justness of her speech, and offended at its boldness, the triumvirs ordered the women to be driven away; but the populace growing tumultuous, they were afraid of an insurrection, and reduced the list of those who should be taxed to four hundred.

CLAUDIUS NERO TIBERIUS, a. Roman emperor, after the death of Augustus, descended from the family of the Claudii. In his early years he commanded popularity by entertaining the populace with magnificent shows and fights of gladiators, and he gained some applause in the funeral oration which he pronounced over his father, though only nine years old. His first appearance in the Roman armies was under Augustus, in the war against the Cantabri, and afterwards in the capacity of general, he obtained victories in different parts of the empire, and was rewarded with a triumph. Yet, in the midst of his glory, Tiberius fell under the displeasure of Augustus, and retired to Rhodes, where he continued for seven

years as an exile, till, by the influence of his mother Livia with the emperor, he was recalled. His return to Rome was the more glorious; he had the command of the Roman armies in Illyricum, Pannonia, and Dalmatia, and seemed to divide the sovereign power with Augustus. At the death of this celebrated emperor, Tiberius, who had been adopted, assumed the reins of government; and while with dissimulation and affected modesty he wished to decline the dangerous office, he found time to try the fidelity of his friends, and to make the greatest part of the Romans believe that he was invested with the purple, not from his own choice, but by the recommendation of Augustus, and the urgent entreaties of the Roman senate. The beginning of his reign seemed to promise tranquillity to the world; Tiberius was a watchful guardian of the public peace, he was the friend of justice, and never assumed the sounding titles which must disgust a free nation, but he was satisfied to say of himself, that he was the master of his slaves, the general of his soldiers, and the father of the citizens of Rome. That seeming moderation, however, which was but the fruit of the deepest policy, soon disappeared, and Tiberius was viewed in his real character. His ingratitude to his mother Livia, to whose intrigues he was indebted for the purple, his cruelty to his wife Julia, and his tyrannical oppression and murder of many Roman senators, rendered him odious to the people, and suspected even by his favourites. The armies mutinied in Pannonia and Germany, but the tumults were silenced by the prudence of the generals, and the fidelity of the officers, and the factious demagogues were abandoned to their condign punishment. This acted as a check upon Tiberius in Rome; he knew from thence, as his successors experienced, that his power was precarious, and his very existence in perpetual danger. He continued, as he had begun, to pay the greatest deference to the senate, all libels against him he disregarded; and observed, that in a free city, the thoughts and the tongues of every man should be free. The taxes were gradually lessened, and luxury restrained by the salutary regulations, as well as by the prevailing example and frugality of the emperor. While Rome exhibited a scene of peace and public tranquillity, the barbarians were severally defeated on the borders of the empire, and Tiberius gained new honours, by the activity and valour of Germanicus and his other faithful lieutenants. Yet the triumphs of Germanicus were beheld with jealousy. Tiberius dreaded his power, he was envious of his popularity, and the death of that celebrated general in Antioch was, as some suppose, accelerated by poison, and the secret resentment of the emperor. Not only his relations and friends, but the great and opulent were sacrificed to his ambition, cruelty and avarice; and there was scarcely in Rome one single family that did not reproach

Tiberius for the loss of a brother, a father, or a husband. He at last retired to the island of Capreæ, on the coast of Campania, where he buried himself in unlawful pleasures. The care of the empire was entrusted to favourites, among whom Sejanus for a while shone with uncommon splendour. In his solitary retreat the emperor proposed rewards to such that invented new pleasures, or could produce luxuries. He forgot his age as well as his dignity, and disgraced himself by the most unnatural vices and enormous indulgences, which can draw a blush, even upon the countenance of the most debauched and abandoned. While the emperor was lost to himself and the world, the provinces were harassed on every side by the barbarians, and Tiberius found himself insulted by those enemies whom hitherto he had seen fall prostrate at his feet with every mark of submissive adulation. At last grown weak and helpless through infirmities, he thought of his approaching dissolution; and as he well knew that Rome could not exist without a head, he nominated as his successor, Caius Caligula. Many might inquire, why a youth naturally so vicious and abandoned as Caius, was chosen to be the master of an extensive empire; but Tiberius wished his own cruelties to be forgotten in the barbarities which might be displayed in the reign of his successor, whose natural propensities he had well defined, in saying of Caligula that he bred a serpent for the Roman people, and a Phaeton for the rest of the empire. Tiberius died at Misenum March 16, A. D. 37, in the seventy-eighth year of his age, after a reign of twenty-two years, six months, and twenty-six days. Caligula was accused of having hastened his end by suffocating him. The joy was universal when his death was known; and the people of Rome, in the midst of sorrow, had a moment to rejoice, heedless of the calamities which awaited them in the succeeding reigns. The body of Tiberius was conveyed to Rome, and burnt with great solemnity. A funeral oration was pronounced by Caligula, who seemed to forget his benefactor while he expatiated on the praises of Augustus, Germanicus, and his own. The character of Tiberius has been examined with particular attention by historians, and his reign is the subject of the most perfect and elegant of all the compositions of Tacitus. When a private man, Tiberius was universally esteemed; when he had no superior, he was proud, arrogant, jealous, and revengeful. If he found his military operations conducted by a warlike general, he affected moderation and virtue; but when he got rid of the powerful influence of a favourite, he was tyrannical and dissolute. If, as some observe, he had lived in the times of the Roman republic, he might have been as conspicuous as his great ancestors; but the sovereign power, lodged in his hands, rendered him vicious and oppressive. Yet, though he encouraged informers and favoured flattery, he

blushed at the mean servilities of the senate, and derided the adulation of his courtiers, who approached him, he said, as if they approached a savage elephant. He was a patron of learning; he was an eloquent and ready speaker, and dedicated some part of his time to study. He wrote a lyric poem, entitled, A Complaint on the Death of Julius Cæsar, as also some Greek pieces in imitation of some of his favourite authors. He avoided all improper expressions; and all foreign words he wished totally to banish from the Latin tongue. As instances of his humanity, it has been recorded that he was uncommonly liberal to the people of Asia Minor, whose habitations had been destroyed by a violent earthquake, A. D. 17. One of his officers wished him to increase the taxes, no, said Tiberius, *a good shepherd must shear, not slay his sheep.* The senators wished to call the month of November, in which he was born, by his name, in imitation of Julius Cæsar and Augustus, in the months of July and August; but this he refused, saying, *what will you do, conscript fathers, if you have thirteen Cæsars?* Like the rest of the emperors, he received divine honours after death, and even during his life. It has been wittily observed by Seneca, that he never was intoxicated but once all his life, for he continued in a perpetual state of intoxication from the time he gave himself to drinking till the last moment of his life.

VIPSANIA, a daughter of M. Agrippa, mother of Drusus. She was the only one of Agrippa's daughters, who died a natural death. She was married to Tiberius when a private man, and when she had been repudiated, she married Asinius Gallus.

NERO CLAUDIUS DRUSUS, son of Tiberius Nero, by Livia, and brother of the emperor Tiberius, was distinguished, on many occasions, for his courage and talents in public employments. His conduct against the Rhetians, a fierce people, inhabiting the country of the modern Grisons, over whom he obtained a complete victory, is celebrated by Horace in the fourth ode, of the fourth book. This was about the year, B. C. 15; and in two years afterwards, Augustus, who was his patron, committed to him the charge of stopping the incursions of the Germans into Gaul. In this, and in various other instances, he evinced the characteristics of courage, and of the highest military prudence and skill; till, at length, his successes were so brilliant and important, that his army, on the field of battle, saluted him imperator. On his return to Rome he obtained the honour of a triumph, and in the following year, B. C. 9, he was raised to the consulate. Foreign war called him again to Germany; he crossed the Rhine and the Weser, and made some ineffectual attempts to pass the Elbe. Here he erected trophies to attest his con-

quests, and then began to march homewards; a fall from his horse, however, impeded his progress; and a fever, the consequence of the accident, put an end to his life, in the thirtieth year of his age. Though cut off in the prime of life, and even in the ardour of youth, he had lived sufficiently long to establish a high reputation as a soldier, and magistrate. His public and private character exhibited the strongest marks of honour and integrity. He was lamented by the army and the people, and all classes of the citizens rendered him every token of homage and respect. He left three children; viz., the celebrated Germanicus; Claudius, who was afterwards emperor; and Livilla.

ANTONIA, a daughter of Marc Antony and Octavia, was equally virtuous, but equally unfortunate with her mother. While young, she was married to Drusus, brother of Tiberius, who died on his return to receive a triumph for his victories in Germany. Disconsolate at her loss, Antonia would never enter into a second marriage, but devoted herself to the education of her three children, The death of her son Germanicus, from the jealousy of Tiberius, and the ill conduct of her younger son Claudius, and her daughter Livilla, were sources of new miseries to this most excellent woman. She died in the reign of her grandson, the infamous Caligula.

MACRO, a favourite of the emperor Tiberius, celebrated for his intrigues, perfidy, and cruelty. He destroyed Sejanus, and raised himself upon the ruins of that unfortunate favourite. He was accessary to the murder of Tiberius, and conciliated the good opinion of Caligula, by prostituting to him his own wife called Ennia. He soon after became unpopular, and was obliged by Caligula to kill himself together with his wife. A. D. 38.

CAIUS LUTORIUS PRISCUS, a Roman knight, was punished with death, for an offence that can hardly be thought capital. After having received a good reward from Tiberius, for a poem he had made upon the death of Germanicus, he was accused of having composed another, on the death of Drusus, while this prince was sick; and it was affirmed, that he kept this poem ready to be produced, with hopes of a greater recompense, in case Drusus should die. The prince's recovery should have obliged this poet to suppress his work, but he could not deny himself the glory of it. He read it to some ladies; all of whom, except one, durst not deny the fact. All his judges, except two, condemned him to death. Tiberius, who was then absent, practised his usual artifices, when he understood that the sentence was executed, and made some regulations for the time to come.

CÆSAR DRUSUS, son of the emperor Tiberius and Vipsania. He was introduced by Augustus to offices in the state

at an early age, and at the time of the death of that emperor, he was nominated to the consulship. In the first year of his father's reign, viz. A. D. 14, he was sent out to appease a sedition, which had broken out in the legions in Pannonia, in which, he happily succeeded. In the year seventeen, he was sent to command in Illyricum, in order to keep that province free from war, which was then raging in Germany. For his prudent and successful services, he had the honour of an oration on his return. He was elected consul, the second time, in the year twenty-one, and during the absence of the emperor, in Campania, he fulfilled, alone, the duties of the office to the entire satisfaction of the public. In the following year the tribunitial authority was conferred upon him, for which he returned thanks by letter, instead of presenting himself in due form before the senate, which was regarded in the light of an insult. Drusus, however, felt his importance in the state, and could not brook a rival, which led him to dread the growing influence of Sejanus, and to take every opportunity of treating him with indignity. Sejanus was too aspiring and ambitious to submit even to the prince, and determined to destroy him. For this purpose, he insinuated himself into the favour of Livilla, the wife of Drusus, and, at length, seduced her affections, and contrived, by her means, to administer poison to her own husband, the foe of her infamous gallant. In early life Drusus was supposed to betray a cruel disposition, by some feats at the gladiatorian games; he was also, in some degree, addicted to wine, and in other instances, he gave tokens of a haughty and violent character. It must, however, be mentioned to his credit, that, while the court was divided between him and his cousin Germanicus, the two princes remained in perfect union, and almost indifferent as to the final decision.

ÆLIUS SEJANUS, a native of Vulsinum, in Tuscany, who distinguished himself in the court of Tiberius. His father was Seius Strabo, a Roman knight, commander of the prætorian guards. His mother was descended from the Junian family. Sejanus first gained the favour of Caius Cæsar, the grandson of Augustus, but afterward attached himself to the interest and views of Tiberius, who then sat on the imperial throne. The emperor, who was naturally suspicious of every other person, was free and open with Sejanus; and while he distrusted others, he communicated his greatest secrets to this fawning favourite. Sejanus improved this confidence; and when he had found that he possessed the esteem of Tiberius, he next endeavoured to become the favourite of the soldiers, and the darling of the senate. As commander of the prætorian guards, he became the second man in Rome; and, by appointing his own adherents to places of trust and honour, all the officers and centurions became devoted to his interest.

Yet, however successful with the best and noblest families of the empire, Sejanus had to combat many in the house of the emperor; but these seeming obstacles were soon removed. All the children and grandchildren of Tiberius were sacrificed to the ambition of this favourite, under various pretences. Livilla, the wife of Drusus, the emperor's son, was corrupted by Sejanus; and this monster, assisting his adulterer in the murder of her husband, consented to marry him, when Drusus was poisoned. But the marriage was strongly opposed by Tiberius. When Sejanus could not gain the consent of the emperor, he persuaded him to retire to solitude from the troubles of government. Tiberius, naturally fond of ease, retired to Campania, leaving Sejanus at the head of the empire. This was highly gratifying to the favourite. He called together his friends and followers; paid his court to the disaffected; held forth rewards and promises; and, having increased his partizans, resolved to seize the sovereign power. A powerful league was rapidly formed, and great numbers of all descriptions, senators, as well as military men, entered into the plot. Among these, Satrius Secundus was the confidential friend and prime agent of Sejanus. But he resolved to betray the secret to Tiberius. For this purpose he addressed himself to Antonia, the daughter of Marc Antony, the widow of Drusus, and the mother of Germanicus. When this illustrious woman, who was honoured by the court, and revered by the people, heard the particulars, she sent immediate information to the emperor. Tiberius was astonished, but not dismayed; the danger pressed, the time called for vigorous and decisive measures. He sent Macro to Rome, with a commission to take command of the prætorian guards. In the morning on the fifteenth day before the kalends of November, a report was spread that the emperor intended to associate Sejanus with himself in the tribunitian power. The senate was summoned to meet in the temple of Apollo, near the imperial palace. Sejanus attended. A party of the prætorians followed him. Macro met him in the vestibule of the temple, and with all demonstrations of profound respect, said, "Be not surprised, that you have no letter from the prince; it is his pleasure to declare you his colleague, in the tribunitian power; I am going to deliver the emperor's orders." Sejanus, flushed with his new dignity, entered the senate house; Macro followed him. As soon as the consuls arrived, he delivered the letter from Tiberius, and immediately went forth to the prætorian guards. He informed them, that by order of the prince, a large donative was to be distributed among the soldiers; adding, that by a new commission he himself was appointed their commander; and, if they followed him to the camp, they would there receive the promised bounty. The prætorian guards followed, and Macro immediately surrounded

the senate house, with a body of the city cohorts. Tiberius's letter to the consuls was confused, obscure and tedious, only glancing at Sejanus; till at last the language of invective left no room for doubt. Sejanus sat benumbed, senseless, and stupid with astonishment. His flatterers, who had just congratulated him on his new dignity, deserted him on every side. He was commanded by the consul to rise and follow him, and being loaded with irons, was conducted to prison. His downfall filled the city with exultation. The populace rejoiced at his sad catastrophe, and followed in crowds, pouring forth a torrent of abuse. They reviled him for his acts of cruelty, and dashed his statues to pieces. He was doomed by Tiberius to suffer death, and was strangled in prison. His body was dragged to the Gemoniæ, and, after every species of insult from the populace for three days, was thrown into the Tiber. Such was the end of this unprincipled monster. He fell a terrible example to all, who endeavour by their vices to rise above their fellow citizens.

CÆSAR GERMANICUS, grand nephew of Augustus, nephew of Tiberius, and grandson of Livia. When Augustus adopted Tiberius, he obliged him to adopt Germanicus, who thus, according to the Roman law, stood in the filial relation to them both. Germanicus married Agrippina, grand-daughter of Augustus, a lady not more illustrious for her rank than for her virtues; and he himself grew up in the general affection of the public, on account of the excellence of his temper, and the mildness of his disposition, and was denominated the "delight of the Roman people." Germanicus was very learned and eloquent, and at an early age he became illustrious in warfare, and was raised to the most important offices of the state. When Augustus died, he was engaged in a war in Germany, and the affection of the soldiers unanimously saluted him emperor. He refused the honour, and then appeased the tumult which his indifference to the rank had occasioned. He continued his exploits in Germany, and defeated the celebrated Arminius, and upon his return was rewarded with a triumph. The Germans fought with the greatest bravery, but were at length obliged to yield to superior discipline and generalship. The concluding battle was attended with great slaughter to the Germans, and gave the Roman commander occasion to raise a trophy with this inscription: "The nations between the Rhine and the Elbe subdued by the army of Tiberius Cæsar." But this subjugation was only a temporary cessation of the contest; and, upon the disaster experienced by the Romans from the elements, the Germans renewed their attack, which afforded Germanicus an opportunity of acquiring new laurels, and he expected to have made an entire conquest of Germany; but the emperor, jealous of his successes, recalled him, with many compliments upon his past con-

duct, and the prospect of a second consulate. On his return he was honoured with another triumph, which was celebrated with extraordinary magnificence. That part of the spectacle which was most affecting to the Roman people, was the chariot of the victor, filled with his three sons and two daughters. Germanicus was soon sent into the East to quell some disturbances there. The powers entrusted to him on this occasion were very extensive, but the suspicious Tiberius had placed Piso as a spy and check on the illustrious general. Germanicus entered upon his second consulship, having the emperor for his colleague; he visited Athens, and was received in that city with all the adulation usually practised by the inhabitants. He then sailed to Eubœa and Lesbos; thence he touched upon Thrace, and crossing into Asia, viewed the ruins of Troy, and consulted the oracle at Colophon. Piso hastily followed him, and after terrifying the Athenians with a severe harangue, and throwing out insinuations against Germanicus, embarked for Rhodes, where he would have perished, had he not been saved by the humanity of the prince, whom he overtook there. Germanicus now proceeded to execute his commission. He placed the crown on the head of Zeno, son of the king of Pontus, an ally of the Romans. He then reduced Cappadocia and other places to the state of Roman provinces; and in the ensuing year he made a progress into Egypt, and viewed every thing that was deserving of notice in the country, at the same time opening the public granaries to the people, who were suffering under a scarcity. Upon his return from Egypt to Syria, he found that Piso had abrogated every regulation which he had established among the legions and in the cities; and his indignation at this behaviour widened the breach between them. At this time Germanicus was attacked with a disease which afterwards proved fatal, and which was imputed to the effects of poison; but some of our best historians having impartially examined the collateral facts, do not think the evidence sufficient to justify the assertion. Germanicus himself had no doubt that he was the victim of the malignity of Piso, and, in his last moments, conjured his friends to prosecute with the utmost rigour the authors of his death. He died at Epidaphne, near Antioch, in the year 19, in the thirty-fourth year of his age. His death was the subject of universal lamentation at Rome. Every other concern was forgotten, and the people, without waiting for an order from the magistrates, forsook the forum, shut up their houses, and assumed every token of universal sorrow. A profusion of honours was decreed to his memory, and even foreign princes and nations joined their testimonies of esteem and respect. He had been highly esteemed not only for his military accomplishments, but also for his learning, humanity, and extensive benevolence. In the midst of war he devoted some moments to study; and he favoured the world

with two Greek comedies, some epigrams, and a translation of Aratus in Latin verse.

AGRIPPINA, a Roman lady, daughter of Vipsanius Agrippa, and of Julia, daughter of Augustus, famous for her pride, ambition, courage, and, above all, for her fidelity and love to her husband Germanicus. Formed to be the wife of a hero, Agrippina accompanied him wherever he went, shared his dangers and his toils. She was seen often at the head of armies, appeasing the seditious, encouraging the soldiers, and filling all the offices of the most able general. Germanicus dying in Spain, Agrippina, having shown her tenderness by her tears, attacked Piso, who was suspected of having poisoned him, forced him to destroy himself, and returned to Rome, bearing the ashes of her husband in a sepulchral urn. Tiberius, who had been jealous of the glory of Germanicus, was pained by the high reputation of his widow, and banished her to the island of Pandatiere. Always proud, even in the bosom of misfortune, she reproached him to his face, with his injustice and cruelties. This tyrant commanded a centurion to strike the daughter of Augustus, which was done with such violence, that she lost one of her eyes. Reduced to despair by this outrage, she abstained from food, and died in the fifth year of her exile, A. D. 33. The rage of Tiberius was not appeased by the death of Agrippina; he persecuted her even in her children, and ordered the day of her birth to be numbered amidst the unhappy ones.

PLANCUS MUNATIUS, a consul, sent to the rebellious army of Germanicus. He was almost killed by the incensed soldiery, who suspected that it was through him that they had not all been pardoned and indemnified by a decree of the senate. Calpurnius rescued him from their fury.

DRUSUS, a son of Germanicus and Agrippina, who enjoyed offices of the greatest trust under Tiberius. His enemy Sejanus, however, effected his ruin by his insinuations. Drusus was confined by Tiberius, and deprived of all aliment. He was found dead nine days after his confinement, A. D. 33.

JULIA AGRIPPINA, daughter of Germanicus and Agrippina, was placed under the care of her grandmother Antonia, after her parents' death, who endeavoured to establish and improve those virtuous principles which her amiable mother had instilled into her infant mind. Nature and fortune seemed to have been peculiarly favourable to this young princess; illustrious in birth, distinguished in beauty, blest with vigour of talents, and superiority of sense, she appeared calculated to adorn that elevated station which it was her destiny to fill; but in vain was she taught to admire the loveliness of virtue, for all that period of life when candour is most conspicuous, Agrippina was an adept in hypocrisy, dissimulation, and art. Caligula, the brother of Agrippina, was one of the most dissipated

characters that existed in those licentious times, and instead of becoming the guardian of Agrippina's virtue, he initiated her into every species of vice. The Emperor Tiberius, who was believed to have been accessary to the death of Germanicus, affecting to court popularity, undertook the guardianship of his child, and gave her in marriage to Demetrius Ænobarbus, a man who disgraced his nobility, by licentiousness and crimes. Nero, the tyrant, was the fruit of this marriage; but soon afterwards Agrippina was accused of infidelity to her lord; for it was proved that she had carried on a criminal intercourse with her cousin Lepidus; and Caligula, who had ascended the throne of Tiberius, ordered him to be put to death. Agrippina was also condemned to do public penance, and was banished to the island of Pontia, under pretence of having conspired against the state; but upon the death of Caligula, she was recalled by her uncle Claudius; who had been appointed successor to the crown. The designing Agrippina, delighted with this proof of her uncle's kindness, resolved to make an attack upon his heart; for the gratification of being placed at the head of the Roman empire, reconciled her to the union with a man to whom she was so nearly allied. Claudius, however, rejected the indirect overtures which were made him, and Agrippina then practised her artifices upon Crispus Passienus, a man far advanced in life, whose popularity was great, and whose fortune was an object to any woman who made wealth the first object of her wishes. Passienus, attracted by the allurements of the princess, married her, and died soon afterwards, in a manner that gave rise to many suspicions. By this circumstance, she came into the possession of immense property, which enabled her to prosecute with success her former designs. The emperor's attendants were induced to favour her wishes by the irresistible influence of gold; and by their persuasions, Claudius at length consented to raise Agrippina to the imperial throne. Agrippina maintained, in the station to which by refined artifice she had raised herself, an authority of the most despotic kind; while the weak emperor was left only the shadow of regal consequence; for through her hands every favour, and every preferment, passed. Regardless of birth or merit, she bestowed upon her flatterers the most important offices in the state; and so complete was the dominion which she had acquired over Claudius, that he actually made Nero a sharer in the throne, to the extinction of his own son Britannicus, a prince of distinguished merit and worth. After a succession of plans, too iniquitous to enumerate, Agrippina at length resolved to execute one, which had long occupied her mind; and this was, to destroy the life of the emperor, and to raise Nero, her son, to the throne. This horrid design she found the means of executing; poison was administered in mushrooms, and Nero was proclaimed her successor, though Britannicus

was lawful heir to the throne. Though the aggrandisement of her son had been the first object with Agrippina, yet both gratitude and affection were strangers to his heart; and he openly accused her of the crimes which she had committed, without reflecting that in endeavouring to advance his honours many of them had been performed. To the stings of ingratitude were added the distresses of degradation; for this unnatural son deprived her of those pageantries which belong to the great; her guards were dismissed, and she was compelled to quit her palace, and reside in the suburbs of the city, without grandeur or state. Her monster of a son, Nero, had formed many plans for the destruction of the author of his existence, whom he imagined was raising a party to deprive him of the throne; but at length, after devising various measures, it was suggested to him that by constructing a vessel with a false bottom, she could, by a little contrivance, without difficulty, be drowned. To prevent the possibility of suspicion falling upon this parricide, overtures for a reconciliation with his mother were made; and after expressing the utmost contrition for his past conduct, he treated her with every mark of filial esteem. As the gardens and baths at Baiæ were then open for public reception, Nero persuaded Agrippina to accompany him there, and a most splendid vessel was constructed, under the direction of Anicetus, for the purpose of depriving the empress of her life. The vessel, by design, touched at Antium, when Nero formed an excuse for pursuing his way by land, and taking an affectionate leave of his mother, he recommended her to Anicetus's care. A Roman lady, of the name of Aceronia, was the only female attendant who accompanied the queen, and as soon as the vessel had cleared the shore, Anicetus withdrew the bolts; the flooring gave way, consternation followed, and the greater part of the crew were precipitated into the stream. Aceronia loudly called upon the sailors for assistance, who mistaking her for Agrippina, knocked out her brains with their oars; Anicetus got to land, whilst the being whose destruction he had meditated, was taken up with scarcely any injury, by some boatmen who had observed the disaster, and went to offer aid. Agrippina was convinced that the vessel had not sunk from accident, and justly attributed it to the artifice of her son. She disguised her suspicions, and sent a messenger to inform him that she had escaped with her life. He heard the intelligence with rage and mortification; but upon Anicetus assuring him he would complete the task he had begun, he embraced him with marks of the liveliest affection, declaring he should consider even the empire as a gift from his hands. Attended by a party of assassins, Anicetus immediately went to the empress, and forced himself into her presence, by pretending he came with an embassy from her son. When her attendants beheld the sanguinary band enter, they deserted the

unfortunate Agrippina, determining to preserve their own safety by flight. "If you come commissioned by your master to enquire after my health," said the empress, too justly foreboding the nature of their designs, "tell him I am recovering; but if you harbour any evil against me, you are not the agents of my son, for he is incapable of being a parricide." The inhuman wretches instantly surrounded the couch upon which she was reclining, and one, even whilst she was speaking, gave her a blow upon the head; "strike here," exclaimed Agrippina, presenting her body to them, "for this womb has given a monster birth." The fatal tragedy was soon completed, and the detestable parricide heard the account of his mother's death with emotions of delight. In perusing the life of Agrippina, the undutiful conduct of her son seems a just punishment of her crimes; yet it is impossible not to sympathize with the sufferings she must have experienced at having given birth to a being who was capable of every vice. In the catalogue of human crimes, none appear more atrocious than that of filial disrepect; but it is not in the power of language to convey the horror which is excited by the very idea of a son planning the death of a parent. For the aggrandisement of her son, Agrippina had sacrificed both probity and principle; the death of Claudius had paved his passage to the throne; Britannicus was excluded from his lawful inheritance; yet the monster, for whom she had been guilty of such iniquities, raised his hand against her life.

TACFARINAS, a Numidian, who, after serving some time in the Roman legions, became a general in his own country, and commanded an army against its conquerors in the reign of Tiberius. In the course of this war, he repeatedly defeated Tiberius's generals. Tacfarinas was at last killed in battle, after performing heroic deeds of valour.

APICUS, a celebrated glutton, who lived under Tiberius, spent immense sums on his appetite, and invented divers sorts of cakes, which bore his name. He kept, as it were, a school of gluttony at Rome. After having spent two millions and a half in entertainments, finding himself very much in debt, he examined into the state of his affairs; and seeing that he had but two hundred and fifty thousand livres remaining, he poisoned himself, out of apprehension of starving with such a sum!

PAULINA, a Roman lady, wife of Saturninus, governor of Syria, in the reign of the emperor Tiberius. Her conjugal peace was disturbed, and violence was offered to her virtue, by a young man named Mundus, who fell in love with her, and had caused her to come to the temple of Isis by means of the priests of that goddess, who declared that Anubis wished to communicate to her something of moment. Saturninus complained to the emperor of the violence which had been offered to his wife; and the temple of Isis was overturned, and Mundus banished, &c.

CNEIUS CORNELIUS LENTULUS, surnamed Gætulicus, was consul A. D. 26, and was also a man of letters. He wrote a history mentioned by Suetonius, and Martial says he was a poet; but his works are lost. He was put to death by Tiberius, who was jealous of his popularity.

NERVA COCCEIUS, a friend of Horace and Mecænas, and grand-father to the emperor Nerva. He was one of those who settled the disputes between Augustus and Antony. He afterwards accompanied Tiberius in his retreat in Campania, and starved himself to death.

ATEIUS CAPITO, a celebrated civilian, who adorned the age of Augustus, and was distinguished by the favour of his sovereign. He was an opponent of Antistius Labeo, who was more illustrious by his contempt of that favour, and his stern, though harmless opposition to the tyrant of Rome. Their legal studies were influenced by the various colours of their tempers and principles. Labeo was attached to the form of the old republic; his rival embraced the more profitable substance of the rising monarchy. Capito, with the tame and submissive disposition of a courtier, seldom presumed to deviate from the sentiments, or at least from the words of his predecessors; while the bold republican pursued his independent ideas without fear of paradox or innovation. Labeo decided according to the letter of the law the same questions which his indulgent competitor resolved with a latitude of equity more suitable to the common sense and feelings of mankind. This opposition of sentiments was propagated in the writings and lessons of the two founders; and the schools of Capito and Labeo maintained their inveterate conflict from the age of Augustus to that of Adrian. The two sects derived their appellations from Sabinus and Proculius, their most celebrated teachers.

PHILOSOPHY.

ANDRONICUS of Rhodes, a peripatetic philosopher, who flourished B. C. 63, to whom we are indebted for restoring and publishing the works of Aristotle, in the time of Sylla. He also wrote commentaries on some of that philosopher's works.

POSIDONIUS, a celebrated Grecian philosopher of the Stoic sect, who flourished about fifty or sixty years before Christ, was a native of Apaucea, in Syria. He taught philosophy at Rhodes, with so much reputation that Pompey, on his return towards Rome, after the successful termination of the war against Mithridates, came thither with the design of attending his lectures. "When he came to the house," says the historian, "he forbade his lictor to knock at the door, but by ordering him to lower the fasces at the gate of Posidonius,

this mighty conqueror of the eastern and western world paid a respectful homage to philosophy." Posidonius being confined with a severe attack of the gout, Pompey visited him in his chamber, and expressed his regret that the philosopher's situation would deprive him of the pleasure of hearing his discourses. Upon this Posidonius made an effort for the gratification of his illustrious visitor, and delivered a discourse, to prove that nothing could be deemed good that was not honourable. He studied astronomy as well as morals, and constructed a kind of sphere, with which he exhibited the apparent motions of the sun, moon, and planets round the earth. Cicero says, that he himself attended the lectures of this philosopher, and it is asserted, upon the authority of Suidas, that he was brought to Rome by Marcellus, in the seven hundred and second year from the building of the city, which was B. C. 52. He is thought to have written a continuation of the history of Polybius in a polished and elegant style.

SOSIGENES, a Peripatetic philosopher, and skilful astronomer, was brought from Egypt by Julius Cæsar, with the view expressly of assisting him in reforming the calendar. The philosopher, by accurate observations, discovered that the year was three hundred and sixty-five days and six hours; and to make allowance for the odd days, he invented the intercalation of one day in four years; and the duplication of the sixth day before the calends of March was the intercalary day; and hence the day in which this took place was called Bissextile. This was called the Julian year, the reckoning by which commenced B. C. 45, and continued till it gave place to something more accurate, and a still farther reformation under Pope Gregory XIII. Sosigenes was author of a commentary upon Aristotle's book "De Cœlo."

QUINTUS SEXTUS, a Pythagorean philosopher, who flourished about the time of Augustus. He seemed formed to rise in the republic; but he shrunk from civil honours, and declined accepting the rank of senator when it was offered him by Julius Cæsar, that he might have time to apply to philosophy. It appears that he wished to establish a school at Rome, and that his tenets, though chiefly drawn from the doctrines of Pythagoras, in some particulars resembled those of the Stoics. His laws were tinctured with great severity; and in an early period of his establishment, he found his mind so harassed, and the harshness of the doctrines which he wished to establish so repulsive to his feelings, that he had nearly worked himself up to such a pitch of desperation, as to put a period to his existence. Of the school of Sextius were Fabianus, Sotion, Flavianus, Crassitius, and Celsus. Of his works only a few fragments remain; and whether any of them formed a part of the work which Seneca admired so much, cannot now be determined.

Some of his maxims are valuable. He recommended an examination of the actions of the day to his scholars when they retired to rest; he taught that the road to heaven was by frugality, temperance, and fortitude. He used to recommend holding a looking-glass before persons disordered with passion. He also enjoined his followers to abstain from criminal food.

PAPYREAS FABIANUS, an intelligent naturalist, who lived in the reign of Tiberius, and wrote a treatise "on animals."

ATHENODORUS, a famous Stoic philosopher, born at Tarsus, who went to the court of Augustus, and was made by him tutor to Tiberius. Augustus had a great esteem for him, and found him, by experience, a man of virtue and probity. He used to speak very freely to the emperor. Before he left the court to return home, he warned the emperor not to give himself up to anger, but, whenever he should be in a passion, to rehearse the twenty-four letters of the alphabet, before he resolved to say or do any thing. He did not live to see his bad success in the education of Tiberius.

ANAXILAUS, a Pythagorean philosopher in the time of Augustus, who banished him from Italy as a magician, though he appears only to have been a juggler, A. D. 28.

XENARCHUS, a Peripatetic philosopher, who taught philosophy at Alexandria and Rome, and was intimate with Augustus.

DICENEUS, an Egyptian philosopher in the age of Augustus, who travelled into Scythia, where he ingratiated himself with the king of the country, and by his instructions softened the wildness and rusticity of his manners. He also gained such an influence over the multitude, that they all destroyed the vines which grew in their country, to prevent the riot of dissipation, which the wine occasioned among them. He wrote all his maxims and his laws in a book, that they might not lose the benefit of them after his death.

NICOLAUS DAMASCENUS, a philosopher and historian, was in great esteem in the age of Augustus, by whom, as well as by King Herod, he was admitted to an intimate friendship. He was a native of Damascus, of the Peripatetic sect, and extensively learned. Many of his writings are mentioned by Suidas and others, of which only a few fragments are come down to our times. A history of Assyria of his composition is quoted, which appears to have been part of a universal history. Some passages of this are cited by Josephus, who also impeached their veracity with respect to their account of Herod, written during the life of that prince. Strabo quotes from him some matters relative to India. Henry de Valois published at Paris in 1634, in Greek and Latin, the collection from different works of this author made by Constantine Porphurogenitus, and

brought from the isle of Cyprus by Peirese. Joseph Scaliger had previously published two of his fragments at the end of his treatise " De Emendat. Temporis."

POETRY.

TITUS CAIUS LUCRETIUS, a celebrated Roman poet and philosopher, born about B. C. 96. was sent at an early age to Athens, where he is said to have studied under Zeno and Phædrus. Here he imbibed the philosophical tenets of Epicurus and Empedocles, which, at that period, prevailed at the great seat of Greek learning; these and other doctrines, popular among the literati, he afterwards explained and elucidated in his celebrated work, entitled " De Rerum Naturâ;" it contains, in fact, the first complete and accurate statement of the Epicurean philosophy in the Latin language. In this poem the writer has controverted all the popular notions of heathenism, and even those points which are fundamental in every system of religious faith, the existence of a first cause, by whose power all things were and are created, and by whose providence they are supported and governed. Nevertheless, the masterly genius, and unaffected elegance of the poet, are every where conspicuous; his language and versification sometimes partake of the rudeness of an early period of literature, and, in the argumentative parts of his work, the poet is frequently difficult to be understood; but where the subject admits elevated sentiment and descriptive beauty, no Roman poet has taken a loftier flight, or exhibited more spirit and sublimity; the same animated strain is supported almost throughout entire books; Virgil studied him, and has borrowed much of his diction. This poem was written and finished while the poet laboured under a violent delirium, occasioned by a philtre, which the jealousy of his mistress, or his wife, had administered. The morality of Lucretius is generally pure, but many of his descriptions are licentious. The absurdities and impiety of his philosophy cannot in this country, and in this age, be accounted dangerous, and persons of high integrity and the greatest respectability have become, in modern times, the editors and commentators of Lucretius's poem. The best editions are those of Havercamp, Lugd. Bat. 4to.; and Wakefield, London, 3 vols. 4to.

CASSIUS PARMENSIS, a Latin poet, and one of the conspirators against Cæsar, attached himself after that event first to Pompey's son, and afterwards to Antony, under both of whom he held commands. After the battle of Actium he retired to Athens, where, by the orders of Octavianus, he was put to death, while engaged in his studies, by Quintilian Va-

rus. He is mentioned with honour by Horace, in his epistle to Tibullus, who asks his friend whether he is employed in writing what may excel the works of Cassius Parmensis.

Scribere quod Cassî Parmensis opuscula vincat.

Varus, when he killed him, carried off his papers; which has given cause to suspect that the tragedy of Thyestes, published under the name of Varus, was written by Cassius, who is known to have composed works of that class. The verses on Orpheus, published by Achilles Tatius under the name of Cassius, are thought to be spurious.

AUSIN, a poet, who wrote the actions of M. Antony, and was rewarded by him.

ALBINOVANUS, a Latin poet, whom Ovid styled *divine*. No part of his works is extant, except two elegies on Drusus and Mecænas.

VALERIUS CATO, a Latin poet and grammarian in the time of Sylla. The only piece of his that has reached us is a poem, entitled Dire, and is to be found in the Corpus Poetarum, by Mattaire. He died B. C. 30.

CAIUS VALERIUS CATULLUS, a Roman poet, born at Verona B C. 86. The harmony of his numbers acquired him the esteem and friendship of Cicero, and other great men of his time. Many of his poems, however, abound with gross obscenities. He wrote satirical verses against Cæsar, who, instead of resenting them, heaped favours upon the poet. Catullus, however, lived in poverty, and died in the flower of his age, and the height of his reputation. Catullus was the first Roman who imitated with success the Greek writers, and introduced their numbers among the Latins. Though the pages of the poet are occasionally disfigured with licentious expressions, the whole is written with great freedom of style. Joseph Scaliger, Passerat, Muret, and Isaac Vossius, have written learned notes on his poems.

ATTACINUS VARRO, the Gaul, a Latin poet of the age of Cæsar, was borne in Narbonne. He wrote a poem, De Bello Sequanico; and translated into Latin the Argonautics of Apollonius. Only some fragments remain.

DECIMUS JUNIUS LABERIUS, a Roman knight, who wrote mimics, or short satirical pieces for the stage. Julius Cæsar obliged him, contrary to his inclination, to perform one of his own mimics; whereupon he spoke a prologue, in which he threw out several fine strokes of satire against Cæsar. This piece is preserved in Aulus Gellius; and fragments of his other works are also extant.

PUBLIUS SYRUS, a Syrian mimic poet, who flourished about B. C. 44. He was originally a slave sold to a Roman pa-

trician, called Domitius, who brought him up with great attention, and gave him his freedom when of age. He gained the esteem of the most powerful men at Rome, and reckoned Julius Cæsar among his patrons. He soon eclipsed the poet Laberius, whose burlesque compositions were in general esteem. There remains of Syrus a collection of moral sentences, written in iambics, and placed in alphabetical order.

CAIUS HELVIUS CINNA, a poet intimate with Julius Cæsar. He went to attend the obsequies of Cæsar, and being mistaken by the populace for another Cinna, he was torn to pieces.

SORANUS VALERIUS, a Latin poet in the age of Julius Cæsar, put to death for betraying a secret. He acknowledged no god, but the soul of the universe.

ÆMILIUS MACER, an ancient Latin poet, born at Verona, who flourished under Augustus Cæsar. Eusebius relates, that he died a few years after Virgil. Ovid speaks of a poem of his, on the nature and quality of birds, serpents, and herbs; which, he says, Macer, being then very old, had often read to him. There is extant a poem upon the nature and power of herbs under Macer's name, but it is spurious. He also wrote a supplement to Homer, as Quintus Calaber did afterwards in Greek.

PUBLIUS VIRGILIUS MARO VIRGIL, a celebrated Roman poet, whose name is familiar to every classical scholar, was born in the year B.C. 70, at Andes, a village near Mantua, and liberally educated at Cremona, Milan, and Naples. His teacher in philosophy was named Syro; and the philosophy in which he was instructed was the Epicurean. From his first eclogue, in which he is supposed to have related his own adventures under the appellation of Tityrus, it appears that he first visited Rome in his thirtieth year, for the purpose of recovering lands that were in the possession of the military belonging to Octavius and Antony, after the war against the republicans; and having been introduced to Octavius by Pollio, or some other person, and to his subsequent patron Mecænus, he succeeded in the object of his visit by their influence. His life, however, was endangered by the violence of the veteran who occupied his farm, and who resisted the surrender of it; so that he was obliged to seek redress by another visit to Rome, and to obtain an order for his re-instatement. His eclogues, which were completed in his thirty-third or thirty-fourth year, were very favourably received; and in his thirty-fourth year he was induced by Mecænas to commence his Georgics; and during a period of seven years, which he employed in the prosecution of them, he resided chiefly at Naples. The latter years of his life were devoted to the Æneid. At this time he was ranked among those friends who were particularly distin-

guished by the attention and confidence of Augustus. After the death of Marcellus, in the year B. C. 23, he paid that admirable tribute to his memory which occurs in the sixth book of the Æneid, and concerning which Doratus says, that when it was recited before Augustus, in the presence of Octavia, the mother of the deceased, as soon as the words "Tu Marcellus eris" were pronounced, she fainted away; and afterwards rewarded the poet with ten sesterces, above eighty pounds for each line of the passage. After the completion of his Æneid, Virgil went to Greece, with a view of further polishing it; and on this occasion Horace is supposed to have addressed him with the third ode of the first book, beginning, "Sic, te diva, potens Cypri;" in which he expresses the warmest affection for his brother poet. At Athens he met with Augustus, and proposed returning in his company; but at Megara he was seized with a disorder which detained him, as some say, at Brundusium, or, according to others, at Tarentum, and which soon terminated his life in the year B. C. 19, in the fifty-second year of his age. His remains were conveyed, in pursuance of his request, to Naples, and interred on the Puteolan way. On his death-bed he is said to have expressed a wish that his Æneid, which he regarded as an imperfect work, might be committed to the flames; but it was saved either by the interposition of his friends Tucca and Varrus, who prevailed upon him to bequeath it to them, on the condition that they should make no alterations in it, or by the injunctions of Augustus to his executors. His modesty, indicated by this wish, was combined with other similar qualities. He was mild and gentle in his manners, unassuming in conversation, sincere and faithful in friendship, so that he was singularly beloved by Augustus, Mecænas, and all the most distinguished persons of that period. His poetical talents, as well as general character, were highly appreciated by his contemporaries, insomuch that, whenever his verses were recited in the theatre in his presence, the audience rose up and paid him the respect which was usually manifested to the emperor. His eminent merit has been also acknowledged by ancient and modern critics; and though they have differed in opinion as to his peculiar and distinguished excellencies, they have generally agreed, as one of his most judicious biographers has said, "in placing him upon one of the highest seats in Parnassus." Of the faculty of invention he seems to have possessed a very moderate share, insomuch that his Bucolics, Georgics, and Æneid, abound with traces of imitation, and even of translation; but it is in the diction and phraseology of poetry, in all that constitutes the artist, that his chief excellence consists; and his admirers will not allow that the Virgilian splendour and majesty of style have ever been equalled. In two species of composition Virgil has afforded models to almost all succeeding

poets, the didactic and the epic. His fame has been testified by the numerous editions of his works, as well as the commentaries and translations which they have produced. The best editions of Virgil are those of Masvicius at Leuwarden, 2 vols. 4to. 1717; Burman, Amsterdam, 4 vols. 4to. 1746; and Heyne, London, in 1793. We have several translations of this great poet; the most popular of which are, Dryden's, Pitt's, and Warton's; but one, combining their several excellencies, with substantial improvements, and a most valuable commentary, has recently been published by John Ring, Esq. in 2 vols. 8vo.

GRATIUS, a Roman poet, sirnamed from the place of his birth FALISCUS, was a contemporary of Virgil. They are both mentioned by Ovid in a single distich. The work by which this author is known, and for which he claims a short notice, is entitled, "Cynegeticon," or the Art of Hunting with Dogs. It was entirely unknown to the moderns till it was brought to light by Paul Manutius, in 1534. This learned editor printed it from a MS. copy brought by Sannazaro from France. It is said to be written with a purity not unworthy of the Augustan age.

CORNELIUS GALLUS, a Roman of considerable rank in life, and celebrated as a poet and man of letters. He was born about the year B. C. 69. Little is known of the events of his life; the most interesting occurrence was, perhaps, his intimacy with Virgil, who is thought to have been introduced to Mecænas by his means. That poet has inscribed his tenth eclogue to Gallus, whose dissertation by Lycoris is the subject of the composition. Gallus was passionately fond of his slave Lycoris, and wrote four books of elegies to her honour, which became very popular, and which raised him to considerable reputation for this kind of verse. He is referred to by Ovid, as having established an immortal celebrity:

> "Gallus from East to West shall spread his name,
> And fair Lycoris share her poet's fame."

He is mentioned also with applause by Propertius, Martial, and other writers of antiquity. Lycoris was probably a feigned name for Cytheris, who captivated Marc Antony. Gallus, as well as the other poets of the age, was in high favour with Augustus, by whom he was appointed governor of Egypt, after the death of Antony and Cleopatra. His future conduct proved that he was unworthy of this high honour. He forgot the duties of his office, and, ungrateful for the distinguished favours of his sovereign, he conspired against his government and authority, and pillaged the province; for which he was banished by the emperor. This disgrace operated so powerfully upon him, that he killed himself in despair, A. D. 26.

TITUS SEPTIMIUS, a Roman knight, celebrated for his poems, both tragic and lyric. He was intimate with the emperor Augustus and the poet Horace, who addressed the sixth ode of his second book to him.

SEXTUS AURELIUS PROPERTIUS, a Roman poet, was a native of Umbria, and flourished in the reign of Augustus, by whom, and by Mecænas, he was favoured, and who, in his turn, makes their praises a frequent theme of his verse. Little is known of the history of this poet; Ovid places him between Tibullus and himself. His father was of the equestrian order, and lost his life in Perusia, among other partizans of Antony. The confiscation of his property followed, and young Propertius came to Rome, where he obtained the patronage of the great. It is not exactly known when he died, but it has been conjectured to have happened about the year 10 B. C. He has always been ranked among the most eminent of the Latin elegiacs; four books of his elegies are remaining. He is often compared with Tibullus, but is not so natural or pathetic, and is more learned, various, and ornamented, abounding in allusions to fable and mythology. He is elegant and ingenious, but frequently obscure. His amatory pieces are addressed to a single object of passion, whom he calls Cynthia, which is the poetical name of a Roman lady named Hostia or Hostilia, and with whom his connection, if real, appears to have been of the licentious kind. The editions of the elegies of Propertius, both separately and in conjunction with those of Tibullus, are very numerous; among the best are those of Broukhusius, 1702; Vulpius, 1755; Burman, 1780.

PAULUS PASSÆNUS, a Roman knight, nephew of the poet Propertius, whose elegiac poetry he imitated. He also attempted Lyric poetry with success, in which he followed Horace.

PONTICUS, a poet of Rome, contemporary with Propertius, by whom he is compared to Homer. He wrote an account of the Theban war in heroic verse.

QUINTUS HORATIUS FLACCUS HORACE, one of the most celebrated of the Roman poets, was born at Venusium, in the year B. C. 65. His father was the son of a freedman, and followed the employment of a tax-gatherer; but notwithstanding the meanness of his origin, he felt the importance of a good education; the advantages of which he resolved his son should enjoy. He accordingly took him to Rome, and caused him to be instructed in all the branches of knowledge which were taught to young people at that time. At the age of eighteen he was sent to Athens for the purpose of pursuing philosophy and Greek literature, which was now become fashionable among the Romans. While he was in that city he was noticed by Brutus, who took him into his army and made him tribune;

but Horace was more distinguished by his wit, than illustrious for his valour; and at the battle of Philippi, he is said to have thrown away his shield and fled. He was now reduced to great difficulties, even to a state of indigence, having nothing to depend on but his literary talents. He recommended himself to Virgil, who obtained for him the patronage of Mecænas. To this patron of letters, he rendered himself so agreeable, that he made him his familiar companion, and took him to Brundusium, in that journey which he has so well described in verse. Mecænas procured from Augustus the restitution of Horace's estate, which he had forfeited by the part that he took in the war under Brutus, and introduced him to the emperor, who became greatly attached to him, and would have made him his private secretary, but the poet declined this high honour, preferring the independence of a private life to the business of a court. Having no ambitious views, and detesting parade and splendour, he determined to remain his own master. In the latter part of his life he retired to the country, where he indulged himself in philosophical ease, which he has admirably described in his odes. He died eight years before the Christian era, and was buried near his friend and patron Mecænas, whose death is said to have hastened his own. He appears to have had many friends among persons of rank, whom he addressed with easy familiarity, and he was ready to do friendly offices in the way of advice and recommendation. No ancient writer has been so popular as Horace; the variety of his manner, and of the subjects treated of, has rendered him the favourite of the most different tastes. His odes are models of that kind of composition in the Latin language. His epistles and satires abound in moral maxims expressed with vigour, in acute observations on human life, and in pleasant stories related with ease and vivacity. The art of poetry displays much sound sense and good taste, but the precepts contained in it are desultory and without method. The best editions of his works are those of Bentley, Baxter, Sanadon, and Combe.

PUBLIUS OVIDIUS NASO OVID, a celebrated Roman poet, was born at Sulmo, the present Alruzzo, in the consulate of Hirtius and Pansa, in the year B. C. 43. He was of an ancient equestrian family, and was sent in his youth to Rome to be educated in liberal studies under the best masters; he showed a propensity to poetry at an early period of his life, and it was not without extreme difficulty, that his father could prevail on him to relinquish the culture of the muses for the thriving pursuits of the law. At length, however, he was prevailed on to sit down to business, and he appears to have made good progress in forensic eloquence and judicial knowledge, for he refers to some causes that he had pleaded with great success; and he afterwards sat as one of the triumvirs, to whom criminal

jurisdiction was committed. By the death of his brother he was probably no longer obliged to follow the law as a gainful profession, deserted the court, and gave himself up to pleasure and poetry. His talents and amiable qualities introduced him to the best society in Rome. He was married three times; from the first two wives he was divorced, but he speaks of the third, Perilla, with great affection, by whom he had a daughter, who adhered to him in all his fortunes, and who is thought to have survived him. He seems to have lived at his ease, and in affluence, possessing a house near the Capitol, and pleasant gardens on the Appian way, as well as a villa in his native country. A lively genius and a fertile imagination gained him many admirers; Virgil, Propertius, Tibullus, and Horace, honoured him with their correspondence, and Augustus patronized him with the most unbounded liberality. He had rendered himself famous by several poetical compositions, when, at about the age of fifty, he incurred a sentence of banishment, which was never revoked, and which made him an exile for the remainder of his life. The true cause of this circumstance has never been known. Few incidents in classical biography has more excited the discussion of the curious than this; still a mystery hangs upon it which no elucidation can thoroughly clear. He has himself assigned two reasons for the anger of Augustus; one, and that the ostensible cause, though containing not the true reason, the licentiousness of his juvenile poems; the other, he says, was an error, not a crime, something of which his eyes had been guilty, not his intentions.

> "Juscia quod crimen viderunt lumina plector,
> Peccatumque oculos est habuisse meum."

And in another place he writes,

> "Perdiderunt cum me duo crimina, carmen et error
> Alterius facti culpa silenda mihi est."

It was something in which the emperor's feelings were particularly concerned; some attribute it to an amour of Ovid with Livia, the wife of Augustus, while others suppose it arose from the knowledge which the poet, involuntarily, had of the shocking incest of the emperor with his daughter Julia. The place of Ovid's exile was Tomi, a town in Scythia, near the Euxine sea, and not far from the mouth of the Danube. His elegiac epistles from that place are full of complaints of the severity of the climate, the wildness of the scenery, and the savage manners of the surrounding people. How long he lived in this condition is not certainly known; he was alive in the eighth

year of his exile, which was two years after the death of Augustus. That event had no effect in producing his recall, for Tiberius was either hostile or indifferent to him. He felt most bitterly this perpetual exclusion from cultivated life, and all the consolations of friendship and domestic affection, and does not affect a strength of mind which did not belong to his character. The Eusebian chronicle places his death in the fourth year of Tiberius, but the authority cannot be relied upon. The people of Tomi are said to have mourned publicly for him, and to have erected a stately monument to his memory, without the walls of their city. Ovid was a copious writer, and the greater part of his works have come down to our times. The best editions are Heinsius 1666, and Burman 1727.

PERILLA, a daughter of Ovid the poet, was extremely fond of poetry and literature.

AULUS SABINUS, a Roman poet, contemporary and intimate with Ovid. He wrote elegies and epistles from Æneas to Dido, from Hippolytus to Phædra, from Jason to Hypsipyle, from Demophoon to Phyllis, from Paris to Œnone, and from Ulysses to Penelope; but the three last are by some reckoned spurious.

LŒVIUS, a Latin poet. He wrote a poem entitled, Cretopagnia, i. e. Cregames. Aulus Gellius quotes two lines of it. Apuleius quotes six lines, but does not say from what work he borrowed them. Lævius also composed a work entitled, the Centaurs, which Festus quotes under the title of Petrarum.

MARCUS MANILIUS, a Latin poet, whose poem lay buried in some German libraries, and was not heard of until Poggius, about 1580, published it from some old MSS. he found there. There is no account to be found of him but what can be drawn from his poem, which is called Astronomican; and contains a system of the ancient astronomy and astrology, together with the philosophy of the stoics. It consists of five books, but there was a sixth, which has not been recovered. From the style, and no mention of the author being found in ancient writers, it is probable he died young. It is collected, however, that he was a Roman of illustrious extraction, and lived under the reign of Augustus, whom he invokes, though not by name, yet by circumstances and character that suit no other emperor. His poem was first published at Bologna in 1474; and the best editions since, are that of Scaliger, 1600, 4to.; of Bentley, 1738, 4to.; and of Burton, London, 1783, 8vo.

VARIUS, a tragic poet, intimate with Horace and Virgil. He was one of those whom Augustus appointed to revise Virgil's Æneid. Some fragments of his poetry are still extant. Besides tragedies, he wrote a panegyric on the emperor. Quin-

tilian says, that his Thyestes was equal to any composition of the Greek poets.

LUCIUS CORNELIUS SEVERUS, a poet of the Augustan age, whose Ætna was published with notes, and a prose interpretation, by Le Clerc in 1703.

C. TURANIUS, a Latin tragic poet in the age of Augustus.

RABIRIUS, a Roman poet in the age of Augustus. He wrote a poem on the victory over Antony at Actium. Seneca has compared him to Virgil for elegance and majesty; but Quintilian is not so favourable.

AULUS ALBIUS TIBULLUS, a Roman knight, and a celebrated Latin poet, was born at Rome, B. C. 43. His father was of the equestrian order, and he himself set out into the world with all the advantages of fortune, and the greatest accomplishments of mind and person. Among the great men of his age, he singled out Messala Corvinus for his patron, who was a very brave and polite Roman, admired by Cicero, mentioned by Horace with respect, and ranked by Quintilian among the masters of oratory. He was to Tibullus, what Mæcenas was to Horace. This poet had a country seat at Pedum, a town in Latium, not far from Rome. He was a great sufferer in the civil wars, yet does not seem to have been concerned in any party. He was, like Ovid, a man devoted to ease and pleasure, and his time was divided between the muses and his mistresses. He seems indeed to have abandoned himself entirely to the passion of love, even to the neglect of his affairs; but there is no doubt that he might have retrieved the losses he had sustained, if he had been a man of the least application to business. His love for Messala, however, made him forget his love of ease and pleasure, and follow that nobleman into Gaul, who was there victorious, and had a triumph decreed him upon his return to Rome. In this expedition he saw, as he tells us, a man at Arupinum above one hundred years of age, and even then a vigorous active soldier. He was attending Messala on a second expedition to Syria, when he fell sick by the way, and was forced to stay in the island of Phæacia or Corcyra.

Though he recovered from this attack, death did not spare him much longer, but carried him off in the flower of his age.

As to his character, Horace, with whom he was intimately acquainted, as well as with the other wits of the Augustan age, gives him that of a fine writer and good critic. Nor is Ovid sparing of his praises of Tibullus; the ninth elegy of the third book is written to bewail his death. There Ovid finely describes the sweetness and elegance of this poet's elegies, by introducing Cupid and Venus to mourn over him; after which he places him in the Elysian fields, in company with Calvus, Catullus, and Gallus.

His works are usually printed with those of Catullus and Propertius. Tibullus has been translated into English by Grainger.

LITERATURE.

TYRANNIO, a Greek grammarian, was a native of Amisæ, in Pontus, and a disciple of Dionysius of Thrace at Rhodes. Upon the conquest of the kingdom of Mithridates, by Lucullus, in the year B. C. 70, Tyrannio became a captive, but was liberated by Muræna, and taken to Rome, where he opened a school, in which he gave instruction to the son and nephew of Cicero, and also to Strabo. In this situation he acquired considerable wealth, and accumulated a library of more than thirty thousand volumes. Among other valuable works which he possessed, he preserved the writings of Aristotle and Theophrastus, which he obtained from a librarian of Sylla, and which he afterwards imparted to Andronicus of Rhodes. Tyrannio lived to an advanced age; but none of his works are extant.

CAIUS SCRIBONIUS CURIO, a Roman orator, distinguished for the part which he took in the civil war between Pompey and Cæsar. He was at first a partizan of Pompey and selected to oppose the ambitious designs of Cæsar; but being of licentious manners, and overwhelmed with debts, he could not withstand the temptation of a high bribe offered him, and became the opponent of him in whose cause he had joined. In battle, with the troops of Pompey, he fought with vigour and success, but being afterwards led into an ambuscade, his troops were cut to pieces, and himself killed either by his own hand, or in the general slaughter. This happened B. C. 40. By the poet Lucian, Curio is spoken of in extravagant terms of applause, but, by the historian Velleius Paterculus, he is described as "a man of noble birth, an accomplished speaker, bold, lavish alike of his own fortune and person, and of those of others, most ingeniously profligate and mischievously eloquent, one whose lust for money and for pleasure no wealth, no enjoyments could satiate." By Plutarch, Curio is represented as the friend and associate of Cato in his early years.

MUNATIUS, an orator and disciple of Cicero. His father, grand-father, and great grand-father bore the same name. He was with Cæsar in Gaul, and was made consul with Brutus. He promised to favour the republican cause for some time, but he deserted again to Cæsar. He was long Antony's favourite; but he left him at the battle of Actium, to conciliate the favours of Octavius. His services were great in the senate; for, through his influence and persuasion, that venerable body flattered the conqueror of Antony with the appellation of Augustus. He was rewarded with the office of censor.

ANTONIUS GNYPHO, a native of Gaul, who came to Rome, and taught rhetoric and poetry, in the house of Julius Cæsar, while he was but a boy. His school was frequented by Cicero and other great men. He set no price upon his labours, which made his scholars the more liberal to him.

POLUS, an orator in the age of Julius Cæsar, wrote in three books an account of Antony's expedition in Parthia, and likewise published orations.

ARTEMIDORUS, a man of Cnidas, son to the historian Theopompus. He had a school at Rome, and he wrote a book on illustrious men, not extant. As he was a friend of Julius Cæsar, he wrote down an account of the conspiracy which was formed against him. He gave it to the dictator, from among the crowd as he was going to the senate, but Julius Cæsar put it with other papers he held in his hand, thinking it to be of no material consequence.

CAIUS JULIUS HYGINUS, one of the ancient grammarians, is mentioned by Suetonius, as a native of Spain, though some have supposed him an Alexandrian, and to have been brought to Rome, after the capture of that city by Julius Cæsar. He was appointed keeper of the palatine library, and received pupils for instruction. He was intimately acquainted with Ovid, and other literary characters of the age. He was said to be the imitator of Cornelius Alexander, a Greek grammarian, who wrote the lives of illustrious men, which are referred to by Aulus Gellius; a volume of examples, and a copious treatise on the cities of Italy. Other works have been attributed to him.

SPURIUS MARTIUS TARPA, a Latin critic, in the time of Julius Cæsar and Augustus. He had his tribunal in the temple of Apollo, where, with four assistants, he passed sentence on the works of the poets, which, after his approbation, were deposited in the temple of the muses. Cicero and Horace make honourable mention of this critic. He also reviewed the plays.

PUPILLUS ORBILIUS, a grammarian of Beneventum, who was the first instructor of the poet Horace. He came to Rome in the consulship of Cicero, and there, as a public teacher, acquired more fame than money. He was naturally of a severe disposition, of which his pupils often felt the effects. He lived almost to his hundredth year, and lost his memory some time before his death.

BATHYLLUS and PYLADES, inventors of pantomimic entertainments on the stage. Bathyllus succeeded in representing comedy; Pylades in tragedy. The art consisted in expressing the passions by gestures, attitudes, and dumb show; not, as in modern times, in machinery, and the fooleries of Harlequin. They flourished at Rome, under Augustus. Each

of them kept scholars, who perpetuated their master's name, for the followers of Bathyllus, who excelled in the comic called themselves Bathylli; and those of Pylades, who excelled in the tragic called themselves Pyladæ.

TUCCA PLOTIUS, a learned Roman, who flourished in the Augustan age, and was intimate with all the literati of that dignified period. He was the particular friend of Horace, Mæcenas, and Virgil, who left him his heir. Augustus appointed him, along with Varius, to review Virgil's Æneid.

VINDALUS, a writer in the age of Augustus, who wrote ten books on agriculture.

CAIUS TREBATIUS TESTAS, a writer of the Augustan age, who was banished by Cæsar as a partizan of Pompey's, but was afterwards reconciled to him. He was eminent for his integrity. He wrote on council law, and was also author of some good poems.

FLACCUS VERRIUS, a freedman, and grammarian, famous for his power in instructing. He was appointed over the grand-children of Augustus, and also distinguished himself by his writings.

APOLLONIUS, a learned grammarian in the time of Augustus who compiled a Greek lexicon to Homer, which was re-printed at Paris in 1773, 2 vols. 4to.

ASCONIUS PEDIANUS, an ancient grammarian of Padua, and according to Servius, an acquaintance of Virgil. He wrote commentaries on Cicero's Orations, fragments of which are published in several editions of Cicero's works.

DIDYMUS, of Alexandria, sirnamed CHALCENTRÆUS, an ancient grammarian, who lived in the reign of Augustus, and composed four thousand books, none of which have reached us.

ATHENÆUS, a Roman orator and Peripatetic philosopher in the time of Augustus.

MARCUS ANNÆUS SENECA, a celebrated orator, born at Corduba, in Spain, but descended of an equestrian Roman family, which had emigrated with the colony from Rome. He married Helvia, a Spanish lady, by whom he had three sons, Annæus, Novatus, Lucius the philosopher, and Annæus Mela, the father of the poet Lucan. He came to Rome with his family, where he became so eminent as an orator, that he was styled Declamator, or the Rhetorician. He published a collection from the most celebrated orators of that age, part of which is extant.

CASSIUS SEVERUS, an orator, who was banished into Crete by Augustus for his satirical language. He was distinguished for his eloquence, but he was more zealous than prudent. His declamations were ordered to be destroyed by the senate.

AFENUS VARUS, a celebrated Roman lawyer, was born

in the year of Rome 713, at Cremona, from whence he came to Rome, and studied under Cassius Severus. His distinguished talents and probity of character raised him at length to the rank of consul. He was the first who made those collections of the civil law which are called Digests; but none of his writings are now extant. There have been several persons of the same name, whose characters have been confounded.

CAIUS ALBUTIUS SILUS, a Roman orator in the time of Augustus, was a native of Novara, which he left on account of some insult he had received, and went to Rome, but returned to his native place in his old age, and there starved himself to death.

JULIUS BASSUS, an orator in the reign of Augustus, some of whose orations have been preserved by Seneca.

SEVERUS TITUS CASSIUS, a Roman orator in the time of Augustus. He was so much addicted to accusing as to become a libeller and calumniator; and his writings were the cause of a law passed by Augustus against libels. That monarch also banished Cassius, who died miserably. Seneca speaks highly of his eloquence. "He had every quality," he says, "of a good declaimer, a choice phraseology, an ardent and weighty mode of expression, containing more thoughts than words; great care and diligence in preparation, yet an extraordinary facility in speaking unprepared. He succeeded even better in extemporary effusions, and derived advantage from being interrupted." Tacitus indeed mentions Cassius as the first corruptor of ancient eloquence; and Quintilian, while he allows him great ingenuity, quickness, and force, represents him as deficient in gravity and judgment.

PHÆDRUS, well known for his fables, was a native of Thrace, and probably brought to Rome at an early age in the condition of a slave. He came into the service of the emperor Augustus, by whom he was enfranchised, as appears from the title prefixed to his work of "Augusti Libertus." Of this life nothing more is known, except that in the reign of Tiberius he was a sufferer under the injustice and tyranny of Sejanus, whom he survived. It is probable he lived to an advanced age. He was author of five books of fables, composed in iambic verse. They are valuable for their precision, purity, elegance, and simplicity. The matter of these fables is generally borrowed from Æsop; but Phædrus intermixes stories on history—pieces of his own. This work appears to have been little known in his own time, for no extant writer of antiquity alludes to it. This circumstance, together with the assertion of Seneca, "that the Romans had not attempted fables and Æsopian compositions," might throw a suspicion on the genuineness of the work, did not its style and manner refer it to the best age of Roman literature. It remained unknown to the moderns till 1595 or 1596, when Francis Pithou discovered a copy in the

library of Remi, at Rheims, and sent it to his brother Peter, who published it. Two manuscripts of Phædrus are said to exist both of which are not only imperfect, but, being transcribed from the same copy very carelessly, they are full of errors; hence, few ancient works have given more trouble, and room for conjecture to critics.

STRABO, a celebrated geographer, was born at Arpasia, a city of Pontus. It appears that he studied grammar, and rhetoric, at Nyssa, and that he was instructed in the principles of the various sects of philosophers, in several of the most celebrated schools of Asia. He owns himself a stoic, and he followed their dogmas. Of the general course of his life, little is known; but he appears to have been a great traveller, and to have visited most of the countries which he describes. Besides his geography, contained in seventeen books, which was written in his advanced age, and which is highly valued, he was the author of some historical works, which have been lost. His geography, though from the time in which he lived it must be imperfect, and erroneous in various particulars, is very useful, for the illustration of the history and writings of the ancients: more especially, as he intersperses many philosophical remarks, which indicate a cultivated mind, and many short narratives, which serve to extend our acquaintance with the history and antiquities of remote periods. Strabo frequently mentions music, and the illustrious musicians of antiquity, with great respect. He places Zeno at the head of all science; and says, that the principal invention of the poet does not consist in teaching, but in delighting mankind. But though a grave and solid writer, and a stoic, Strabo has related a story in his fourteenth book, which throws a ridicule, not only on eminent individual musicians, but on the pretended lovers of music. He says, that in Greece, near Bargilia, on the sea-coast, there was a market town, in a barren country, in which the inhabitants subsisted chiefly on fish; and a great performer on the cithara, passing that way, wished to display his talents in public. On notice being given, the inhabitants assembled in great crowds to hear him. But, soon after he began to perform, on hearing the fish-market bell, the audience hastened away, and left the citharist only one solitary person behind, who had not heard the bell, for he was deaf. The musician complained of ill-treatment, but finished by saying to the remaining gentleman, "Kind sir! I thank you for your politeness, in staying after all the rest had left me; but I perceive that you are a man of taste, a true lover of music, and did not run away in the midst of my performance, merely because the fish-bell rung."—"What do you say? Why, has it rung?" demands the deaf gentleman; and the performer answering in the affirmative, "Oh, then, I wish you a good day. sir;" and hastened to the markei as fast as he could.

LUCIUS MUNATIUS PLANCUS, a writer of the Augustan age, but a very versatile character. He rendered himself ridiculous by his follies and extravagancies. He was an orator, and a disciple of Cicero. He was with Cæsar in Gaul, was a governor of a province in Gallia Celtica, where he built Lugdunum, now Lyons; and was made consul along with Brutus. He then favoured the republican cause, but afterwards deserted to Cæsar. He disgraced himself still more, by becoming a mean flatterer of Antony and Cleopatra; to please whom he acted as a stage dancer, and, in a comedy, personated the sea-god Glaucus, by dancing quite naked, with his body painted green, a crown of reeds on his head, and the tail of a large fish appended to his back. Finding that this sycophantic adulation procured him contempt instead of approbation, even from Antony, he deserted to Octavius, before the battle of Actium, who received him with great marks of attention and respect: which Plancus returned by proposing in the senate to confer on him the title of Augustus, as expressive of the dignity and the reverence which the greatness of his valour and his heroic achievement seemed to claim. About this period Horace dedicated his seventh ode to him. The elegance of his *Letters to Bicero*, which are still extant, prove that he was not unworthy of a literary compliment.

HILLEL, of Babylon, president of the Sanhedrim of Jerusalem. He formed a celebrated school there, in which he maintained the oral tradition of the Jews against Shamai, his colleague; whose disciples adhered only to the written law; and this controversy gave rise to the sects of the Pharisees and Scribes. He was likewise one of the compilers of the Talmud. He also laboured much at giving a correct edition of the sacred text; and there is attributed to him an ancient MS. bible, which bears his name. He flourished about B. C. 30, and died in a very advanced age,

AMARA-SINGHA, a learned Hindoo, and counsellor to the celebrated rajah Vikramaditea, lived in the first century B. C. He is the author of a dictionary of the Sanscrit, which is esteemed very correct and complete. It is called "Amara-Kocha," or the treasure of Amara, and is not in the alphabetical order, but divided into sections, as the names of the gods, the stars, the elements, &c. in the manner of some vocabularies. It is written in a species of verse, and the explanations are given in the different Indian languages.

POTAMON, of Lesbos, or Mitylene, an orator, who flourished in the time of Tiberius, was the son of the philosopher Lesbonax. He was the author of a panegyric on Tiberius, who showed him great distinction.

GALLUS ASINIUS, son of Pollio Asinius, the orator, married Vipsania after she had been divorced by Tiberius.

This marriage gave rise to a secret enmity between the emperor and Asinius, who starved himself to death, either voluntarily, or by order of his imperial enemy. He had six sons by his wife. He wrote a comparison between his father and Cicero, in which he gave a decided superiority to the former.

Q. RHEMMIUS PALÆMON, a famous grammarian of Rome, in the time of Tiberius. He was born of a slave at Vienna, and was first bred up a weaver; but attending his master's son to school, he acquired so much learning, that he obtained his freedom, and became a teacher at Rome. He had an excellent memory, and ready elocution, and could make verses extempore. But his arrogance and his debaucheries were so great, that his large income was not sufficient to support them. We have only some fragments of his works.

APION, a famous grammarian, born in Egypt, was a professor at Rome in the reign of Tiberius. He had all the arrogance of a pedant, and amused himself with inquiries, difficult in their investigation, and insignificant in their consequences. One of his principal works was his Antiquities of Egypt.

DOMITIUS AFER, a famous orator, born at Nismes, flourished under Tiberius, Caligula, Claudius, and Nero. Quintilian, who, in his youth, cultivated his friendship, makes frequent mention of him, and commends his pleadings. But he disgraced his talents by turning informer against some of the most distinguished personages in Rome. His pleadings abounded with pleasing stories, and there were public collections of his witty sayings. He also wrote two books on witnesses. Afer was once in great danger from an inscription he put upon a statue he had erected in honour of Caligula, wherein he declared, that this prince was a second time consul at the age of twenty-seven. This he intended as an encomium, but Caligula, taking it as a sarcasm upon his youth, and his infringement of the laws, raised a process against him, and pleaded himself in person. Afer, instead of making a defence, repeated part of the emperor's speech with the highest marks of admiration; after which he fell upon his knees, and, begging pardon, declared, that he dreaded more the eloquence of Caligula than his imperial power. This mean flattery succeeded so well, that the emperor, not only pardoned, but raised him to the consulship. He died in the reign of Nero, A. D. 59.

HISTORY.

CAIUS CRISPUS SALLUSTIUS SALLUST, a celebrated Roman historian, was born about B. C. 85, in the country of the Sabinnes. He was educated at Rome, and was not

less distinguished for his licentiousness than for his talents. It is recorded of him, that being detected in an adulterous intercourse, he was actually scourged, by the hand of Milo, and obliged to pay a fine before he obtained his dismission. His extravagance and debauchery caused him to be expunged from the list of senators. He was afterwards restored by Julius Cæsar, promoted to the dignities of quæstor and prætor, and nominated to the government of Numidia. In this high office he enriched himself so much by pillage and rapine, that on his return to Rome, he was enabled to build himself a magnificent villa, with extensive gardens, on the Quirinal Hill, which even still retains the name of Sallust. He married Terentia, the divorced wife of Cicero, and from this circumstance, it has been said by some, arose an everlasting hatred between the orator and the historian; though, according to others, this enmity was occasioned by the defence which Cicero undertook for Milo in the case of Claudius. Sallust died in the fifty-first year of his age, in the year B.C. 35. The vices of this man deserve a peculiar stigma, on account of their contrast with the rigid morality contained in his writings, which might lead the incautious reader to take him for a Cato. But while the man and the statesman must be ever held in contempt and abhorrence, the author has always been regarded as one of the ornaments of the age and country in which he flourished. He had composed a history of the Roman republic, from the death of Sylla to Catiline's conspiracy; of this nothing remains but a few fragments. His only compositions, that have come down to modern times, in a state of tolerable perfection, are the history of Catiline's conspiracy, and of the wars of Jugurtha, king of Numidia. In these works, which have met with uniform applause, the author is greatly admired for the elegance, the vigour, and the animation of his sentences; he every where displays a wonderful knowledge of the human heart, and paints with a most masterly hand the causes that gave rise to the great events which he relates. No one was better acquainted with the vices that prevailed in Italy, from his own practice of many of them; and no one seems to have been more severe against the follies of the age, and even those failings of which he himself not only stood guilty in the face of the world, but must have stood self-condemned. His descriptions are elegantly correct, and his harangues are nervous and animated, and, apparently, extremely well adapted to the character and different pursuits of the great men in whose mouths they are placed. By the moderns it is agreed, that the concise energy of the Latin language is no where displayed to more perfection than in the existing works of Sallust, in which there is great skill shown in sketching the characters that come under his notice. Though faithful in every other respect, he has not painted the character of Cicero with

all the fidelity and accuracy which the reader claims from the historian; and in passing over in silence many actions which reflect the greatest honour on the first husband of Terentia, the rival of Cicero, he has disgraced himself and rendered his compositions in some respects suspicious. The best editions of Sallust are the Variorum of 1670; that of Wasse, at Cambridge, in 1710; and that of Homer, London, 1789, 8vo. There are four English translations, one by Gordon, another by Dr. Rose, 8vo., one by Dr. Steuart, in 2 vols. 4to., and another by Murphy, 8vo.

ALEXANDER, an historian, called also Blyhiston, who wrote five books on the Roman republic; in which he said that the Jews had received their laws, not from God, but from a woman he called Moso. He also wrote a treatise on the Pythagorean philosophy.

TIMAGENES, a Greek historian of Alexandria, who flourished about B.C. 54. He was brought to Rome by Gabinius, and sold a slave to Sylla's son. His abilities procured him his liberty, and gained the favour of Augustus, which he returned by impertinence; on which the emperor dismissed him; and he in revenge burnt the admired history he had written of his reign.

MEMNON, a Greek historian, is thought to have flourished in the time of Augustus. He wrote a history of the affairs of Heraclea in Pontus, sixteen books of which were abridged by Photius. They came down to the death of an Heraclean ambassador of Julius Cæsar, the emperor. A Latin translation of his history was published at Oxford in 1597.

TROGUS POMPEIUS, a Latin universal historian to the time of Augustus Cæsar, of whom we have an abridgment by Justin, flourished about B.C. 41.

CAIUS OPPIUS, a Roman biographer, and a friend of Julius Cæsar, who wrote the lives of Scipio Africanus and of Pompey the Great. But in the latter he is accused of having paid little regard to facts, his chief object being to defame Pompey, and extol his patron Cæsar.

CRITOLAUS, a Greek historian, who wrote a treatise on the Epirots, mentioned by Plutarch; also one on astronomy.

EVAGORAS, a Greek writer in the time of Augustus, who wrote a history of Egypt; the life of Timagenes, De Artificio, Thucydidis Oratorio, Lexicon in Thucydidem.

FENESTELLA, a Roman historian in the age of Augustus. He died at Cumæ.

AUFIDIUS BASSIUS, a Roman historian who lived in the reigns of Augustus and Tiberius, and was a great admirer of Cicero.

CORNELIUS NEPOS, a Roman historian and biographer, who flourished in the time of Julius Cæsar and Augustus.

He was born on the banks of the Po, probably at Hostilia, and like some other of his learned contemporaries, he shared the favours, and enjoyed the patronage of the emperor. He was the intimate friend of Cicero and Atticus. We have no other account of his life. As an author, he is known to every school-boy by his "De Vitis Excellentium Imperatorum," which is his only work that has reached modern times. It consists of twenty-two articles of biography concerning Greek and other foreign generals, with a fragment of the life of Cato of Utica, and a more detailed memoir of Atticus. This work long passed under the name of Emilius Probus, who presented it to the emperor Theodosius in the fourth century; but the purity of the style, which is that of the best age of the Latin language, assigns them to their real author. According to some writers, he composed three books of "Chronicles," also a biographical account of all the most celebrated kings, generals, and authors of antiquity. The best edition is that of Oxford, 1803.

DIODORUS, an historian, sirnamed Siculus, because he was born at Argyra in Sicily. He wrote a history of Egypt, Persia, Syria, Media, Greece, Rome, and Carthage, which was divided into forty books, of which only fifteen are extant, with some few fragments. This valuable composition was the work of an accurate enquirer, and it is said that he visited all the places of which he has made mention in his history. It was the labour of thirty years, though the greater part may be considered as nothing more than a judicious compilation from Berosus, Timæus, Theopompus, Callisthenes, and others. The author, however, is too credulous in some of his narrations, and often wanders far from the truth. His style is neither elegant nor too laboured; but it contains great simplicity and unaffected correctness. He often dwells too long upon fabulous reports and trifling incidents, while events of the greatest importance to history are treated with brevity, and sometimes passed over in silence. His manner of reckoning, by the Olympiads and the Roman consuls, will be found very erroneous. This historian flourished about B.C. 44. He spent much time at Rome to procure information, and authenticate his historical narrations. The first Latin edition is that of Milan, in 1472, fol.; and the first of the Greek, that of Henry Stephens, 1559. The best editions are that of Wesseling, Greek and Latin, Amsterdam, 2 vols. fol. 1745; and of Heyne, in 10 vols. 8vo. 1793.

DIONYSIUS, sirnamed Halicarnassus, an historian who left his country and came to reside at Rome, where he carefully studied all the Greek and Latin writers, whose compositions treated of the Roman history. He formed an acquaintance with all the learned of the age, and derived much information from their company and conversation. After an unremitted application, during twenty-four years, he gave to the

world his Roman Antiquities, in twenty books, of which only the eleven first are now extant, nearly containing the account of 312 years. His composition has been greatly valued by the ancients as well as the moderns, for the easiness of his style, the fidelity of his chronology, and the judiciousness of his remarks and criticism. Like a faithful historian, he never mentioned any thing but what was authenticated, and totally disregarded the fabulous traditions which fill and disgrace the pages of both his predecessors and followers. To the merits of the elegant historian, Dionysius, as may be seen in his treatises, has also added the equally respectable character of the eloquent orator, the critic, and the politician. He lived during the Augustan age, and came to Rome about B. C. 30 years. Besides his Roman antiquities, he wrote "De structurâ Orationis," the best edition of which is that of Upton, in 1702; and of all his works, that by Hudson at Oxford, in 2 vols. folio, 1704. Mr. Spelman translated his history in 4 vols. 4to. There was another Greek writer of the same name, commonly called the junior, who lived in the reign of Adrian, and wrote a history of ancient musicians, and a defence of music against Plato; but his works are lost.

TITUS LIVIUS LIVY, an eminent Roman historian, is supposed to have been a native of Padua. He came to Rome in the reign of Augustus, and was admitted to the familiarity of several persons of rank, and of the emperor himself. He made himself known by some philosophical dialogues; but his literary reputation was principally built upon his Roman history, which enjoys a perpetual celebrity; no work of the kind was ever received with greater applause. Few particulars of his life are known, yet his fame was so universally spread, even in his life time, that a person traversed Spain, Gaul, and Italy, merely to see the man whose writings had given him such pleasure and satisfaction in the perusal. Livy died at Padua, in his sixty-seventh year, and according to some, on that same day Rome was also deprived of another of its brightest ornaments, by the death of Ovid. Livy wrote a letter, addressed to his son, on the merit of authors, which is greatly commended by Quintilian, who expatiates with great warmth and ardour on the judgment and candour of the writer. His Roman history was comprehended in one hundred and forty books, of which only thirty-five are now extant. It began with the foundation of Rome, and was continued till the death of Drusus, in Germany. The merit of this history is well known, and the high rank which Livy holds among historians will never be disputed. His style is clear and intelligible, laboured without affectation, diffusive without tediousness, and argumentative without pedantry. His descriptions are singularly lively and picturesque; and there are few specimens of oratory superior

to that of many of the speeches with which his narratives are copiously interspersed. The first edition of Livy's history is that of Rome, printed by Sweynhaym and Pannartz, in 1469; and the best that of Gronovius, in 3 vols. 8vo., 1679. Of four English translations the best, and last, is that by Baker, in 6 vols. 8vo., 1797.

QUINTUS CURTIUS, a Latin historian, who wrote the life of Alexander the Great, in ten books, of which the two first are not extant, but are so well supplied by Freinshemius, that the loss is scarcely regretted. When this writer was born, or even when he lived, is not known. By his style he is supposed to have lived near the Augustan age; though some imagine the work to have been composed in Italy, about three hundred years ago, and the name of *Quintus Curtius* fictitiously prefixed. Cardinal du Perron was so great an admirer of this work, as to declare one page of it to be worth thirty of Tacitus; yet M. le Clerc, at the end of his *Art of Criticism*, has charged the writer with great ignorance, and many contradictions. He has nevertheless many qualities as a writer, which will always make him admired and applauded.

VALERIUS MAXIMUS, a Latin historian, who served with Sextus Pompeius, in the army, and at his return wrote a collection of remarkable actions and sayings, of eminent Romans, dedicated to Tiberius. The best edition is that of Leyden, with notes, 8vo. 1670.

M. POMPEIUS THEOPHANES, the son of Theophanes, an historian, was made governor of Asia, and was otherwise highly favoured by Tiberius.

CAIUS VELLEIUS PATERCULUS, an ancient Roman historian, who flourished in the reign of Tiberius Cæsar, was born B.C. 14. His ancestors were illustrious for merit and offices. His grandfather espoused the party of Tiberius Nero, the emperor's father; but being old and infirm, and not able to accompany Nero when he retired from Naples, he killed himself. His father was a soldier of rank, and so was Paterculus. He was a military tribune when Caius Cæsar, a grandson of Augustus, had an interview with the king of the Parthians, in an island of the Euphrates A.D. 31. He commanded the cavalry in Germany, under Tiberius; and accompanied that prince for nine years successively, in all his expeditions. He received honourable rewards from him, but was preferred to no higher dignity than the prætorship. The praises he bestows upon Sejanus make it probable that he was a friend of this favourite, and was involved in his ruin. His death is placed by Dodwell in the year A.D. 46., when he was in his fiftieth year. He wrote "An Abridgement of the Roman History," in two books, which is very curious. His purpose was

only to reduce things from the foundation of Rome to the time wherein he lived, but he began his work with things previous to that memorable era; for, though the beginning of his book is wanting, we yet find, in what remains of it, an account of many cities more ancient than Rome. He promised a larger history, and no doubt would have executed it well; for during his military expeditions he had seen, as he tells us, the provinces of Thrace, Macedonia, Achaia, Asia Minor, and other more easterly regions, especially upon the shores of the Euxine Sea, which had furnished his mind with much entertaining and useful knowledge. In the Abridgement we have many particulars related, that are no where else to be found; and this makes it more valuable. The style of Paterculus, though miserably disguised through the carelessness of transcribers, and impossible to be restored to purity for want of manuscripts, is yet manifestly worthy of his age, which was the time of pure Latinity. The greatest excellence of this historian lies in his manner of commending and blaming those of whom he speaks, which he does in the finest terms, and the most delicate expressions. He is condemned, and indeed with the greatest reason, for his partiality to the house of Augustus, and for making extravagant eulogies, not only upon Tiberius, but even upon his favourite Sejanus; whom, though a vile and cruel monster, Paterculus celebrates as one of the most excellent persons the Roman commonwealth had produced. Lipsius, though he praises him in other respects, yet censures him severely for his insincerity and partiality. "Velleius Paterculus," says he, "raises my indignation; he represents Sejanus, as endowed with all good qualities. The impudence of this historian! But we know that he was born, and died, to the destruction of mankind." After many commendations, he concludes, that Livia was a woman more resembling the gods than men; and as to Tiberius, he thinks it a crime to speak otherwise of him, than as of immortal Jove. What sincere and honest mind can bear this. On the other hand, how artfully does he every where conceal the great qualities of Cæsar Germanicus? how obliquely does he ruin the reputation of Agrippina and others, whom Tiberius was thought to hate? In short, he is nothing but a court prostitute. You will say, perhaps, it was unsafe to speak the truth at those times. I grant it; but if he could not write the truth, he ought not to have written lies; none are called to account for silence. La Mothe le Vayer has made a very just remark upon this occasion. "The same fault," says he, "may be observed in many others, who have written the history of their own times, with a design to be published while they lived." It is strange that a work so elegant and worthy to be preserved, and of which,

by reason of its shortness, copies might be so easily taken, should have been so near being lost. One manuscript only was fortunately found, as well of this author among the Latins, as of Hesychius among the Greeks; "in which," says a great critic of our own nation, "the faults of the scribes are found so numerous, and the defects so beyond all redress, that, notwithstanding the pains of the most learned and acute critics, for two whole centuries, these books still are, and are like to continue, a mere heap of errors." No ancient author but Priscian makes mention of Paterculus; the moderns have done him infinitely more justice, and have illustrated him with notes and commentaries.

MUSIC.

NICHOMACHUS, one of the seven Greek writers on music, that have been preserved, and collected and published by Meibomius, who supposes him to have flourished in the time of Augustus.

MATHEMATICS, &c.

SPURINA, a mathematician and astrologer, who told Julius Cæsar to beware of the ides of March. As he went to the senate house, on the morning of the ides, Cæsar said to Spurina, *the ides are at last come.* *Yes,* replied Spurina, *but not yet past.* Cæsar was murdered a few moments after.

ARCHITECTURE.

MARCUS VITRUVIUS POLLIO VITRUVIUS, a celebrated ancient architect, was born at Formio, in Italy. He was greatly esteemed by Julius Cæsar, and employed by Augustus in constructing public buildings, and warlike machines. Nothing is known of him, but what is to be collected from his ten books "De Architecturâ," still extant. His books of architecture, are addressed to Augustus Cæsar, and not only show consummate skill in that particular science, but also a very uncommon genius, and natural abilities. Cardan ranks Vitruvius as one of the twelve persons, whom he supposes to have excelled all men in the force of genius and invention. Those twelve persons were, Euclid, Archimedes, Apollonius Pergæus, Aristotle, Archytas of Tarentum, Vitruvius, Achindus, Mahomet, Ibn Moses, the inventor or improver of algebra, Duns Scotus, John Suisset, surnamed the calculator,

Galen, and Heber of Spain. The best edition of the architecture of Vitruvius is that of Amsterdam in 1649. Perrault gave an excellent French translation of the same, and added notes and figures; the first edition of which was published at Paris in 1673, and the second, much improved, in 1684. Mr. William Newton, surveyor of the works at Greenwich, published in 1771, Commentaries on Vitruvius, illustrated with figures; to which is added a description, with figures, of the military machines used by the ancients.

MEDICINE.

LARGUS SCRIBONIUS, a physician in the reign of Augustus, or Tiberius, who was the author of several works. He compiled a collection of remedies, which is extant, published at Basil in 1529. The best edition is that of John Rhodius.

ANTONIUS MUSA, an eminent Greek physician, who cured the emperor Augustus of a dangerous illness by bathing. He was the first who prescribed the use of the cold bath. The Romans erected a statue to his honour. He wrote two treatises, which are both extant.

THEMISON, a celebrated physician of Laodicea, a disciple of Asclepiades. He founded the Methodic sect, with a view to the more easily teaching and practising the art of medicine. Themison gave the first account of diacodium, which was prepared of the juice and decoction of poppy heads and honey. He invented a purging medicine called heira.

AMELIUS CORNELIUS CELSUS, a celebrated physician in the reigns of Augustus and Tiberius. He wrote on agriculture, rhetoric, and military affairs, as well as medicine. He wrote eight books on medicine, in elegant Latin. He was the Hippocrates of the Latins, and Quintilian gives him a high eulogium. Boerhaave says, Celsus is one of the best authors of antiquity, for opening to us the true meaning of Hippocrates; and that without him, the writings of this father in physic, would be often unintelligible, and often misunderstood by us. He shows us also, how the ancients cured distempers by friction, bathing, &c. The best edition is that of Padua, 1722, 8vo.; Leipsic 1766, 8vo.; an English translation was published by Dr. Grieve in 1756. There is also a treatise on rhetoric, which passes under the name of Celsus.

PRAXAGORAS, a physician, born in the island of Cos, and the son of Nearchus. He was of the family of the Asclepiades, and one of the last of them who supported the medical reputation of the line. He was contemporary with Diocles.

He studied anatomy assiduously by the dissection of brutes, and left some works on the subject, which are now lost, of which Galen spoke with some contempt. Nevertheless, his reputation attracted the celebrated anatomists, Philotimus, Plistonicus, and Herophilus, to his school. Some fragments of his medical doctrines, however, which are preserved by Cælius Aurelianus, seem to confirm the opinion which Galen maintained of his skill.

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